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No. 1

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A Journal of Affirmation

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No. 1

UNFOLDMENT.

*Step by step since time began,
I see the steady gain of man.*—Whittier.

Life is Infinite!

All its manifestations are progressive.

The Law of Life is Unfoldment.

All intelligence centers in the Soul of Man.

As a manifestation of God, I am Infinite in possibilities.

All the possibilities of the Soul are manifesting as fast as is necessary for the good of the conscious man.

I am a Soul. I am incarnate that I may unfold that which I am.

I unfold through every experience. That unfoldment draws to me other opportunities. They can only come as I am ready.

My necessity creates opportunities for expression. I draw that which I need.

I create this need by both what I do and by what I neglect to do.

Jesus told me that sins of omission are equal in my unfoldment to those of commission.

Life flows into expression through experience and under this experience I unfold.

This objective life is the School of the Soul where it learns of Itself and, awakening to this knowledge, it prepares for its immortality.

I rejoice that I am more, because I have, through the experiences of suffering, unfolded to know myself.

I rejoice that because of losses I have unfolded to realize my eternal possessions.

All is good, and I take every lesson in unfoldment happily, for through each I realize more of my own Omniscience and Omnipotence.

I look upon sun and star and say: "What ye were ten million years ago ye are still, and will be ten million years to come because ye cannot feel, cannot suffer, cannot grow; but I grow each day into greater consciousness of Power."

I look upon earth and all plant and animal life and say: "What ye are now ye ever were and ever will be, but I am daily more and more. Because ye cannot unfold, ye become daily more at my command!"

Blessed am I because I can unfold.

Heaven consists in unfolding the Truth and Love I am.

No matter how unfoldment comes, I am centered.

HENRY HARRISON BROWN.

SUGGESTION IN SELF-HEALING

Suggestion controls the expression of Life in the race. But in the individual there is the power-of-choice. Thus, while the race as a whole is controlled by Suggestion, the individual through choice decides how Suggestion shall affect him.

This power-of-choice marks the distinction between brute and man. The brute yields to suggestion, thus moving in line of least resistance, while man, as a race, as a whole, through individual choice in overcoming resistance, has developed latent man-hood. Weak and undeveloped Man yields as does the brute. But as far as the individual has evolved out of the brute, there is decision, and overcoming of conditions, to which the brute submits.

Through this overcoming there is progress, evolution, civilization and later spiritualization. Consequently, Man will ultimately come. He is coming through all present conditions of yielding and of mastering. When Man has really come and found dominion over all, it will be through the understanding and the mastery that comes through knowledge of Suggestion.

Suggestion is that power which the universe external to Man—the Non-Me—has over him by causing sensation, causing him to feel and then to think.

No matter where, or what, an individual is, he is, in feeling (in sensation), one with the race. I am human because I feel. But I am not an individual because I feel. Feeling is racial. I am an individual because I think. Thinking is individual. I am a human being because I feel all the passions and emotions and sensations of a human being. But I am I—I am Henry Harrison—because I think as none other thinks. Suggestion makes me feel; as an individual, as Henry Harrison, I think about my feelings as no one else thinks. And I differ from the stupid savage and the spiritual woman, and the devout saint, only in degree of recognition of common sensations. The same sunshine falls upon the Kaffir negro as upon me. The same universal vibra-

tions we term light, color, sound, temperature, etc., fall upon him in like degree in which they fall upon me. I recognize them more keenly. The same tone-waves impinge upon me that impinge upon the ear of the most sensitive leader of an orchestra, but I recognize them not. The same vibrations fall upon the eye of the blind and the color-blind as upon me, for they, like me, are immersed in the atmosphere of these vibrations. I sense (recognize)—they do not. So with all sensations. Some recognize where others do not. The individual development lies along the line of greater recognition, in increased power to feel at will, where we do not now feel at all; and to ignore that which we now feel is unpleasant. No two individuals feel the same degree under like conditions. Let it be fixed in mind that—I Am an Individual Because I Think. This fact gives rise to the One Law of Life—I am that which I think I am!

From this Law there is no escape. Ill or well; wise or foolish; black or white; sane or insane; good or bad; I am that which I think I am. Because I am only that of which I am conscious. And I think consciously, that which I recognize myself to be.

Captious critics, wise in metaphysical theory, will answer, "But I am Mind! I am All! In reality I am God!" True, but what of it? Mind, All, and God are what I think them to be. I am conscious only of so much of me as I can think about. This talk of the Absolute, and the "I" being the Absolute, is of value only as it stimulates me to effort and a larger thinking—helps me to know more of that which I am. But to say "I am Mind! I am Absolute!" and let it rest there, is, in my thinking, worse than to say, "I am nothing!" For the last at least is made Truth by action, and the former is expended in air.

What I am potentially has its basis in my affirmation, while that of which I am consciously has its basis in experience. Let me think myself Infinite and I will be so at best potentially and gradually develop consciousness of my potentialities. I may reason myself into an intellectual belief of infinity, but I cannot think what in-

finiteness is. Did I, I would manifest infinity. So when one says, "I am God's child!" and does not live godlike, there is not the thought of God as infinite, but the reasoned, limited, corollary from some premise. This last is the position of theologians. But let me think of myself as God incarnate and I must so live; that is, I will live as I think God in me would live. It is impossible for me to live beyond or other than what I think.

Potentially I am infinite, but what I am consciously makes all the difference between infinity and limitation, between the Absolute and the Individual. I am an individual because I am, in consciousness, limited. God the Absolute has no limit, and consequently cannot know himself. He (It) simply IS.

Potentially I am all the universe is. But I must deal with limitations, that by overcoming them I may know my power as an individual. I, as an Ego, am limitless in possibility. Through feeling and thinking, I am coming into consciousness of these possibilities.

I think of that which I am conscious. All education is but developing my consciousness of that which I am in the sub-conscious. When billions of years have passed I will tell you something of what I am, but then I will tell you that I do not know; that is, I am not conscious of that which I am, but that I am in manifestation that which I think I am. My present business is to unfold the consciousness of the I AM, that I may know every day more of that which I am.

Suggestion being the effect of the external universe upon the individual, it follows that any Suggestion has not the same effect upon any two individuals. There is ever a difference caused by the difference in individuality. To the extent one lacks individual expression, he manifests under Suggestion the race belief; the race thought. But Suggestions one; sensations many.

The power of recognizing sensation differs in individuals. Suggestion is the effect of the external universe upon the individual "... Suggestion is anything that causes one to feel, and from that feeling, to think. The power of Suggestion can be determined by supposing a

child to be at birth shut away from everything that could cause sensation. Let it live thus for eighty years. It would be a nonentity. We have a wonderful illustration in Helen Keller, purely animal until her one sense was opened to consciousness. She felt and acted without intelligence, without thinking. Now she thinks and is both human and individual. The infinite intelligence she is would have ever remained imprisoned had not some Suggestion caused her to think and thus to express some of that which she is as Mind. Once the means of communication was opened between the subconscious intelligence and the objective life, then All wisdom was possible for expression in her.

The Me and the Non-Me must act and react upon each other, that we may know ourself. Suggestion is the part which the Non-Me plays in Life's drama.

Illness begins in feeling, in the recognition of some sensation produced upon Me by the Non-Me. "I feel ill!" or "I don't feel well!" are the initial expressions of all illness. "I ate too much," "I took a chill," "I over-worked," are expressions born of Suggestion—born in the recognition of sensation.

But others eat the same food; others live in same air; others work equally hard; they are well. Why did they not get ill? Often the answer is: "They are not so sensitive!" And this is truth.

They felt, no doubt, similar sensations but did not think of them, and thus did not give them power over them. In the one case, one yields to the Suggestion "I am ill!" and in the other one forgets the unpleasant, and by thus ignoring escapes the ill effect. Not to recognize the Suggestion is to be as if it were not, and thus to escape any ill effect. The external universe is and must be. You cannot escape from it. But you can choose how it shall affect you. Suggestion is in itself neither good nor bad. It is non-ethical. It is We make it what we choose by allowing or refusing it place in our thought. It becomes to us that which we think it to be; that which we decide it to be. Will we use, or will we be used by it? These are questions we must decide for

ourself, and we decide from our experience, and receive or reject it. Receive in fear or in faith. In faith it is good to us; in fear it is bad. I am, and conditions are what I decide them to be.

The animal is subject to the external universe. Man, when he comes, makes it subject to him.

As I grow to know my power I overcome all conditions I do not like by using them to my will. Where brute ran from fire in fear, I tame it in faith. Where ignorance feared and propitiated the lightning, I harness it. Where weakness feared the waves, I ride them. All these conditions are the same now as then—human possibilities the same now as then. The change is in me. I think differently from them. I do not accept the Suggestion in fear, as they did. I accept each Suggestion as a challenge and “go in to win.” I always win when I go with this decision.

Thus the Universe—God—is, simply, existence. I use IT as I choose, and by choice make IT good or evil, God or devil. And once I have accepted the Suggestion of evil, evil controls my life.

Pursuing this line of thought it is seen that I am in the Absolute, merely an expression of Existence. I am neither good nor evil; but because I am an individualized expression of the Absolute I have power to call myself and things whatever I choose, and I call them whatever from my feelings I think them to be to me. I can decide them for no other. That which makes me feel good I call good; that which makes me feel bad, I call evil.

But soon I realize that what I call good today I will call evil tomorrow. Beefsteak was good yesterday; today it does not digest and I call it evil. My bad today is my good tomorrow. “The demons of our sires become the gods whom we adore.” As I grow in wisdom I realize that things and conditions are that which I decide them to be, then put out of my life all the so-called evil and I am happy, and consequently always in health. By this Law of Choice I control my life. The practical questions are: Can I control sensations? Can I refuse to feel? An illustration shall be my answer. I came to

San Francisco from the dry atmosphere of Kansas. The humid air of the city chilled me, and I was constantly in a shiver. I called it a miserable climate. I allowed the Suggestion of the weather to control me unpleasantly. The old residents liked the climate. I knew it was as good for me as for them. I changed the interpretation of the Suggestion of weather and said, "Nature made this air for me, and made me for this air. I love it!" In this thought I sought the seat on street cars facing forward and thus got the full benefit of the air. I soon grew to love the thickest fogs and to enjoy my ride. Can one change his thought and his feelings under conditions? Yes, I can. We are all one. YOU can. It is—Will you? It is as easy to overcome as to yield, and much more satisfactory.

If any condition causes you to feel ill, change your mental attitude toward it and you will enjoy that which before caused you pain.

"But can I so change in regard to persons?" Yes. Every person is to you first a Suggestion. How shall that Suggestion affect you? Habit, custom, prejudice, fear or liking, will decide. But you can rise superior to these and decide that there shall be but one class of persons, namely, those you like. The others as soon as you sense anything unpleasant, are ignored. They will be then as if they were not, even though you meet them every hour and treat them courteously. For you will by this decision completely encase yourself in an armor that will not allow them to penetrate to your nerves of sensation. You will not feel them. Until one reaches this attitude toward all whom he meets, and decides when, and how, any person shall affect him, he is slave to his feelings; slave to Suggestion; slave to others. I am not free until I control my sensations.

Here is the Key to health in every expression of life: I ignore all Suggestions that would create unpleasant feelings. Decide that no condition, circumstance, or person; no thing and no word, shall make you feel other than as you decide. Then decide that All is Good.

Whatever comes, since in itself it has no power either

for good or evil, whenever it does wound, does it by the power you delegate to it; that is, you wound yourself. You delegate it power to bless or to harm you. Once you realize this, and banish from your life all unpleasant Suggestion, then health is yours. You are health.

Since all illness commences in unpleasant feelings, born in some Suggestion which you interpret unpleasantly, it follows that no matter what your condition, you can be healed by Suggestion. This is done by converting every Suggestion into an Auto-Suggestion of pleasure. Affirmations are Auto-Suggestions and by them you have diseased yourself; by them you can cure yourself.

Only through annihilation can you escape Suggestion. Therefore, learn the Law. Whenever one about you talks of illness, never allow the mental picture of illness place in your mind. See at once a picture of the Real person as health. Ignore the Suggestion of illness. Hear it not. See it not. Feel it not. Will these away and they obey. I will not to feel anything unpleasant.

These unpleasant things in the objective are non-realities to spirit. They are vacuums—absent conditions of that which you choose to have; darkness, the absence of light, and cold the absence of heat. They are negatives and have no power. But by recognition and fear you delegate to them power to harm, for they are to you that which you think them to be, because you must act toward them as you think of them. The real is the opposite of these. The real is Faith, Courage, Health, Life and Joy. By converting every Suggestion into these you fill every vacuum and are Master.

Choose Suggestions of power for your companions. Put them upon the wall of your sleeping room. Paste them in the crown of your hat. Wear them in your glove. Carry them in your handbag. Lay them upon your desk and work table. Keep them before you until it becomes a habit to think in the thought they suggest; till you become them in mentality. Whenever you are tempted to yield to the adverse Suggestion have one of positiveness where the eye will fall upon it. See health,

where now you see the opposite. Look through rose-colored glasses, where now you have blue ones, and soon health will reign where pallor now sits.

God is in All. See Him in All. The All will then be pleasant, healthful and happy.

HENRY HARRISON BROWN.

OCCULTISM IN MOTION PICTURES.

"Mata the Magician" and "Linked Lives", two metaphysical novels by Isabella Ingalese, celebrated writer of Occult and Philosophical works, with which many of our readers are doubtless familiar, have been acquired by the New Era Productions, a motion picture company of Los Angeles, California, and will shortly be produced in motion picture form.

The picturization of "Mata the Magician", the first of the novels to be filmed, while not to be looked upon strictly as propaganda, will yet provide the world with many sound scientific truths, demonstrated in a most strikingly dramatic and convincing manner.

The personnel of those comprising the staff of the New Era Productions are all students of the Occult, and their intention is to produce pictures dealing with life after death, karma, and reincarnation.

The fact that these pictures will be distributed all over the world, and be seen by millions, greatly increases the benefit that will be rendered to humanity by the filming of such works.

The directors of the company are of the opinion that the time is now ripe for many of the great truths to be disclosed to those who will understand, for an almost imperative need for such pictures has arisen, the recent world strife with its devastating results has brought home to everyone the immense questions of Life and Death—gigantic problems that must be faced by all—and in which each one must play his or her part individually in their solution.

Mr. Richard Ingalese, author of "History and Power of Mind," is one of the directors of the company.

Who can look down upon the grave even of an enemy, and not feel a compunctious throb that he should ever have warred with the poor handful of earth that lies mouldering before him.

—Washington Irving.

FOREWORD FOR 1921.

This issue of NOW Magazine commences the eighteenth volume of its publication. NOW Magazine represents an ideal in the new thought publishing world. There is no other magazine of its kind in the metaphysical field. Its Editor at this time wants to thank its family of subscribers and friends for the generous support that has been accorded him since he has edited the publication. I assure you that I took the editorialship and financial responsibility of the magazine with a certain amount of fear and trembling, then came the great raise in cost of printing and paper that for a time (owing to small circulation) made it seem impossible to keep up its publication. However, all my fears (like all fears of every kind) were groundless, and the magazine grew to an extent in circulation that materially reduced the cost of its publication. Every month sees a substantial growth in circulation, and renewals come in with clock-like regularity.

One of the hard things for a publisher to decide is when to cut a name off the list, when renewal is not promptly made by the subscriber. The P. O. Dept. allows the sending of three extra copies of a monthly after the expiration of a subscription, but if this is done and the subscriber fails to renew, owing to the high cost of printing and paper all profit is lost from the original subscription. When a subscriber has failed to renew, and his name is dropped from the mailing list, generally he writes and states that the Editor should have known that he would have renewed in time, and another who has been on the list a great number of years and has always been late in his renewal, will write and want to know why the paper is sent after the expiration. If you want the magazine discontinued a card will stop it at once, and if you desire the magazine continued, and it is not convenient to send the money, a card or a letter will let the Editor know that you intend to renew at your convenience. Don't you think that common courtesy demands that this be done?

NOW Magazine for 1921 will be continued in its present form. I am sure that it is the most attractive magazine of its kind published. All the present writers will continue with the magazine, and I have the promise of articles by some other of the best writers and teachers.

I have many articles by Henry Harrison Brown that have never appeared in NOW Magazine. I am editing these manuscripts and articles, and will have one ready for publication each month.

If you will observe the number of pages in NOW Magazine, and the number of words to the page, you will readily see that you get more matter for the money therein than in any other magazine of the kind for the price asked. It is certain that no other publication has a finer list of contributors. A word spoken for NOW Magazine at this time of the year when everyone is subscribing for their magazines for 1921, may mean a subscription. If any one seems interested I will gladly send a sample copy on receipt of the name.

The addition of advertising pages to NOW Magazine was the means of its receiving considerably more revenue. Eight months during 1919 all available space was sold, the other months only a page at most was unsold. This is a good record, and what is better nearly all the advertisers were pleased with their venture.

* * * * *

During the year I am going to print the Lessons in Psychometry that appeared during 1918 in book form. Their publication will be duly announced in NOW Magazine.

* * * * *

The twelve fine lessons that appeared in 1920, entitled The Fundamentals of Success, by Henry Frank, will also be published in book form early this year. This book should have a large sale.

* * * * *

The past year, that probably most of us faced with a great deal of uncertainty, has drifted along as easily as other years, in whose wake it followed. The conditions

and things that we feared at the beginning of 1920 did not prove at all fearful or powerful as we thought them to be, and it is certain that most of them in the lives of all of us were overcome or at least materially reduced. Some one has wisely said: "The hardest thing to overcome is the fear of Fear."

New Thought is something more than a series of mental gymnastics, there is more to its philosophy and living than holding to thoughts. New Thought, where it means something to the practitioner, becomes the Living of a Life. It means the entering into a new consciousness of the Self and the Universe.

I personally know many people here in San Francisco who have studied with every teacher, of every possible cult, for the last twenty years, and they are no further along the road of realization than the day they became interested in the new thought. I have many times asked myself why this should be so. They are always taking up something new, one month it is Hypnotism, then the Science of Numbers, possibly the next will be Business Psychology, and so on course after course without end. To me it seems just about as effective as poring water down a rat hole. The result is the same. Nothing accomplished or realized of value.

I have known others, with just a lesson or two, or by the attendance of a lecture, to enter into a realization that had made them different men and women? Why is this?

It seems to me that the answer is apparent. It is so plain that he who runs may read. One is looking for Health, Success and Personal Realization in a book, or a course of lessons, or to have it passed on by a teacher. The other has had the Power within awakened and vitalized and lives the new life.

If there were to be salvation found in Philosophy, the world would have been saved long ago. Salvation, Realization, The Cosmic Consciousness or whatever we may chance to call it, is found only within the individual, and whatever will awaken man to a realization of this power will give him the satisfaction that he is seeking. It does

not matter if it be the orthodox church, the Salvation Army, the Christian Science church, or the Modern New Thought cult. Once touch the real man and the work will be accomplished.

"Seek and Ye Shall Find" is one of the truest of the truth statements that is attributed to Jesus. But something else should be added, and that is—Seek in the right place. Oneness with the Father as Jesus taught it is not in reality found in books or lessons. These but point the way. All who have the new consciousness have earned it. It has not been conferred upon them as a degree is conferred in a college. It has come first of all through the recognition of the greatest Truth in the world. The Father is within me Now, and is awaiting proper conditions for perfect expression. When this is recognized as truth, a truth to be lived, then all outside seeking will stop. And man will come into the realization of himself as a Conscious Son of God.

This article is not meant as a reflection upon the teachers of any ism or cult. It is only a plea that the student will begin to see beyond the book, the lesson or the teacher. For the blessing is not to be found in things, philosophy or men.

As a thought for the new year, recognize that the thing that you are seeking is within you Now. Recognize this as Truth. Make your daily living correspond as far as possible with this Truth. If this is done you will not find any disappointment in the particular teacher you are studying under, or the church where you worship. Wipe out the old conception of separation between you and power, and with your thought and life identify yourself with the potential Christ that is in every man, and awaits expression.

Wishing all the subscribers and readers of NOW Magazine a most prosperous and happy New Year,

SAM E. FOULDS.

THE SPIRITUAL LAW OF SUCCESS.

What a world
 Were this if all our prayers were answered. Not
 In fabled Pandora's box were such vast ills
 As lie in human hearts. Should our desires,
 Voiced one by one in prayer, ascend to God
 And come back as events shaped to our wish,
 What chaos would result.

—Ella Wheeler Wilcox.

So persistent are established habits of thought and the influence of tradition, that it is extremely difficult to escape from their influence even in favor of new conceptions that are accepted universally and practically unassailable. One continues to talk of chance and luck even when he knows full well that Law governs everything, that by no possibility is there any escape from its operation, and that in the universal and inevitable operation of Law lies his only safety and liberty.

There is no chance or luck; only Principle or The Law. The Law is intangible; it is neither an entity, a life nor a form. So far as human understanding goes, it is the established sequence of universal activity. It is always true to itself; it never varies; it always works; it never fails. It is called variously the Law of Cause and Result, Giving and Receiving, Action and Reaction. Fortunately, it may neither be evaded nor avoided.

The Law permits of no exception. It must act, for there is nothing else for it to do. The Law has no dual consciousness of success and failure. It is always Success. It works with absolute certainty; one plus one always equals two, and the result of one minus one is always nothing. The Law works equally whether it satisfies one or not, for it takes no cognizance of one's acceptance or rejection of results.

If a stream takes one where he does not wish to go, it is not the fault of the stream. If the stream naturally goes in the direction that one desires to travel all he need do is to get into the current. Otherwise, one must guide himself in the direction he would go, and success comes preferably to those who overcome the force of the cur-

rent rather than those who drift with it. It is exercise that gives strength and evokes consciousness of power.

Spiritually, Man never fails. He always succeeds. He puts the Law into operation, or establishes his relation to its activities, and inevitably the Law works out the correlated results. It cannot help but do this. It is its nature to. The place at which anyone is, in spiritual unfoldment, expresses itself mentally and manifests itself physically; and forever man reveals himself in his thoughts, acts and physical makeup. Those who know can read another in the appearance of his head, face or form, or in his aura or thought atmosphere.

Desire is always fulfilled. - But desire is spiritual, the God-impulse toward a greater spiritual unfoldment, and the means whereby man comes to a realization of his divinity. This spiritual impulse is interpreted by the mind of man through the instrumentality of thought, and as sunlight is diffused into various colors so desire is analyzed into individual desires—wishes, hopes, or expectations. As there is one Religion but many religions, so is there but one Desire though many desires.

What are man's desires? Are they what he speaks or what he thinks? Are they what he thinks or what he feels? And if he speak, think and feel variously and inconsistently, which one determines his desires? Does any man speak, think and feel in full consistency? Does any one realize the Truth fully, interpret it perfectly, and live in absolute integrity to its complete interpretation?

Man is almost inevitably inconsistent in his thoughts, desires, words and acts; and especially are these almost universally lacking in harmonious accord. One thwarts himself at every turn. ... ideas, conceptions, traditions, customs and habits jostle with the new; until outwardly man represents as much a museum of odds and ends and o. antiquated remnants, as his physical form does inwardly.

There are not many who can think clearly, logically and consistently. And however perfect one's thoughts may be, they must suffer in their translation to expression through the medium of imperfect vocal or other

bodily function. It is probably because of this evident fact that many decry thought and intellect as unnecessary or misleading. It is not thought of itself that is illogical or imperfect, but rather are these the faults or inaccuracies of the thinker. The servant is blamed for the master's shortcomings.

More basic than thought is feeling, which is expressed through emotion and passion. It is to the extent that one governs his passions and controls his emotions that he regulates his thoughts. It is the degree of one's self-control that determines the influence of the most fundamental factor in all thought, the sub-conscious activities of the mind. Without self-control, thought must ever be contradictory, inconsistent and unreliable.

In the present world ferment in religion, politics and economics, when the passions of mankind are aroused as perhaps never before, when they are hardly held even within brutal animal control, when chaos seems to be the order of the day, when the traditions, customs and habits of ages are trampled under foot or ruthlessly thrown into the melting pot; what chance is there of clear or consistent thinking? Truly, it is almost impossible?

It is because of the apparent difficulty and toil of clear thinking, that mankind has customarily left its thinking to be done for it by the "learned professions," from whose hands it has accepted its ideas without question: so that man has seldom had anything but second-hand thoughts made in the image and likeness of its servants—and masters! The ministers, priests, doctors and lawyers have framed the thoughts of mankind, and then have become enmeshed in the labyrinth of their own making. It has been said that the appearance on earth of one Thinker foreshadows a revolution: which suggests either that real thinking is a lost art or that it has not yet been discovered.

There are indeed but few who even express their own thoughts. Nearly every one quotes someone else, as though a second-hand thought was preferable to an original one, or that the older an expression the greater truth it contained. It surely was original at one time,

and it is probable that this is what gives it all the value it has or ever will have. Ideas and formulations are not necessarily good because they are old. Did God exhaust himself in ages now past? When one realizes the God Within, does he have to retail a second-hand stock of expressions, when God is ever-present to vitalize, originate, and suggest novel combinations? Is a statement less true when made today by John Jones than it was when made by someone else thousands of years ago? Most people seem to think so.

Desire is spiritual, but desires are intellectual. In one's spiritual unrest, one thinks that he desires a house, piano or money, and he makes the fulfilment of this thought his standard of success or failure. If he gets the piano, house or money he believes himself a success and the world confirms his belief. But is he? Spiritually, success has no definite relation to material results; nor can it be measured in houses, pianos or money. It is a matter of realization and consciousness, and while it may interpret itself in houses, pianos or money, it may not be so defined. Those who are spiritually a success, possess all the things they need, and they are prosperous both inwardly and outwardly. But their standard is an interior one.

Success is within; not without. It is an attitude of mind. One who is a failure may be converted into a success in an instant—by the renewal of his mind, by a change of thought, by a transmutation of feeling. One who knows he is a failure, is one; and one who realizes that he is a success, is a success. The admitted failure is ignorant of the Truth, has no consciousness of his real Self, possess no realization of his innate Divinity, or of his spiritual powers and privileges. His transmutation to success may come in the twinkling of an eye.

Is it not lawful to ask for things? It certainly is lawful, but it is not according to the law of the Spirit. Seek first the Kingdom of Heaven, is the spiritual law. At one time, physical might was accepted as right, and it was lawful to take by physical force. Now mental supremacy is accepted as right, and it is lawful to take

by thought force. It is certainly preferable to have confidence rather than doubt in one's intellectual powers. It is even a great advance from the "worm of the dust" consciousness, which was regarded until very recent times as one of the most precious inheritances of the human race. But it is in no sense spiritual.

If I am God individualized, why should I condition my will by the Will of God? Because one's will does not represent directly the God Within, but rather one's faulty human interpretation of his spiritual impulses. Because he is placing force before love, doubt before faith, man before God. Because he is pitting his interpretation of Desire against the Law of Cause and Result. Because he is seeking to compel the Law to bring about results he is not entitled to spiritually: for if he were so entitled to them, they would come and no one could keep them away.

The intellectual law is that of receiving and giving; the spiritual law is that of giving and receiving. The intellectual dictates receiving in order to give, and the spiritual directs giving that one may receive. It is true that one must first receive before he may give; but each one is always complete, and can at all times express the God within, his most precious possession and the rarest of the gifts that are at his disposition. The difference between the two laws lies in the method whereby one shall receive; and while the spiritual method promotes free circulation, the intellectual places obstructions in its way.

The time-honored distinction between the intellectual law and the spiritual, is that the former is actuated by attachment to results, while the latter is unmindful of the event. The intellectual law suggests activity for the sake of the results that are expected to follow, and therefore lays little stress on the rightfulness of the causes that are set in motion; while the spiritual impels that which is just and right without thought of what may result from it, and is therefore most discriminating in regard to the causes set in operation. One lays stress upon results, the other is concerned only with causes.

The essence of spirituality is Faith—faith in the God Within. Reliance on thought power is not faith, but rather an admission of doubt of the God Within. It is an acceptance of the supremacy of intellectual powers over the higher wisdom of the God Within, at the expense of which it exalts its own intellectual conceptions and on these places its reliance.

The law of the Spirit is supreme. It bids one live normally, naturally, lovingly, in the realization of one's Godhood and Divinity; in the practice of the Presence of God; in the consciousness of the Brotherhood of Man; in the understanding that whatever is right and just must obtain; that whatever things are necessary to the spiritual life will manifest; that the spiritual is the essence of life and the physical the flesh and form that Spirit must assume in its process of unfoldment.

It is lawful for each to follow the interpretation of the Law which his place in unfoldment dictates, and whatever this may be he is certain to secure the extract to which he is entitled. If his assumed basis of life is animal, he will absorb from others to the point of saturation all that he is able to take by superior physical force. If his basis is human, he will take by mental methods, through physical agencies, all he desires that he can secure, giving as little in return as his experience dictates to be advisable.

If his assumed basis of life is divine or spiritual, he will give, and give, and give; and, in his equal receptivity, the divine law of Compensation, or Cause and Result, will return this to him measure for measure, brim full and running over. The spiritual Law of Success is founded on the truth of the divinity of man, and on the life lived in this realization the Law confers its greatest favors—it crowns such a life as an Immortal Success.

EUGENE DEL MAR.

There is no inner-life that is not also an outer-life.

Think well about great things; and know that thought is the only reality in the world.—*Don Quixote*.

THE PATHWAY OF ILLUMINATION.

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

Jesus is being rediscovered. While he was considered merely as the second Person in the Trinity his influence over the human race was extraneous and foreign.

The popular and accepted teaching concerning the Man of Nazareth makes him a sort of demigod living at best a half human life. According to this teaching, Jesus, being of another order from the rest of humanity, it was impossible for him to have yielded to temptation or to have fallen.

But now, when he is being studied as 'the true light that lighteth every man that cometh into the world,' or, in the language of Tennyson, as "the strongest, holiest manhood thou," every act of his life, and every word from his lips, is luminous with meaning.

When we consider him as very man of very man, tempted in all points as we ourselves are, it becomes apparent that it was necessary for him to go apart in earnest prayer in order that he might not fail in carrying out the work he felt impelled from within to do. The fact that he became aware of an inner world of matchless splendor and limitless power, instead of separating him from the race, bound him more closely to it. He never claimed property in Truth. His vision was that of equality: the fatherhood of God and the brotherhood of man were the two statements on which he based his whole philosophy of life; he as completely identified himself with the human man as does Whitman in his matchless "Song of Myself"; and this, I think, is the secret of his enduring power over the minds of men.

It is a great truth that "whoever spreads by me a broader breast than my own shows me the width of my own." When we once attain to the realization of this truth, then it is that we know envy is ignorance and limitation is suicide.

Just as an anatomist by the thorough study and dissection of one human body knows something of the structure of every human body, so does the true soul

scientist know that what he can see and understand in another person he too has the capacity of becoming.

I call this "vision of equality" the Pathway of Illumination, and as I study the life and sayings of Jesus in this light I become aware of the infinitude of every human soul.

I am well aware of the incomplete nature of the four gospels that portray this wonderful life. They were written from memory by men long after Jesus had ascended. But, just as they are, the Gospels contain the greatest treatise on applied psychology and dynamic metaphysics the world has yet had given to it.

There is found not merely a theory about power from on high but a living demonstration of an "infinite and eternal energy" capable of transforming human weakness into invisible strength, of using the base things of the world to confound the mighty and of lifting the commonplace into the Divine.

The dream of the ancient alchemists of transforming baser metal into gold fades into insignificance compared to the miracle wrought by the teachings of Jesus in the minds of men, who, lured by his promise that he would teach them how to do the things he was doing, and even greater, had left all to follow him.

Truly it was the work of regeneration and rebuilding. Jesus found these men de-spirited and subjugated. They had lost the vision of the Divine. They had largely accepted the world's estimate of man rather than God's estimate of man.

Then as now that is the cause of all our weakness and sorrow. A de-spirited, sense-hypnotised, subjugated mind becomes the fertile soil in which the seeds of sin, sickness, sorrow and death germinate and thrive.

To rehabilitate the minds of these men, to teach them God's estimate of man rather than the world's estimate was the work Jesus sought to accomplish. He was supported in his work by knowing there is in every man "that seed of perfection" of which Browning says "a man may waste, desecrate, never quite lose."

This knowledge of the intuitional life, the real life of

man, must be the supporting realization of all who would accomplish lasting results. Until this goal of stability is attained our pathways will be strewn with failures, and our efforts mocked by delusions.

But when we have attained to the understanding of the Principle of man and know that the truth about the highest man is the potential truth about the lowest, then it is that we can work with infinite patience and endure as seeing that which is invisible.

We must attain to that vision of equality happily voiced by Paul when he said, "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, yet made himself of no reputation and took upon himself the form of a servant."

There can be no real self knowledge that is not based on this primal truth of equality. Until this vision is attained we will either overestimate or underestimate ourselves.

In the meanest and most degraded man of his day Jesus saw a potential Christ and knew that if he could only break the deep hypnotic sleep in which he imagined himself poor and miserable, a kingdom that beggared the glory of Solomon was at hand.

The story of Nebuchadnezzar, king of Babylon, eating grass as an ox, well typifies the state of every poor, sick or unhappy man on the face of the earth. All the time that Nebuchadnezzar was eating grass, he was in reality king of Babylon, and all he had to do to regain his kingdom was to regain his reason.

Jesus illustrated the same truth by his story of the prodigal son. The prodigal could never be less than his father's son. He was just as much his father's son while feeding the swine as after his return. So Jesus realized that every man is by nature the Son of God.

We may grant every claim that orthodox theologians have made in regard to the immaculate conception without in any way separating Jesus from the race, or making him more divine, except in his consciousness, than the rest of humanity.

The burden of Jesus' soul was that he could not make the men of his day realize their divinity. When the disciples came to him and said, "Lord, teach us to pray as John also taught his disciples," his opening words, "Our Father," contain the spiritual doctrine of the immaculate conception in its highest form. No man who says these words understandingly will ever again think meanly of himself. They constitute the great psychological background for metaphysical and spiritual healing.

It is the pathway of emancipation from a million ills. When they illuminate our consciousness the owls and bats of mortal mind disappear into their native nothingness. The sins of our fathers will no longer be visited upon us when we have realized our immaculate conception and are consciously born of God. We will no longer think of God as external but as an indwelling and overshadowing Presence. We will no longer think of heaven as a place to be attained after death, but a state of consciousness wherein is peace.

I would advise each reader of this lesson to take these words—"Our Father who are in heaven"—into the wise Silence and meditate upon them until their glory is realized. In the sublimity of devotion lift your conception of God to its very highest and then, in the humility of an illumined faith, you may say—"I and my Father are One."

This is the prayer of faith that heals the sick. This is the realization of the indwelling God to whom all things are possible.

As I write them I am filled with a great joy wherein I share the eternity of God. My favorite realization stands before me in letters of light, "I realize that the all of me is a part of the all of God." And I not only realize this for myself but for all who will read them and for all who listen in the wise Silence. This is in reality preaching the Gospel to the whole world. It is the open door which no man can shut. A thrill goes throughout nature whenever a living truth is voiced.

To you, whoever you are, I would say as you receive these words so shall your healing be. As it is impossible for you to think of any part of God as being sick, miserable or diseased, and as you realize that the all of you is a part of the all of God, according to the depth of your realization will be the height of your emancipation.

HENRY VICTOR MORGAN.

GRAND PIANOS IN THE KITCHEN.

To illustrate the prevalency of extravagance, Henry P. Davison, banker and member of the House of Morgan, tells the story of a woman of "what we would call rather humble life," who entered a department store and insisted on purchasing a grand piano. "The piano was delivered that day and the next day the man went down to tune it and he found it in a structure of two rooms—kitchen and bedroom. The piano was in the kitchen and upon it were the plates that had been upon the stove, put back and forth. It was used as a table. She was not interested in having the piano tuned because nobody played the piano and she had no idea that anybody would play the piano. They investigated the case and the psychology of it was that her social position in the community was increased by her having a flat piano. Some of the others had uprights, but she wanted a flat piano and she had it and that gave her the position she sought in that particular community. I have heard of other cases corresponding to it, but not so marked, but it gives an idea of the kind of psychology which is running through certain strata of society."

It is certain Mr. Davison was not referring to that stratum to which he himself belongs, but his criticisms apply there as well as anywhere else. It was Mr. Davison's stratum that taught the woman in his story to associate expensive and useless things with social position. Mr. Davison probably has an elaborate home, or perhaps more than one, in which a number of servants minister to the comfort and dignity of his family and himself. Doubtless he could do his work as well under far simpler circumstances, but he has a position to keep up. The whole of American "society" keeps a grand piano in the kitchen and for the same reason. The rich do it most elaborately, because they can, but we all imitate them to the best of our ability,—in our clothes, in our houses, in our automobiles.

As long as this is true it is not fair to criticize people "of rather humble life" who waste their money on show instead of spending it according to a scientific budget system. The poor woman who bought the piano was not exceptionally foolish or wrong-headed. Not by any means.—*San Francisco Call and Post.*

THE IDEAL PERSON.

The ideal person is the one who lives up to the best that is in him, and keeps living up to that standard until his entire personality becomes perfect. By so living, we are on the way toward becoming ideal. The aspiration and effort makes us ideal at heart, even though from the viewpoint of other people we may not be at all perfect. Thus we see that what is ideal to one individual may not be so to another. But the ideal life is to do the best you can, and under all circumstances aspire to be ideal.

The truly ideal person is a real man or woman. The ideal man is more than a perfect physical specimen. To be ideal, one must be clean through and through, inside as well as out; this will bring constant and perfect health; but to be ideal, one should be morally healthy and spiritually illumined. All parts of man's nature should be well rounded into the perfect self—the ideal pattern designed by the Creator.

No one would consider a person who is diseased, deformed, undeveloped, or in any way below the normal standard of humanity, to be an ideal person. For our ideal we desire one who is perfect. The ideal person is not the one who is stooped, round shouldered, sunk-chested, sallow faced, anaemic, nervous, irritable, uneducated, uncouth, ill-mannered or in any way lacking or beneath the perfect man.

To be ill-tempered is to be unchristian. The spirit of Christ is kindness, mercy, patience, meekness. The spirit of His adversary is malice, anger, surliness, impatience, ill-temper, and the more apparent evils which all people recognize as bad. When a man has allowed his stomach to become bad through over-eating and lack of proper mastication, and the ills of malnutrition have set in, evil has him at a disadvantage.

The ideal person is not ill-tempered, evil-minded, narrow or selfish, impatient, false and egotistical, vain or immodest. To be ideal one should be an example of righteousness: not like the good deacon who had a bad

case of indigestion, which made him very grouchy, and mistook it for religion. But rather of the Christ type, an unlimited reserve of power, combined with meekness and lowliness. Indeed, there is none other fit to realize than the Man of Gallilee. Whether you are a Christian or not, you cannot go astray in taking as your ideal the meek and lowly Nazarene who, although divine in might and wisdom, submitted to the indignities of the infidels of His time, that the world might have an actual example of an ideal person.

The perfect man is kind, magnanimous, charitable, considerate, patient, lovable and in all ways grand and noble; at the same time he is powerful, mighty and strong, so that if he chose to exercise his power, the world would be subdued in a moment and made to worship at his feet. This is the extreme view of the ideal man, the goal toward which living the ideal life leads.

Perhaps it is too much to expect the average individual to conceive of such attainment, much less realize it in his own life. But it is the logical sequence of evolution and life. It is the goal of Christian living and of psychological study and training. The ideal person knows the laws of the mind and how to control the life forces of his own being, and then lives up to the best of his knowledge every minute of his life.

Man is spiritual as well as physical in his nature, and to be a well rounded individual, the spiritual as well as the physical nature should be made ideal. The man who is healthy, clean, well groomed, stands erect and looks his fellow-man straight in the eyes and shakes the hand as though he means it, makes one feel that he is a man. But there is something deeper than outward appearance, which distinguishes the real from the sham man. That something is the emanation of thought force or personal magnetism which surrounds every individual.

No doubt you will recall having met someone whose very presence was an inspiration: one who made you feel well and happy, ambitious, and like getting busy and doing something, even though you had nothing particular in mind. Then again you know someone

else who affects you in just the opposite manner, in whose presence you feel depressed, or lazy, or nervous, or in some way not your normal self. Just why this happens is easy to define and determine, once the principles of psychology are understood.

There are wonderful and mysterious forces in Nature and within human beings, forces but little understood as yet, but which when known may revolutionize the world thought and civilization. Some of these forces have been mastered to a degree and the laws which underlie their phenomena have been fathomed, so that nearly anyone who desires to spend the time and make the effort to gain mastery of the forces may do so. These things are among the teachings given in this article.

That we are destined to become perfect is not only good religion, but also good science. - If evolution be true at all, it follows as the night the day, that it must be true from start to finish: from the minutest speck of life to the divinest element of consciousness, from the amoeba to man—and from man to God. If Christ was our example, and in reality took upon Himself our burdens and limitations, and with those human bonds accomplished mastery of the elements and of death, what more need we ask by way of demonstration to prove that man may, by the grace of God, conquer the world? To live the life of the Master, to be Christ-like, is the ideal life.

The Laws of Being. If we are to get the most out of life, and be efficient, healthy, successful and happy, we must live in conformity with the laws of our being. If man transgresses the law of life, he may, by knowledge and by a renewal of Godliness in his soul, get a new lease on life. But no one can keep on sinning and evade the consequence of sin, which is retrogression. Sin is a slow but sure progress of suicide; no one can live and continue to transgress the laws of Nature. Sooner or later your sins will find you out and mete out a swift and unavoidable punishment.

While it is a deplorable fact that everybody does not

know how to live right, it is even more deplorable that so few people live as well as they know they should. One of the great problems of psychology is how to induce or compel people to live right. While the academic psychologist ponders over this problem, it is our duty and our great pleasure to contribute our portion of effort to teach people to live right and think right.

We feel that the greatest good to the present generation and to posterity may be accomplished by the widest publicity and dissemination of these principles. These are the truths which all the world should know. In our study of psychology, which is a study of the laws of life, we shall find that the thoughts we think are the most potent force in our lives. We shall find that it is the mind that makes the man, for mind is the body builder; and that it builds according to the laws of life.

The Essentials of Life. There are five essentials of life, the proper use of which insures health, happiness, success and longevity. In order to be at your best and get all out of life which your Creator intended for you, it is necessary to understand and properly use all of these essentials. It is our intention to present clear, definite and complete instructions as to the proper use of these essentials of life, so that anyone who is ailing or in any way lacking may learn to use them, so as to make of himself what he desires to be.

These essentials are air, water, food, exercise and mental influence, the proper use of which constitute the foundation of health. The only thing which stands in the way of man's health, happiness and prosperity is his ignorance of these laws, combined with lack of desire and will to conform to their requirements.

To assist the student in changing himself to meet this condition, we are now to begin a definite and practical study of the essentials of life as applied by scientific health methods.

The conditions under which we live compel us to live unnatural lives and unless health methods be used which, to a degree, counteract the tendencies to disease and inefficiency, which spring from our unnatural civ-

ilization, disease, sickness, inefficiency and untimely death are liable to follow. But with the aid of scientific methods of living, it is possible to a large degree to counteract the detrimental effects of unnatural living.

Did it never dawn on you that right living means healthful living? Sin against your body, by way of not using the essentials of life as you should, is just as much a sin in the sight of God as any other kind of sin. Sin is sin, whether spiritual or physical. If it be wrong, it is man's duty to change and do right; failing to make this change when once he knows he is wrong, his deed becomes sin.

Do you not realize that to go about with your head down and your chest caved in, your shoulders stooped, breathing about half as much as you should, is wrong? It is a sin against yourself and against society, for it breeds disease and invites premature death, for which you are responsible. Knowing this, there is nothing to do but to lift up your chest and double your breathing capacity; otherwise, you need not boast of being free from conscious sin.

Likewise with all the essentials of life. To be free from sin and its consequences, you must live right and think right. No one need expect to rise to any great heights in personal or spiritual attainments, and continue disobeying the laws of life. You may appear for a time to thrive, but Nature rules with an iron hand of infinite justice. Don't fool yourself into thinking you can avoid the consequences of sin or wrong methods of living.

Do not blame God for your faults. Your shortcomings are the natural product of wrong living and wrong thinking. The potency of perfection is in every living being. It is the Divine plan that the whole world should be perfect. If you are not living in accord with His plan, and if you are in any way lacking, you are not what God wants you to be.

It is needless to expect the full blessing of God, when our stomach is struggling and seething with fermenta-

tion and your nerves are racked with pain, when your muscles are withering for lack of nutrition, and every organ and gland in your body is working overtime striving to cleanse the system of the burden of impurities which you are constantly heaping upon it by overeating.

The element which decides for or against the emancipation of the individual is the mind of man himself. By his life, his deeds, his thoughts and fears, his likes and dislikes, his aspirations and discontent; in short, all of his mental attitudes and emotional conditions enter into the causic element of why man is what he is, why he has the experiences he has, and why his environment is what it is.

The Laws of the Mind. The realm of mind and things spiritual, the same as the realm of material things, is governed by natural law. To know these laws and to realize them in one's own consciousness is the secret of self-mastery and personal emancipation. The object of this study is to teach these laws and to train the student how to use mind power and be a man in the broader sense of the term, rather than continue depending upon brute power and physical forces.

Man has within himself the power of becoming God-like, and of rising to the Christ standard of personality: but to achieve this great attainment, it is necessary to understand the laws of life and forces which govern it. This knowledge we are to impart in future articles. The present article is intended to show that the universe and mankind are ruled by laws, and that these laws are knowable and usable by man. Learn this and you will then be ready to study future articles, wherein we teach you how to use these laws.

In order to understand yourself, you must know the laws by which your life is governed. In this course of lessons we have attempted, successfully, we believe, to present these laws and the primary principles of existence, in a manner which will enable the average person to understand the fundamental requirements of life, and be enabled to reconstruct his living and thinking accordingly.

In view of the vast area of the subject matter to be covered in articles which follow, it is evident that statements and discussions must be as terse as clearness and accuracy will permit, verbose explanations and lengthy comment being omitted. The teaching is not claimed to be infallible or even a finished product; indeed, it is but a stepping stone to the borderland of knowledge. It is, however, sufficiently accurate and applicable to present needs, to serve as a textbook of ready information and a trustworthy guide to mind study and the phenomena of the soul. It will be found of equal service to beginners and advanced students.

While some attempts have been made by various writers to accomplish the results aimed at in this work, no book or set of books offered to the general public covers so wide a scope or gives so sane, sound and scientific an explanation of life's problems. The liberality, applicableness, depth and breadth of the philosophy, unmistakably labels it thoroughly progressive, while the many demonstrable truths and scientific formulas in the lessons which follow make the work scientific and practical.

DR. WM. FRANKLIN KELLEY.

THE LAST INVOCAATION.

At the last, tenderly,
 From the walls of the powerful, fortified house,
 From the clasp of the knitted locks—from the keep of the well-
 closed doors,
 Let me be wafted.

Let me glide noiselessly forth;
 With the key of softness unlock the locks—with a whisper
 Set open the door, O soul!

Tenderly! Be not impatient!
 (Strong is your hold, O mortal flesh!
 Strong is your hold, O love.)

—Walt Whitman.

WHAT IS SUCCESS.

Every person in the world can be successful (within the limitations of his capabilities) if he knows how to use his own powers.

I do not mean by that, that every person can amass an immense fortune or that any person can become the President of this Republic. As a matter of fact, neither one of these attainments would mean success to some. Naturally our ideals of Success differ. The newsboy who sells the number of papers he has set himself as a task to sell is none the less successful than is the business man who realizes his ideal of wealth.

From a literal point of view, whatever ideal the individual brings to a satisfactory conclusion, that constitutes Success. Thus the burglar, the thief and robber, if he be satisfied with what he accomplishes, may be considered successful, since he has reached the goal of his ambitions. We are accustomed to speak of any one who has amassed a fortune, or in other ways gained the world's recognition as "a successful person." But since we have no way of knowing at what cost to himself, either in health, character or self-respect, the person in question has gained this Success, we are forced to the conclusion that there are two kinds of success.

One is literal and the other ethical. The first named, we judge by outward and superficial observation. The latter is to be studied from the standpoint of psychology. The satisfactory conclusion of any self-appointed task is, as I have already said, the definition of Success in its literal sense. But, woven into the fabric of every person's ideal success is the desire for happiness. Sometimes this ideal of happiness is dimly realized, and sometimes we are well aware of it, but we regard it as a sort of side-issue. The primary desire only takes into account the conclusion of the undertaking. This is due to our short-sightedness, and our wrong conception of the elements of success.

Ethically speaking, then, Success must mean happiness, growth in wisdom and knowledge, and the devel-

opment of character. Many a millionaire who is a most successful man, from a literal standpoint, is a failure from the ethical point of view. Because his success has cost him all that is enduring in life's experiences. Often, the man whose success in life is represented by millions of dollars, is a nervous wreck, incapable of enjoying the leisure, and the culture, and freedom, which were the elements of his real desire, in the beginning. When a person keeps his nose to the grindstone for a number of years, he surrounds himself with the thought-aura of materialism, and when he at length takes time to look up, he finds that his point of view has changed. Over-concentration along the lines of material effort has surrounded him with invisible influence that hypnotizes him, and deprive him of his freedom.

He is as much a slave as he would be if he were chained to a galley. The chains that bind him to his ideal of Success are invisible, but quite as potent, as those of iron. And they are much more difficult to escape from, because he knows nothing of the subtle force of mental laws. His knowledge of Life extends only as far as the material plane and he is a helpless victim of the power he has used ignorantly. Why is it so often that the children of the extremely rich are such failures in every respect? Is it because of the orthodox teaching that the possession of wealth is in some way contrary to the desires of the Creator? I think not. The often quoted biblical allusion to wealth, "It is easier for a camel to pass through the needle's eye than for a rich man to enter the kingdom of Heaven," assuredly has some other psychological significance than that God is partial to poverty, and opposed to opulence.

The phrase has been given its orthodox meaning in order to still the discontent of the poor. Wealth in itself can have no power to either make or mar the real man. Neither can poverty. It is, however, difficult for the individual to rise above the unreal power that has been given to both these conditions by the false conceptions of the race. In my lecture on "How Thought Can Kill," I showed how it is a mathematical fact that thoughts of a certain character and potency, have the

power to react and destroy the one who sends them forth. Thus it is that the children of men who have attained to what we may call literal success (the accumulation of wealth), become involved in the destructive thought-currents, perpetually sent out in gaining that success. The evolution of life works on something of the same same plan as we see in a bee-hive.

Nature is ever producing. Creation is eternally going on. And we are individual parts of the creative force. As long as we are working in harmony with the creative power of the universe, we are working within the law. And creation is continuous. It means constant motion—a moving on all the time. We must be constantly adding to the sum of human wisdom and happiness, to what we call discovery, or research, or else we are using our power to destroy.

Now then, when we cease to create, and use our power to accumulate, or retard the onward currents of life, we become drones. And Nature, in accordance with the principle of the bee-hive, makes an effort to destroy the useless atoms. And again as in the case of the bees, the drones in the hive of evolution are given a chance. They are warned by the effects they produce that they are not working in harmony with the law, and must either get into the creative life currents or be destroyed. Sometimes this warning is accepted and sometimes it is not.

How to Attain Success.

In the attainment of Success, then, we must consider the two distinct kinds or phases of success. Outward, or seeming, success, which I have alluded to as literal success is built up of two elements, concentration, and sacrifice of self. (I do not mean self-sacrifice.)

Ethical, or real, success, is the result of composite elements in which the accumulation of material things is but consummation of the right use of the life-forces. No one who feels himself cramped and hindered by the want of material things can be called a success, any more than can a man whose abundant possession of material things has cost him the sacrifice of his soul-growth. Real success, ethical success, is built up of the

satisfaction of knowing that you have made the most of your talents and opportunities. Of freedom from all props, both spirit and material, of independence; self-reliance; self-confidence; freedom from all fear, all superstition, all erroneous beliefs and prejudices; the possession of right ideals; of courage and kindliness and a realization of the immutability of character.

Add to these elements an understanding of how to draw to yourself all needed material for the expression of your Soul-Ideals, and you have all that constitutes the truly successful man. As yet there are few in the world. We are only just beginning to understand what success is, and therefore we cannot hope to people the world with the truly successful, until we have thoroughly absorbed the meaning of the word.

Like the cook-book recipe which reads, "First catch your hare," the first rule for the attainment of success should read: "First form your ideal."

If the only thing you are seeking be material or financial success, you can obtain it by following the laws governing it. Concentration is the keynote to this kind of success, as it is also to the other kind. Only with this difference. In the desire for material things only, concentration upon material things will result in making you the slave of materialism. In the desire of spiritual things, concentration is the door through which your needs come to you, the master.

I met a man with whom I have a slight acquaintance, on the street the other day. I know the man to be sufficiently wealthy to enable him to be free from immediate anxiety as far as material things are concerned. Notwithstanding this, his face wore an anxious, troubled, care-worn look. He said: "I have been trying to find time to attend some of your lectures but I have been so busy I have been unable to do so as yet." He then went to relate to me some of his anxieties and business worries and schemes until, in spite of myself, I felt sorry for him. His troubles were not that he must hold on to what he already possesses, but to outwit some other man who may be more fertile in devising "schemes" for getting together material wealth. In the

course of the conversation, he inadvertently told me that a "great" business idea came to him one day at dinner. This man's ideal of material success has mastered him, until he eats, sleeps and fairly lives nothing but money. And yet that is what many men are doing every day. After a number of years of it, they are incapable of understanding or appreciating anything else. A beautiful painting becomes to them merely an article representing so much money. The beauty of the expensive clothing they provide for their family does not appeal to them. It merely represents so much advertising, loudly proclaiming the material success they have gained. They have had no time for cultivation of the pleasures of the mind, and the imperishable satisfaction that comes to the awakened Soul. Life is a sealed book to them, and they are as thorough a failure in the great, eternal plan of creation as it is possible to imagine.

Now if any one is willing to pay this price for material success, it can be gained by constant, persistent concentration of effort, and unswerving fidelity to that ideal of success. Whatever we build is on the material plane. If you think money, and nothing but money, and think with concentrated energy and effort, you will ultimately materialize your thought-forms. But there must be no wavering, no loitering by the way, to indulge in the building of other ideals.

"No man can serve two masters." You can't half-desire either or both kinds of success, and expect to win. You must "declare" for either the one or the other. You must form your ideal and hold it in your thought-world, without rivalry, if you expect to see it objectify with power. And so I claim that if you take for your ideal the real success, ethical success, the elements of which are the attainment of spiritual wisdom, and the development of character, you must desire the realization of that ideal above all things. The choice once made, you must be content to take what comes to you, as a part of the success you desire. Thus you will sometimes find that what appeared to be a misfortune may be turned into the very ideal you have formed. Because

it required the seeming misfortune to teach you the wisdom you had asked for.

There is no doubt that suffering is the greatest teacher. I do not think that suffering is essential to the acquisition of wisdom, considered as a part of the plan of life. But in our present state of materialism, it seems to be through suffering that we are made aware of the soul within, and of the inner life, which is the eternal life. So, then, if you have made the choice of your ideal of success, and have desired with all your power, the real success of eternal wisdom, do not be surprised if something of sorrow comes to you at first. It is only the result of the changing of the life currents from the material to the spiritual plane, and the pain will cease when your thought atmosphere has become adjusted to the new conditions that are being directed your way. They are the "growing pains of the soul." Never doubt when you have once made the choice of that which is lasting and eternal, that you will be aided and guided by the invisible powers that you have elected to serve you. The invisible ether is not peopled with elementals and demons and shapeless soulless "astrals."

The truly great and wise in all ages still live and move and have their being. When you have cast your lot and force with these, you will not be left to fight your battle alone. You become a unit in the eternal creative power that is composed of individual entities. The atom of matter is none the less distinct and separate because it is one of the many units that compose a whole. It has its distinct identity, and its distinct place and influence, working in harmony with the entire substance of which it is a part, the atom fulfills its individual work in the creative and constructive plan. That is how you should think of yourself in connection with this effort for true success, which is so prominent a factor in the world today.

Consider the difference between literal success, and ethical or true success, and choose the true. Then with persistent, self-confident effort and concentration on the goal, you will find that true success also includes all that is necessary for the manifestation of your ideals

on the material plane. I would not have you think that I do not include in the elements of true success wealth sufficient for your needs. I want to make perfectly clear to your minds the distinction I make between the two kinds of success I have named. Literal success is the accomplishment of any task you have set yourself, even though you sacrifice health and honor in the accomplishment. True success is growth of soul, wisdom, knowledge and strength, while doing the work you want to do, in the best possible manner you are capable of. This kind of success, as I say, includes freedom from the grind of poverty through rising superior to the power money.

All effort will find reward. Sincere persistent effort backed by unwavering confidence will produce results both literally and ethically. The person who works merely for the pecuniary benefits he derives from his work will never meet with true success. While it is necessary to consider the monetary value of your effort, to some extent, if that be the dominant thought, you can never win the success that brings with it all that is satisfying and enduring. If you are embarked in a line of work that you love, and that you believe in, persistent, confident effort in that direction will bring you both kinds of success, as surely as two and two make four. It is not a question of philosophy, but of mathematics.

DR. ALEX. J. McIVOR-TYNDALL.

Remember that meekness rewards more richly than haughtiness.

Remember that love is a greater overcomer than hate.

Remember that peace is more glorious than war.

Remember that good is real; evil is a belief in man's mind.

Remember that joy is a better friend and companion than sorrow.

Remember that life overcomes death.

Remember that Truth finds no room for error in its world.

Remember that God works more wonders than medicine.

—*Weekly Unity*.

SUBCONSCIOUS EXPERIENCES.**No. 4.**

Distance is no barrier to subconscious experience. There is no distance in mind. I can sit here at my desk and think of the NOW office, just as easy as I can think of the next room. I can think of Paris or Berlin just as easy as San Francisco. I can think of the moon, without taking time or distance into account. All this with my conscious mind, but when I have a subconscious experience, time and space is entirely eliminated. An hour may "stretch into eternity," or "eternity may crowd itself into an hour." Of course this is stating it in the extreme, but if the divine possibilities are within me, and I can manifest them Here and Now, I am not afraid of the statement. And I believe this affirmation to be the greatest and truest affirmation that was ever made.

I have again and again visited places, subconsciously, thousands of miles away, and after years of time, visited them consciously, and recognized them in every detail. Experiences of this kind have always come in what we call "dreams." I shall only attempt to record some of the most vivid, and real of them, for I could write a volume, and not exhaust the subject. The one I wish to record at this time was of recent occurrence. For several years I have been an interested reader of the books written by a New England woman. A few months ago she sent me her latest book. I was so pleased with it that I wrote her, in terms of great praise. She answered my letter, and since then we have had a lively correspondence. I did not know whether she was old or young. I only knew that our thoughts were on the same plane, and that she was the most interesting person I had ever known. One day I took the liberty to ask her for her picture. She answered that she had no photographs on hand, but as soon as she could she would comply with my request.

A week or two later I received a letter saying that she had been to the photographer, and I might look for a picture next week.

That night I dreamed that I was in a park, some-

where; the place was strange to me. There were many people there, and I knew none of them. I walked up to a stand and ordered a glass of lemonade. I drank it, and turned to go away, when I almost ran against a woman behind me.

I lifted my hat and apologized. She looked at me and, smiling, walked away. I awoke with my friend in my mind. A few days later I received two photographs from her, requesting that I take my choice, and return the other. I selected the one I would keep, but my wife and daughter argued that the other one was the best. They could not understand why I persisted in keeping the one I had chosen, until I told them my dream, and that the picture I selected was a picture of the woman that smiled at my awkwardness in the park. Did I see her? Was I somewhere where she was at the time? I told her my experience, but have not heard from her since. My first thought was to withhold this experience until I heard from her, but later decided to record it first; then if she had a similar experience, the evidence would be doubly strong. I am waiting and will soon know: but whether she had any experience akin to mine, or not, I have the evidence that I saw her. These personal experiences are of no value to the public, only as they prove, beyond a doubt, that man is spiritual, immortal, and that no knowledge is withheld from him, if he realize his Oneness with the Universal Mind. This, and other experiences, have taught me that my 225 pounds is not myself, and that my 70 years are only a drop in the great ocean of Eternity. They have taken the sting out of death, and won the victory over the grave. Will my readers join me in the thought? If so, I will not have written in vain.

BENJAMIN FRANKLIN BONNELL.

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