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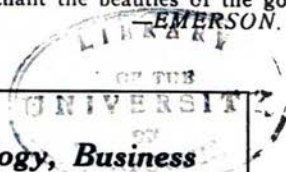
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NOW

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NOW

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THE DWELLING PLACE.

Dawn and a star; and the sea unfurled;
And a miracle hush hanging over the world;
And I standing lone by the edge of the sea—
When lo, God came and spoke to me.
He spoke to me, and I hid my face,
For a wide white glory illum'ed the place.
And I bowed me, trembling: "Oh, God," I cried.
"Is it here that Thy Presence dost hide?"

"Hast Thou always dwelt 'mid the sea and sky
In the hush that quivers when day is nigh?
I have sought Thee long, but have sought in vain,
Through years of trial, through nights of pain,
And all the while Thou wert waiting far
In the wave, in the dawn, in the paling star!
Had I known, O God, of Thy dwelling-place
I might long ago have seen Thy Face!"

But God made answer: "Not in the star,
Or the dawn, or the wave, did I wait afar.
Oh, child of mine, I was close to thee—
Thou wert always held in the arms of Me.
But only now are thine eyes unsealed
And My Ever-Presence to thee revealed.
Go, turn thee back to the world of men;
Thou shalt never search in vain again.

"On the darkest days thou shalt see My light,
My eyes shall look from the eyes of night;
In the voice of children My voice shall ring,
My splendor shine in the humblest thing.
Thy daily task—it shall thrill with Me,
For I shall be near to commune with thee.
O child, this moment thy breath is Mine.
Hush—listen! My pulse beats now with thine."

Dawn; and a star; and the sea unfurled;
And a miracle hush hanging over the world.

—Angela Morgan.

FOUR STEPS IN SELF-HEALING.

Before anything can be accomplished there must be located somewhere a consciousness of Power sufficient to do that which is desired.

To be healed it is necessary to have Faith in some Power able to heal. Faith is, then, the first step. (We will not consider Suggestion at present, since it is a factor ever present in all affairs of human life.)

It matters little where in reasoning we locate this Healing Power. Faith in it, is enough. Were it necessary to absolutely know where and how we were healed, there would be no healing.

But since from cradle to the present moment one has lived in a body, it is natural for one to think that the Power either dwells within, or works through, the individual. That the personal and conscious individual is but an expression of that Power.

Therefore it is always safe to assume that the Power that builds and maintains the body is within the Real Man; within the Soul; within the Ego; within the Self. Therefore I place first in my healing method this Affirmation: I have Faith in myself as Life. Life builds the body and cares for it and Life alone can heal. I am Life and Power to Heal. This is fundamental to all self healing. No matter what one may theologically put beyond the self, it is in the self that healing power resides. This leads to self-assertion, without which no success in any line is possible. To develop this self-assertion there is no better method than this Affirmation: I am power to be and to do that which I desire and will to be and to do.

The second step is to desire above all else to be healed. All desire arises in Soul and is a demand of the Soul for expression. (Remember the word Soul is used here as synonymous with self, ego, and mind and as spirit when used with an A; thus, "A Spirit, Ego, is to me the same as a Soul.)

Desire is the pushing into objective manifestation out of the Infinite Life in the individualized expression

of Itself; the desire to be healed, and the fear of death are but the instinctive cries of Life itself, to remain in this form of manifestation. Therefore all, in illness, desire to get well. This desire is the promise of health, once there is obedience to the desire, and a following of those intuitions and impressions which Life sends into consciousness that It may heal its body. But while all desire to be healed, few are obedient to the intuitions. The mass let fears, prejudices, education and custom lead, rather than faith in the power that created body before birth and grew it up to maturity.

Then so many desires come in, that the one for health is often subordinated to some other. It is told that a millionaire is taking out-of-door exercise that he may be more able to make more money. This will result in a mere temporary spurt of health, only to have a more positive reaction later on. Men make a business for years of getting sick and then wish to be cured in a few months that they may continue the same line of thought that brought on the breakdown. One should desire health so much that he is willing to give time, effort, thought and most of all, Love, to obtain it. "Change thy mode of thinking." is the law. For all ill health, no matter what, had its origin and its development in thought. Some mental picture, either acquired by heredity or by conscious or unconscious choice, lies as cause behind all illness.

Thus, the power that heals, and the power that desires, manifests itself to consciousness as thought. If thought has checked the manifestation of life so that one has less than the normal amount in manifestation, then thought can change these conditions and open the sluiceways for this Life-Power to flow through every avenue of the body normally. To do this, desire must shape itself into the mental picture of health.

And this leads to the third step in self healing, namely: The consciousness of power to do. This consciousness is expressed in the Affirmation: I Can! As soon as one realizes that he, or she, is power and that this power is the Life which he, or she, is, then it is neces-

sary that this Affirmation is made: Since I am power and made my body, I can heal it. This Affirmation rests upon faith in self, as power.

I am power and I can do what I desire to do and can be what I desire to be. Let the one who would heal himself affirm this and repeat it whenever he would otherwise, under the old thought say, "I am ill" or "I am weak!" and keep at the Affirmation in the faith that life in the Soul is power to heal. Whenever faith is born in that statement of truth, then let him affirm: I can heal myself! and keep this up till he has faith that he can. When this faith is born then comes the fourth and last step, i. e., Decision. I Will!

It is easy, through reason, to accept all the other steps. One can easily come intellectually to the conclusion, I Can! Here he stops with a "But...." We hear, "Yes, I can, but I don't." That is true in the vast majority of cases. "I have studied the New Thought books; taken courses of lessons and I am not well!" is a remark often made to me, as if I, or New Thought, or something was to blame. "Is the principle truth?" I ask. And it is admitted that it is. "Then why are you not well?" There is no intelligent answer found by them. There is but one: "I don't!" which is translated by me into "I will not will to be well!" Condensed it is, "I won't!"

I am power to heal! I can heal myself! I ought to heal myself! are steps comparatively easy to take. I desire to be healed! is the uppermost one. But to will, "Aye! there's the rub!" "Will you?" I ask my patients. "Well, I will try!" is the answer. "O, pshaw, that is not worth the breath you put into it. Will you?" "I will do the best I can" "But that is worthless! You know you can! And you paralyze effort with a fear, with an If? Put all these aside and come to Principle. Will you?" And when I get them out of fear, into confidence in themselves and they say positively, I Will! the cure is already half made.

Will You? You who desire to be healed, will you? Will you heal yourself? Yes and no! Not in the con-

scious manifestation of the Self. The sub-conscious will do the healing. All that is asked of you consciously is to will, and then let the subconscious do the healing, just as you let it digest the food of the morning, and as you let it breathe the air of the room, be it pure or impure. Just let!

Here is the secret of all self-healing, and all healing is self-healing. The Subconscious (which is God, Life, Power, Mind, Intelligence, Wisdom, and whatever else one may choose to call it) does the healing, just as it builded body from conception to birth, and from birth to present moment. Therefore keep your thoughts off the workman and off the workmanship. Concentrate upon the only thing you can do to help, and that is keep the mind upon the mental picture of health and let God-in-the-Subconscious do all the rest. The One Life heals. The One Power does the work. As an individual expression of that One Power; as an individual expression of the One Human Soul, you can form the picture, form your ideal, of a healthful body, and then your work is done. God, the One Life, does all the rest. Said Jesus: "My Father worketh hitherto and I work!" Each in his own realm. Man in the Ideal; God in the Real.

Therefore to heal yourself, ignore the body and its conditions. Cease to think of them. Never speak of them. Keep in your mind the picture of health and remembering yourself as Spirit (Soul, Power, Life), affirm from that Power,—Health. When that picture becomes a mental habit, you are healed. You can be cured of symptoms easily, and then fall back upon old thought. This is not healing. Healing is so changing mental habits that you think from the Ideal-Health and not as in the old conditions from the ill manifestations in the body. The Real in the Soul is the Ideal in the consciousness. Then cling to the Ideal. It is the model by which the Subconscious works in the objective. Cling to the Ideal, it is the direction given the Subconscious as to how it shall manifest. Cling to the Ideal, to the perfection of the Soul reflected in a measure into the consciousness, and by accepting it as Truth, it will be

accepted as directive power by the Subconscious. Remember Lowell's lines:

Longing moulds in clay what Life
Carves in the marble Real!

HENRY HARRISON BROWN.

THE MESSAGE OF A FLOWER.*

Part II.

The Mind of God.

Both Lamarckianism and Darwinism are having to give way before the onslaughts of a more modern view of evolution. Lamarckianism taught that species slowly improve and evolve through eons of time by adaptation to environment. Darwinism differed from this view in that it asserted that improvement was brought about by natural selection. That neither view is the correct one is proved by the latest scientific investigation.

It is now known that natural selection and adaptation to environment form only a very minor part in evolution, and that the changes which take place in animals and plants are due to a dominant idea that exists in the species itself. It is now known that while, in a general way, changes in animals have been infinitely slow, occupying eons and eons of time, yet there have at times been important variations introduced with startling suddenness. For instance the bird reptile (*Archeopteryx*) which suddenly appears complete with wings. Nowhere in geological strata is there any record of a gradual development of wings. Indeed, there is no trace of reptiles with rudimentary wings, and therefore this reptile, wings and all complete must have been suddenly introduced, or rather the hitherto wingless reptile suddenly developed fully grown and perfectly formed wings.

*First installment appeared in the August NOW.

There is not space to more than touch on this tremendous subject. Dr. Geley's new work "From the Unconscious to the Conscious" goes very deeply and fully into this and other matters in a most masterly way. Sufficient for the purpose of this article is it for us to take notice of the fact that modern science is proving what occultists have believed and held for centuries, viz., that manifestation on this plane is the effect of the thought and creative imagination of Deity. It proves that development and unfoldment are not so much due to environment and selection, as they are due to a dynamism, independent of the organic matter, and directing and controlling it. It proves that there is a conscious force, an intelligence, a Divine purpose immanent in everything. Dr. Geley says. "There is no escape from the dilemma. Either there is no evolution, or evolution implies a potential immanence in the evolving universe. If evolution be accepted we are compelled to admit that all the progressive and complex transformations that have been realized, existed potentially in the primitive elementary form or forms."

We see therefore that existing in everything is the Divine Idea. All that we see, is, what it is, as the result of the dominant vital dynamism contained within itself. Therefore when we gaze at a sunset, we see not a sunset merely but something of the mind of God; when we look lovingly into the tender face of a wayside flower, we see not a mere neglected unappreciated blossom wasting its sweetness on the desert air, instead we behold something of the imagination of the Divine Mind. It is contemplating and spiritually understanding the beauties of nature that we can enter into the mind and thought and creative imagination of the Divine.

It was Paracelsus, I think, who enunciated the doctrine "as above, so below" and if we apply this to our lesson we see something of the wonders of the Divine Mind. To most of my readers the creative power of mind is something with which they are familiar. Man is a creator in proportion to his power of creative imag-

ination. First in the unseen, then in the seen, this is the Law of the Universe. First the image is formed in the mind, a vivid picture of what is to be, and it is held there continually until in the outer visible world of matter the thing created begins to objectify. It does not appear all at once or in its complete form. First it takes on its elementary form and gradually it evolves until the ideal is attained and the ambition achieved. A business man creates in his mind a vivid picture of a big and successful business. He holds this image in his mind and it forms the matrix out of which emerges its replica in the visible world around. First he has a very small business and it bears no resemblance, apparently, to the picture created in his mind, but it does in reality. That small business, because it is the creature of that image held in the mind, contains the dynamic urge, the creative idea, which shall guide it through storm and stress into the calmer waters of prosperity, and will cause it to grow and expand until it becomes a replica of the image that has been held persistently in the mind of its creator. Or again, an inventor forms in his mind the picture of the machine that is to be. He sees it working and it inspires him by day and fills his dreams at night. Gradually the idea begins to be manifested in bronze and steel and aluminum and brass, and the result is crude and unsatisfactory, but in spite of this there is inherent in it the possible perfected machine that its inventor has pictured. Some day, after many failures and set backs, the machine is completed and takes the form that all along has been held in its inventor's mind. James Allen said that he pictured to himself the writing of a book which should bring healing and blessing to many hearts and lives, and after many days it was accomplished, and that immortal book "From Poverty to Power" was published, and since has been an inspiration and an awakening to many thousands of souls.

"As above, so below", and the reverse is equally true in this matter, and just as man creates by his picturing and mental imagery so must it be with the Divine Mind,

for there is only one Mind and we each form an individualized part of the one complete Whole. Therefore what is true of the individual mind, must be true of the Universal Mind, and when we look at the tender loveliness of a flower we see the Infinite Mind manifested. That manifestation of loveliness which you hold reverently in your hand, is the expression of an image of beauty which has been held in the Mind of God for eons and eons of time and will be held for eons more. That flower has not yet evolved to its utmost perfection, for nothing ever reaches perfection because all is infinite progress and there is no finality, but the flawless beauty that we see, and the gentle tender sweetness of its loveliness tells me more of the mind of God than all the sermons ever preached.

But in order to understand the Mind of God through the contemplation of a flower one must be able to understand a flower spiritually. When we spiritually understand the undefiled beauties of a simple blossom, then can we spiritually understand the beauty of the Mind of God. As I gaze at a sweet bloom in front of me, I see all the love and tenderness of which it is an emblem, that has been held in the Mind of God for countless ages. Before the foundations of the world the infinite beauty of this flower was held in the creative imaginative Mind of God, and has been so held ever since. Every morning when I go into our conservatory which is looked after with loving care by my wife, I can feel these pure lovely floral brothers and sisters welcome me with their joyous presence, and touch my heart with their quickening smile. As I stand in their midst I can feel their kind radiations, their loveliness takes on an ethereal radiance and I feel that I am indeed in heaven. I am surrounded by loving smiles and glances and all these manifestations of the beauty of the Mind of God sink deeply into my soul.

Each flower has its own particular beauty and charm, but they all draw me nearer to the heart of the Divine. It is when I gaze at their unsullied loveliness that I can enter more fully and spiritually into an understanding

of the Infinite Perfection and Purity of God. There is no evil, they tell me. Look upon us, they seem to say, and you will understand that there can be no evil, that there is only Infinite Good. There is no disease, they seem to say. There can be only infinite perfection. And as I gaze at their purity and perfection I get a truer spiritual understanding that in God there can be no disease, ill-health, sickness, or any negative thing.

Life need not be the unlovely thing that it is to so many. Its cruelty and ugliness and selfishness are foreign to the Divine Idea. Let us get to our flowers, and seeing them learn something of the Mind of God, something of the beauty, something of its serenity and calm and unruffled peace. Let us gaze into the face of a flower and see in it the countenance of God.

To apply this lesson to our own life. If in a flower there is the Divine Ideal, gradually finding expression in ever increasing loveliness, then in us also is taking place that Divine Unfoldment which shall express itself in ever increasing beauty of character and perfection of life, always and for ever. In the Divine Imagination is the perfected Ideal, the matrix out of which we grow, the model to which our unfoldment is related. Therefore we have but to seek and yearn after the Divine, to turn constantly in thought and aspiration to the Center of All-Good, in order to be changed from glory unto glory. God is something more than a blind force finding expression and consciousness in nature and in man. God is not only immanent, He is also transcendent. Words are utterly useless here. for we cannot describe the Indescribable, but we can look to God transcendent, guided it may be by the beauty of a simple flower or a crimson sunset, and mounting step by step find ourselves in the super-conscious realm of Infinite Perfection and Radiance. No man hath seen God at any time, but the mystic can sometimes get fleeting glimpses of His radiance and glory.

HENRY THOMAS HAMBLIN.

SUGGESTION.

In renewing his subscription for 1921 a gentleman who lives in Oklahoma writes as follows: "After studying New Thought for about fifteen years I have come to the conclusion that the use of Suggestion is all wrong." This is a plaint that is often heard and one that is hard to understand. If Suggestion is all wrong and of no value, then all New Thought philosophy is of no practical value, and its literature might as well be consigned to the waste basket. Without Suggestion and its operation there is no possible New Thought life.

That there is a deep seated prejudice against Suggestion it would be useless to deny. There are a great many students of the different New Thought cults who are afraid of the very word. Then there are others who think that it is a primitive form of teaching that but reaches, as they say, the subconscious. Hinting at the same time that in their own particular way of demonstration they are coming in touch with a much higher and more significant mind. The real cause of this prejudice is a fear of Malicious Animal Magnetism. Those who are possessed of this fear are ignorant of the true significance and importance of the Law.

It has been many times stated in the various NOW Magazine articles, in the past, by Henry Harrison Brown, and for the last three years by myself that Suggestion has unfortunately been identified with Hypnotism. To the average reader and student the words are synonymous. This is not true. The Law of Suggestion is the Law of Life. It is the Law that controls and determines individual Human Consciousness, and there is no escape from its operation. For every thing that I do, every thing that I come in touch with has an effect upon me under this law. Hypnotism is but one small manifestation of this law of mental operation. I have in the past had a great deal to do with hypnotism, both as an operator and a subject, and I honestly assert that I have never seen any one injured by its use. I

know that I have derived great benefit in health by its practice upon me by others.

We do not need to fear Hypnotism, for it is something that cannot be practiced upon us without our consent. No man living has the power to control others in any manner whatsoever by what is commonly called Hypnotism. Very few people are able to come under its influence, even when they have a great desire to accomplish the same. The very best of operators only have result with about 25 per cent of the subjects who come to them voluntarily. Some authorities claim that the percentage of those who are susceptible is even much lower. The idea that any one can be influenced against their will and thrown into a trance, is inane.

But there is something in operation in the New Thought movement that is even worse than this fear of Hypnotism. Nearly every one who is today in possession of a fear of the Law of Suggestion is a great believer in the Power of Telepathy. To them it is a new form of black magic. Many of these people are positively convinced that they are constantly receiving thoughts from others, and that these thoughts affect them in their every day living. Some even believe that they are compelled to act under these thoughts, and these thoughts are termed by them Mental Suggestions.

I know a very brilliant woman who claims that for years she has been hounded by a certain malicious society; this has ruined her life, and there is no doubt in the world that this is all a result of her own imagination. The evil suggestions that have driven her from pillar to post, across the country and back again many times, have come from her own mind. This was not the result of the operation of black magic from the without, but the belief in black magic and its possible powers in her own mind and consciousness. It seems to me that the real entering wedge of a condition of this kind is an abnormal belief in the easy use of telepathy, and the accepted suggestion that she is forced to respond to evil thoughts that spring up in her own consciousness. In other words, she believed in black magic

and the telepathic powers of others, and all the evil suggestions that cropped up in her mind were the result of this fear being held over the subconscious self. She created the suggestions.

Remember this: Once we grant power to evil of any kind, it will come upon us.

There is only one way of escape from a condition of this kind and that is by; an understanding of the Law itself. The following is a little definition of the law and its operation written by Henry Harrison Brown twenty years ago:

A Suggestion 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 Suggestions are given as spiritual gymnastics by which one may grow into self-control. When they are repeated, or held in mind, other and injurious thoughts cannot come in. Thus by conscious choice one becomes Master of Fate.

Every one who has entered into the new way of living in Christian Science or New Thought, has made use of this Law. Before entering into the new life, the world and its conditions affected us differently than they do today. But there is a no great difference in the world or its conditions. The difference is entirely in the one who has changed his thought or Suggestion about the world and his environment. Through the use of auto or self suggestion he has changed his attitude toward things and conditions.

Every time a Truth statement is made, every time that a thought is born, a suggestion is impinged upon the subconscious. If these statements or thoughts are made in faith, are believed in by the thinker, the subconscious mind is compelled to respond to them. The Subconscious Mind must respond to the Suggestions of the Conscious Mind. This is a law of man's being. As the subconscious mind has no power of choice, it re-

sponds equally well to the good or bad in what is suggested. That is why bad thought tears down and also why good thought builds for the thinker.

As one comes into conscious control of thought or suggestion, there is no doubt but that a deeper level of power is reached. There are different levels of subconsciousness. We cannot expect to reach the deeper levels of power at first. There are depths within that have not as yet been touched.

If I fear the operation of the law of Suggestion through a fanatical belief in Telepathy, I am made a cringing coward through the operation of the law. If I am convinced that I am in possession of the Absolute Truth, I become a sublime egotist, but it is the same law that operates in both cases.

What does this teach me? Simply this: I can feel or not feel just as I decide. A thousand on your right hand and as many more on your left may mentally hurl malicious suggestions at you day and night, and even though you be sensitive enough to feel these thoughts, they cannot affect you until you accept them as truth.

Therefore when such an idea comes into the mind deny it at once and replace the thought with a statement of truth that identifies you with the power that you really are within—it does not matter whether you call this within the Subconscious Mind or the Divine Mind, there is only one thing about it that we really do know, and that is IT responds to Suggestion.

SAM E. FOULDS.

THE PLANLESS LIFE.

The Great God dreamed a dream through me,
Mighty as dream of God could be ;
He made me a victorious man,
Shaped me unto a perfect plan,
Summoned me forth to radiant birth
Upon the radiant earth.

—*Angela Morgan.*

This is a spiritual universe, manifesting itself in physical form according to the dictates of mind. While Spirit is forever perfect, mental activities are always directing imperfect physical manifestation toward greater perfectness. The mental is always prompting physical growth to respond to its own advancing development, while the spiritual is ever urging the mental toward a counterpart of its own greater unfoldment. While these may be separate in appearance, in reality they constitute an inseparable unit.

Changes in appearance result from Desire, which is a divine impulse, prompting and necessitating unfoldment, development and growth. While Desire is God-given, particular and specific desires are the expression of one's plane of mental development, and the form in which desires shall manifest is determined by one's environment.

While Desire is perfect and eternal, specific desires are always imperfect; they indicate the fulfilment of temporary requirements or suggest the satisfaction of immediate demands. They denote one's degree of ignorance, one's lack of understanding, or one's immature judgment. Whether or not they are fulfilled, through their constant failure to satisfy the demands of the soul, they point the way to a greater understanding and realization. The Eastern injunction to "kill desire" refers entirely to its personal element and not to Desire itself.

From the intellectual standpoint and in relation to material matters, it is necessary to look ahead, to estimate and to count. The intellect is a calculating machine. It stands firm as a rock on the proposition that

two and two make four and demands that one "stick to facts." Within its own kingdom intellect is a mighty power, but it errs when it declines to admit that there are realms of which it has no knowledge.

Evolutionally, life begins in ignorance and learns from experience. In consciousness, it first uses its physical instruments, then its mental and finally its spiritual. Consciously or unconsciously, existence gradually imbues the physical with the mental, and inspires the mental with the spiritual. In coming to believe what one thinks, to feel what he believes, and to know what he feels, one finally lives what he thinks, and becomes a conscious creator of circumstances and conditions.

At first, one's thinking is for the moment and is devoted to matters of immediate and sensuous concern; how to have and to hold what one desires at the time, and to avoid and escape from that which seems undesirable. As one develops, he looks more to future requirements, and estimates the probable duration of his satisfaction. Eventually, one comes to think not only for the day or year but for all time, and then he begins to comprehend the principles of eternal life.

Faith evidences a loftier plane of development than doubt. Doubt with its accompanying essence of fear demands planning, while faith in its trust dispenses with it. If one who requires to plan the least is the wisest, the one who finds it necessary to plan the most must be the least wise. If faith denotes the height of wisdom, its lower levels are occupied by doubt and by planning, which is doubt's boon companion.

Of course, planning assumes a degree of belief in the self, in one's intellectual and will power, in one's capacity to oppose and contest. All of this is commendable and it is a necessity of the intellectual life, but it is on a plane far removed from the realm of spiritual faith. It signifies that one is on the way to the higher realm, but indicates clearly that he has not arrived.

The Planless Life is devoid of plan so far as the outer aspects of life are concerned. It signifies that one

does not plan from the basis of his limited experience or the testimony of his senses. It does not mean repudiation of knowledge, but rather the acceptance of wisdom that is inclusive of knowledge. It signifies that one leaves any necessary planning to the God within, to the Higher Self, to that spiritual realization which is wiser than and includes one's mental consciousness.

The Planless Life does not mean a chaotic or unorganized life. On the contrary, it means a life of unified activity; where there is no conflict of desires, no neutralizing of one's efforts, no opposition to inexorable law, no standing in one's own light. One who lives the Planless Life constitutes himself a mighty magnet, each and every particle of which is pointed directly toward the substances of his Desire.

When one lives the Planless Life, his thought is withdrawn from the consideration of seemingly conflicting details of existence. He is able to act with certainty; instead of becoming involved in the inconsistencies and contradictions of appearance. The Planless Life does not necessitate going into retirement, or interfering with the activities of life, nor does it require that one abandon his usual vocation. It means life as it is, but free from conflict, uncertainty and anxiety; with a faith that magnetizes Desire into those channels that are in harmony with the law.

That Which Is knows what the Soul requires for its unfoldment. One does not know what he needs; he only thinks he knows that which will give him pleasure. And the mistakes that he makes in this respect register the degree of his ignorance. The more ignorant one is the more specific and detailed are his demands, and the farther removed is he from realizing the spirit of Life.

Each one is right for himself at the time from his own point of view, but there are finer or cruder methods, and more wise or ignorant planes of activity. The Planless Life cannot be lived from the purely intellectual plane, but only from that of spiritual realization. In the spiritual one knows, and knowing has faith, and having

faith the Spirit works out his behests silently, surely and completely.

Would man but grasp, with focused powers of mind
The subtle laws that rule the finer realm,
Abandoning the lesser aims that blind,
The grosser joys that dull and overwhelm.

This dawning century would bring to light
The deepest truths for which we vainly grope;
Would open up new worlds to human sight,
In large fulfilment of our highest hope!

—*Angela Morgan.*

EUGENE DEL MAR.

THE NAME OF GOD.

(Second in a Series on The Lord's Prayer.)

To all who are interested in the psychology of Jesus the second clause in what is commonly called The Lord's Prayer is full of divine significance. But just as we say "Our Father which art in heaven" without stopping to think "like father like son," so do we often say "Hallowed be thy name" with little or no thought of what it really means to hallow, or revere, the name of God.

When we remember that prayer is the highest act of the human soul, that all the works of Jesus were wrought through prayer, and that in the Lord's Prayer is contained the very heart of the science of Jesus, it behooves us to study and meditate upon each clause of this masterpiece of divine metaphysics.

Many years of meditation on the truths contained in the Lord's Prayer have revealed to me some of its inner meanings, but I realize full well these are but surface illuminations, that there are still unsounded depths and unscaled heights and that the joy of new revelations will be forever mine.

I have called the opening words of the Lord's Prayer "The Vision of Equality," and the true foundation of a world democracy. Just as in a human family no one

member more than another can boast of superior origin and inherited tendencies, so in the family of God all must be equal before Him and should be before each other. We should all be able to realize the poet's meaning when he says: "In all men I see myself," and to know that by the invisible nerve-system of the universe we are bound one to another as each cell in our body is bound to every other cell. Let it not be forgotten that in the psychology of Jesus this vision of equality is the exaltation of man.

The understanding of this vision of truth would enlarge our horizon and reveal the boundlessness of our kingdom. It would illumine our conception of Self and forever break down the tyranny of circumstance. By revealing unto us our divine heredity it would make self depreciation impossible, and self exaltation ridiculous.

A splendid illustration of the emancipating influence of this vision of equality came to me when at the close of a lesson on "The Opening of the Inner Vision," a woman said: "I want to thank you for revealing to me the glory of my kingdom. As you see, I am an old woman and I live in a small country village; I am surrounded by people who seem to live entirely in the old thought of limitation, and I have felt as though I was shut in and unable to take part in the great world movements as I would like to do. Now I know that I can sit in the silence of prayer and be a supporting influence to all persons who in any part of the world are working for humanity."

This splendid deduction must inevitably come to all who meditate on the deeper things of God until "the secret place of the Most High" is revealed.

Let us now consider the inner meaning of the name of God that we are to hallow or revere. There must be a divine significance attached to the name of God for all through the Bible the admonition is: "Thou shalt not take the name of the Lord thy God in vain."

Mark well the personal aspect of the commandment: "The Lord THY God." According to the Hebrew scrip-

tures God revealed Himself unto Moses under the name of I Am. Surely the Word is nigh us. Yea, it is almost continuously in our mouths, and in the light of the Spirit, we are almost continuously taking it in vain.

We can never have "the peace that passeth understanding" until we learn that the truth about God is the truth about spiritual man who is forever in His image and likeness. Manifold indeed have been the uses made by men of insight who have perceived the workings of this highest law.

Jesus continuously uses it. In fact I know of no better mental and spiritual exercise than to take any one of the four Gospels and mark well the use Jesus makes of the I Am. Having identified himself with "the Father that dwelleth in me," and knowing that the indwelling Father was I Am, he always used these words in terms of Omnipotence. "I am the light of the world." "Before Abraham, was I Am."

Intelligent readers of this lesson will notice that the punctuation in the last quotation is not according to the King James version. I believe, however, it reveals the right meaning of the passage. According as we attain to illumination will God be first in our thought.

The great Words of the Master: "Of myself I can do nothing," will become apparent to our understanding when we have fully abandoned ourselves to "The Will of The Whole." When we have taken "our bloated nothingness" out of the way, then will we be caught up into the mount of vision. When we are balanced between "the pair of opposites" and realize deeply enough the difference between the temporal and the eternal, then and only then will our personalities be glorified.

It is only as we glorify the Father that the Father will glorify us. There comes a time in the experience of every candidate for illumination when his one and only desire is to have the will of God made manifest in and through him. This has been called "The Way of Renunciation," but it is in reality the royal road to Power.

The men whose influence have moulded the ages are

they who have stood for the things they felt were dear to the heart of God. The very mention of their names reminds us of the Name of God. They have been called the God-influenced or, as in the case of Spinoza, the God-intoxicated. According to the depth of their inspiration has been the height of their attainment.

True prayer consists in entering into that state of mind where the part becomes conscious of the Whole. The outer sense is stilled and the Voice of Inspiration is heard saying: "Acknowledge me in all your ways and I will bring it to pass." The awareness of this God-center within us and the acknowledging of it in all our ways, is the only method in which we can really hallow or reverence the name of the Indwelling Father.

We should learn to listen deeply for the Inner Voice. Celestial wisdom and divine guidance will be ours when we do. We need take no anxious thought. In my personal experience I have found the use of the two words "God knows" of inestimable value. And yet how carelessly these words are used in ordinary conversation. When we hear a person say "God knows," it generally means no one knows. Truly, "we perish on the brink of power." But we must unlearn the wisdom of this world. "There is guidance for each of us, and by lowly listening we will hear the right word."

Listening to this Inner Voice and the following of its instructions is what Paul means by "growing in grace, and in the knowledge of our Lord Jesus Christ." It is the way of the intuitionists. Jesus followed it implicitly. "By what authority doest thou these things?" asked the scribe instructed of his day. But Jesus needed no other authority than the Inner Voice. It is forever so. Our foolish reliance on college degrees and man-made titles simply show how far we have departed from the Truth. The simplest person who in his integrity worships God "Until from the silence there comes for his guidance the Voice of the Uttermost saying: "Be still," will attain to more practical knowledge than all the schools of the world can give.

The learned Nicodemus could not understand these things. His knowledge was from without. The men of intellect will always be baffled in the presence of "That Something" that is master of the intellect.

Of the marvelous working of this Power, let one illustration suffice. Within the last year one of the leading merchants of Tacoma came to me and said: "I want you to help my brother, and I believe you can for I have just come from a man who was healed of cancer through your prayers. He had been in the hospital and had been sent home to die when he was induced to ask you and Mrs. Morgan for treatments. He tells me that the pain ceased immediately and in a few months he was again working. I have seen where the leg was eaten and to me it is a miracle. The strangest of all is, he tells me he has never seen you."

My soul waits in expectancy the day when through a larger understanding, such demonstrations, instead of being considered miraculous, will be ordinary to all who through faith illumined know the inner meaning of the great words: "Hallowed by thy name."

HENRY VICTOR MORGAN.

WHERE IS GOD?

"Oh, where is the sea?" the fishes cried,
 As they swam the crystal clearness through,
 "We've heard from old of the ocean's tide,
 And we long to look on the waters blue.
 The wise ones speak of the infinite sea,
 Oh, who can tell us if such there be?"

The lark flew up in the morning bright,
 And sung, and balanced on sunny wings;
 And this was its song: "I see the light,
 I look o'er a world of beautiful things;
 But, flying and singing everywhere,
 In vain have I searched to find the air."

—*Minot J. Savage.*

THE ONE THING THAT MATTERS MOST.

Last night when you and I came home from business, we were tired. It did not matter that we were miles apart, for the facts were that we had both had a more or less trying and anxious day. We had unexpected situations and problems to deal with and some of those helpers whom we relied upon proved disappointing; so we had to carry rather more than our share of the load.

We were inclined to ask, rather wearily, "Well, what is it all for, anyway?" And to wonder why the treadmill of life seems to hold some people so much more persistently than others! We watched the stars awhile, glanced over the paper, patted the family dog a little, because he wagged his tail and plainly expected it, and then we listened to a recital of the day's happenings and found more problems to solve—but we were too tired. The very last thing before we lost consciousness in sleep, we again reiterated, "What's it all for, anyway?"

This morning we felt better, of course, for weariness and depression go hand in hand; nevertheless, the ghost of the same query would keep walking in the backs of our minds. So let's lay that ghost for all time by facing him squarely and forcing him to give an account of himself.

What about it? What are life, love, hope, disappointment, business effort, and all the rest for anyway? Why do the stars spin in their courses? Why do the seasons follow one another regularly and endlessly? Why do the trees grow and the birds sing? Why do men live their little day, die and pass away? Why can we not pass care-free lives with few wants and plenty of time to think and dream? Why must we be harnessed to business and spend our brief span of years in feverish achievements?

If the ancient philosophers and formulators of the world's greatest thought and principles could come back and express themselves honestly, how would they regard our skyscrapers, our flying machines, our madly

racing motors, our means of talking across space, our big chains of stores, our vaunted efficiency? What is it all for, anyway? What is the one thing that matters most?

Really it isn't such a bad idea to stop and to clear up that question, for the older we grow the oftener the question will crop up and the longer it will stay every time. Besides, if we can honestly answer that question, we shall know what to do, which way to head, how fast it is advisable to travel, and what to cut out and what to old fast to even when bodily weariness does assail. Just that would pay.

Let's get down to brass tacks, for right here we must be careful or we shall get mired in a maze of theory and will wallow around hopelessly in a sea of words. That means that we shall get nowhere—that we shall be more puzzled than ever before just what it is all for! We must start somewhere and arrive somewhere. It is the only business-like way.

It is incomprehensible to any thinking, intelligent mind, that there should not be a purpose in life, in the planets, in the vegetation of the ages, in life and love and happiness, in effort and triumph and achievement. **THERE IS.** The apex of creation is **MAN.** He was created in the image of God. In every human being is the divine spark which differentiates him from lower forms of life—which is an earnest of life eternal.

All right, then. We have found our starting point. So far so good! The foundation, the base, the structure and the super-structure are all for the purpose of supporting, making possible, the culminating pinnacle, the apex. That is the planets, the seasons, the giant trees of other days, the vast coal deposits, the sun and wind and storm are for the support and development of man. The opportunities for achievement are for the development of good men, men who in the last analysis are not selfish nor purposeless, but eager to serve their fellow men to the limit of the opportunity which is theirs, and according to the field of ability which is theirs.

When a man falls short of his best, the brakes have to that extent been put on the program of stars, sea, sky, progress. That is cause for regret, even as it is cause for rejoicing among the angels when one wandering, blinded soul sees the light and returns to the pathway of rectitude.

But what about efficiency and high business ideals and bigger and more legitimate profits? Are they unworthy? Shall we consider them? What of our question: "What is it all for, anyway? What is really the one thing that matters most?"

Listen! The seven moralities of life are: Education; righteousness; hygienic living; vocational aptitude; industrial competence; joy in life; social and industrial co-ordination.

Without education we are aboriginal, primitive individuals with latent capacity which has never been brought to the surface or set to work.

Without righteousness, we are immoral, selfish individuals blind to the great program of what life is ultimately for anyway.

Without hygienic living we are diseased, epidemic-ridden individuals, crippled and held back from the achievements of our highest possibilities.

Without vocational aptitude, we are round pegs in square holes, misfits, wasters of God-given talent, individuals who are not doing what it was intended we should do.

Without industrial or professional competence we are drones, laggards, individuals who are guilty of bungling life and its wonderful privileges.

Without joy in life, we become mere time servers, pessimists, individuals who do not appreciate the blessings of life and work and play, and so again we are guilty of decreased production through a depression, mental, physical and spiritual, which is deliberately encouraged.

Without social and industrial co-ordination we are hermits, dwellers in the cave-man age, individuals who have never glimpsed the resultful nature of team work,

or the glory of service.

In commenting upon the foundational moralities of life, Harrington Emerson, who makes a very similar classification of the "seven moralities," declares that extensive investigation carried on over a period of years shows that the waste and inadequate application of these moralities amounts to \$250,000,000 daily. Some waste! Especially when we consider that it is preventable. He states that faulty or misplaced vocational aptitude impairs our national earning power 20 per cent., or \$40,000,000, and that our industrial competence is not over 50 per cent. of what it might be. In fact, that owing to neglect of all the moralities that the average efficiency of man is no over 5 per cent. of what it should be. This is food for serious thought.

What a great and splendid system of worlds and world potentialities, and yet so poor a showing! So let us go forward to each new day with a new vision—the thought that we have a clean fair page, a period of time in which to do not only for ourselves but for the whole race. It is the effort of people like you and me which will make the stars rejoice and the little hills clap their hands that the great program is not to miscarry after all. Let us not forget the "joy in living" part of it either, for the happier we are and the happier we make others the better it is for all concerned. Mr. Emerson points out also that naturally there are those who possess a combination of moralities that, "The man who is equipped with two of the moralities is not twice as strong, he is probably four times as strong as if he had only one." We see now why some men seem invincible. There is a reason!

Now that the evidence is all in, it is clear what it—life—is all for, anyway. And what the one thing is that matters most, it is measuring up to the individual scale of requirement insofar as we can, so that the great world program of the spheres may be realized for you and for me!

That's a great thought. It makes life a wonderful and a splendid thing. It pays to get tired once in a while—

when we know! It will help to make us keen for the joy of living when we appreciate that this "morality" alone if brought into our business lives would easily increase production \$100,000,000, and still leave more time for recreation.

Remember that when you think things are lagging and wondering if it would pay to have a ten minute recess morning or afternoon for employees, or to pass a glass of milk or soda water to tired helpers. Anything that increases the "joy of living" increases business. It is meritable.

We can never be old, we can never be really weary beyond the bounds of perfect recovery if we KNOW! That's the blessedness of knowing.

—The Confectioners' Journal.

THE VISION.

I heard a voice—Awake, arise!
 Thy God hath chosen thee; be wise;
 And now before thine eyes, behold!
 Mysteries of heaven shall unfold.

Then I perceived most wondrous beauty—
 Beings perfected, this their duty,
 To be Love's reflex; thus, ne'er tired,
 They gained in strength, and joy acquired.

Their life was God, all-present Truth,
 Who gave to them eternal youth;
 Infinite Spirit was their might,
 And wisdom gave them perfect sight.

As one God's law they understood;
 In harmony one brotherhood,
 Each had a just and equal share
 In all the beautiful gifts, for there
 God freely gave to high and low,
 And favoured ones He did not know.

For each and every one is blest
 With perfect joy and peace and rest;
 In Him all are one perfect Soul,
 One Mind, one perfect, spiritual whole.

—T. Greeley.

CEASE THAT STRONG URGENCY.

(From MS. of "Letters to My Patients.")

I see many people every day who are pursuing health with so hot a pace that they actually accelerate its escaping feet. Poor creatures, they are beset with the fear that they must do so much golfing, so much walking, so much sleeping, so much dining, so much suggesting or their health will fail. I saw a man this morning who goes to the golf links every day, in all sorts of weather, until he is forbidden by the snow, not so much because he loves the game, though he claims that it has become a passion with him, as because he is afraid to stay away.

During the winter these same people sleep in rooms that are icy cold, just as I used to when a boy because I had to, or out-of-doors, under the impression that they are getting more oxygen by doing so, and with a conviction that oxygen means life. It is true that we could not live without oxygen, but it is not true that there is any more oxygen outside the house than in it. The law of diffusion of gases is the salvation of the race. As for me, I do no golfing; I do considerable walking; I sleep in a well-ventilated room, but one with a temperature during the winter close to 60 degrees; I sleep six or seven hours a night, occasionally eight; and I eat little or much according to appetite. I am no longer young, but I am in robust health, do a heavy day's work, and rarely feel fatigued. For my purposes the days are all too short.

Somebody will say that it was the sleeping in cold rooms that gave me robust health. They will insist that I acquired such a fund of health and strength in youth that I am now living on the proceeds of it. In my early years I was not particularly rugged. In fact my memory is of much dosing for violent colds and digestive disturbances.

Ah! there is the greatest inconsistency among people. Nearly all these men and women who are chasing so

strenuously after health are living every day in violation of common hygienic laws. Most of the men, and some women, smoke to excess; a very large percentage of them drink intoxicants or coffee to excess ("moderate" drinking of either is usually excessive); they eat too much, and worst of all they are filled with fear of disease. I am guilty of none of these sins.

People need most of all to come into natural ways of living. They need to "consider the lillies." "Men are not to consider the lillies simply to admire their beauty, and to dream over their delicate strength, and their grace of stem and leaf," says an illuminative writer. "The point they were to consider was, how they grow—how without anxiety or care the flower woke into loveliness, how without weaving these leaves were woven, how without toiling these complex tissues spun themselves, and how without any effort or friction the whole slowly came ready-made from the loom of God in its more than Solomon-like glory." Living is a natural thing, and health is a natural result of it. To be sure, we observe defects in natural processes, but they are mainly due to conditions which power like that possessed by man could easily rectify without resort to any of the dangerous and always harmful expedients supplied by modern practice. "Back to nature" does not imply that man is to return to primitive ways of living. He has gone beyond that stage; his environment is more refined, and his powers more discriminative. But he must not hope to become a dictator to natural laws under conditions other than those of co-operation and adaptation. He cannot hope to be well so long as he lives in open violation of law, no matter how industriously he may pursue health in an exaggerated interpretation of the beneficent effect of certain other health requirements.

You may say I am out of harmony with scientific medical thought; but I am not. All that I have herein said is backed up by the best modern scientific research. I am not leading you into mystical or occult paths, but into a straight and narrow way marked out by legitimate

deductions from ascertained facts and analytical observations.

So I bid you cease your overmuch anxiety and your strenuous observance of the health practices recommended by certain blind leaders of the blind—most of whom themselves are at the point of falling into a ditch—but, giving over unhygienic practices, live in happy expectancy of abundant health, happiness and prosperity.

SHELDON LEAVITT, M. D.

KNOWLEDGE.

I grieve not that ripe knowledge takes away
 The charm that Nature to my childhood wore,
 For, with that insight, cometh, day by day,
 A greater bliss than wonder was before;
 The real doth not clip the poet's wings—
 To win the secret of a weed's plain heart
 Reveals some clew to spiritual things,
 And stumbling guess becomes firmfooted art;
 Flowers are not flowers unto the poet's eyes,
 Their beauty thrills him by an inward sense;
 He knows that outward seemings are but lies,
 Or, at the most, but earthly shadows, whence
 The soul that looks within for truth may guess
 The presence of some wondrous heavenliness.

* * * *

Beauty and Truth, and all that these contain,
 Drop not like ripened fruit about our feet;
 We climb to them through years of sweat and pain;
 Without long struggle, none did e'er attain
 The downward look from Quiet's blissful seat;
 Though present loss may be the hero's part,
 Yet none can rob him of the victor heart
 Whereby the broad-realmed future is subdued,
 And wrong, which now insults from triumph's car,
 Sending her vulture hope to raven far,
 Is made unwilling tributary of Good.

—Lowell.

KINDNESS VERSUS CRUELTY.

The world lacks joy because at the center the man is joyless. Man has largely lost the power, through impaired physical organism, in the full sense, of experiencing or expressing great joy.

Physical man is but a single small expression of the universe. At the center of the universe is joy, which radiates outward in harmonic rhythm and creative love. If man but obeyed the laws of his environment, he would, both consciously and unconsciously, outwardly and inwardly, express joy. Human love is the music of the spheres, playing through a coordinated physical organism. All visible space is fairly bursting with evidence of this, in an endless profusion of creative work, all in eternal combination of perpetual birth-giving, endless in variety and form, from the granite ledge of a million tons to the delicate tracing in the wing of a catydid.

From the sea that outspans continents, to the single cell of life, preparing to burst forth into expression, in endless variety, in bewildering profusion of form and beauty.

Is not all this sufficient to woo us from the pitifully small center of self? Shall we not be tempted to reach out for a breath from the Infinite?

Is it not a pathetic paradox, that we should still adhere to the limited prison-cell of human misconception, when we have but to ask and it will be given to us. to humbly seek, to find our Father's house? We have not far to go, for we are ever in it, surrounded with loving and beneficent ministrations, whether we are conscious of it or not.

Come out, little man, from thy limited personal concepts, open thine eye to the stars and attune thine ear to the music of the spheres and thou shalt learn that all this is in thee and that thou art a part of All.

Let us expand our minds to the truth that basic development and vital growth can only be attained through the uninterrupted inflowing of the Great Without into the Great Within.

JESSE M. EMERSON.

SUGGESTION AND AUTO-SUGGESTION.

The Law of Healing.

Part I.

There is a thread of truth which runs through all systems of therapeutics. There is a certain principle or law of healing used in some degree by all system of treatment. Whenever this law is properly employed the patient gets well; when it is not used the patient seldom recovers, except by Nature's own healing. The degree of scientific application of this principle determines the measure of success of any system in the treatment or cure of disease. It has been found that with the intelligent use of this law there is scarcely any ailment or disease which is incurable. No one need be inefficient or in any way lacking. Within a wide range of possibility anyone may become what he really wants to become. *This is the message which Applied Psychology brings to the world.*

In these days there are so many theories about healing, so many methods of treatment, and so many patent medicines, health-homes and resorts, which claim to heal everything but seldom measure up to their claims, that the average person when ill or desirous of help scarcely knows what to do or what to try. Investigation shows that nearly all systems of healing cure some of their patients. However, no known system cures all. Every method of healing which cures human ills is to that extent a good system. It is evident that any system of healing which never healed anybody could not survive for long. Consequently all systems whose advocates are sincere, intelligent and helpful should have a recognized place in the science of healing. The test of value should be determined by results.

The student will soon become aware that we are not to frown on the scientific or intelligent use of any system or theory of healing, which cures people or helps them to be well and happy. We believe there is some good in all things and some truth. We are to search out the good and true; gather in that which is helpful and uplifting, regardless of the source or label, then wield it into channels of usefulness. We believe that when a person is sick, unhappy or in any way lacking, the intelligent thing to do is to get well, get out of that condition that makes you miserable. If you have found

something which will heal you, take it, use it, stick to it. If you don't like the label change it. Call it something else. A rose by any other name smells just as sweet.

Some people stay sick for years, suffer and die because of their prejudices against some system of healing which could heal them, but which they did not try because the particular system advocates ideas contrary to their beliefs; sometimes it is because of the prejudices and narrowness of relatives or friends who dominate their life. Don't be in that class. Move up to the vantage ground of a bigger consciousness. Get a range of vision which will allow you to accept all truth and deny none. Don't get hypnotized by labels, or scared by theories. Go after results. Be a seeker, a real scientist. Be thoroughly progressive and practical. These are the requirements of a psychologist.

The Dangers of Prejudice. There comes to my mind the case of a woman in Pasadena, California, who had a sick daughter, about twelve years old, suffering from a long illness. She had tried everything, according to her own story, except Christian Science. One day a practitioner was called, unbeknown to the mother, and began absent treatments. The child rapidly improved. After several weeks, when the girl was nearly well, it happened that the mother found out about the "science treatments." She was so prejudiced against "science" that she nearly went into a fit. In the presence of the child she denounced the practitioner, calling him all sorts of evil names, although she did not know the man personally—in fact had never seen him. The mother declared, "I would rather see my baby in the cemetery than have her cured by the devil." The child took it all in. Three weeks later they buried her. Had I been the coroner, that woman would certainly have stood trial for homicide.

Psychology as a System of Healing. Where Psychology differs from other systems of mental healing is in its bigness of concept, and willingness to employ all aids

as a means to an end. To heal the patient is the object of treatments. Suggestion, or mental attitude, is the main principle involved in healing, whether in mental, physical or other methods. The life forces must be stirred to action or the patient will not be healed. The means by which that is accomplished is called Suggestion. Suggestion is the process, stimulus or medium of all physical and mental activity.

We have been instrumental in the cure of hundreds of people, who, through our lectures, private work, classes or books saw the light, changed their way of thinking and living and got well. The way one thinks and lives is the determining factor in personal life. While personal contact with a practitioner gives added strength and encouragement in mental treatment, thousands of people are helped and many cured of very serious complaints merely by studying books, and living accordingly. When necessary, a little added help from the teacher, through treatments or correspondence, is given.

Psychology and healing are so interwoven, and so applicable to everybody, that not to be informed along that line is pathetic. A few years ago it seemed necessary to brand one's self a believer in some cult or ism if one admitted belief in mind healing. Since the extensive adaptation of psychology to the problems of daily life, it is no longer necessary to be labeled for what one believes or disbelieves. A psychologist may or may not endorse religion in any form—Christian Science, New Thought, Theosophy, Spiritualism, or any of the many cults which deal with "mental principles." Psychology, as a science, has compiled its own facts; it refers to theories and cults merely as illustrative material.

Psychology and Medicine. Twenty years ago, while employed in a hospital, I observed that the therapeutical effect of operations and of drugs was often more potent than could reasonably be ascribed to the treatment. In my practice I had case after case which yielded only

after I positively assured the patient that the remedy would cure him. If the patient believed me to the point of creating an emotional response he invariably got well. I believed, as I do now, that the physician's duty is to get the patient well, regardless of method, so I used every means at my command to bring a cure. I used the recognized medical method first. When this failed I resorted to the "Placebo." Much to my surprise, I have since found that many physicians do likewise. In fact, it is considered quite ethical these days as a substitute for "Mental Healing."

My interest in Experimental Psychology soon led me into specialization. Here and there were men of eminence who, like myself, were stepping aside from the beaten paths of learning to venture into this new and mystical domain. Such men as Dr. Thomas J. Hudson, author of the "Law of Psychic Phenomena," and Dr. James Braid, discoverer of hypnotism; Freud, Brill and Thompson, the psycho-analysts; Dr. Morton Prince, Boris Sidis, Quackenbos and others had done much to show the way of greater efficiency to physicians who were willing to see the light. Happily, I was willing to follow and soon found that in some respects was forging ahead.

In recent years thousands of physicians and many of the world's leading educators and scientists have taken up the practical side of psychology and psychic research. The materialistic idea of life is gradually giving way to the more balanced view that man is spiritual as well as physical. The psychologist is no longer "a crank or a long-haired healer." As a profession it is not only respectable, but has taken the front seat in the halls of learning. Its value is recognized in every branch of education. Not only in healing and mind training, but also in salesmanship, business, social affairs, and in the home.

The progress of psychology, as an educational movement, has within the last five years made a stupendous gain. The World War gave opportunity for trying out

many theories, which, heretofore, were more or less speculative. Thousands of shell-shocked men have been restored to health by mental means after all other methods failed. The "Signing of the Armistice" itself gave the necessary reverse shock or mental stimulus to restore many to health. The offices of mental healers have been crowded with patients who are finding relief. The advance in scientific mental healing, business psychology, mind training along these new lines, together with scientific psychic research, has been so rapid that no one except those directly interested and professionally engaged in this work have any adequate conception of what psychology has now to offer to the world and what it is actually doing for people.

Intelligence versus Medicine. Medical research has carried us through a maze of speculation. What is one day certainty becomes worthless the next and often is seen to be harmful as new discoveries appear. Patent medicines and surgical operations which promise wonders fade away over night. The fads within the profession seem about as numerous as outside. Ten years ago the appendix was the bugaboo of human existence, but as the price of cutting it out mounted from ten or fifteen dollars to five hundred dollars and up, the necessity for dispensing with said member shifted mainly to the "idle rich." The latest hobby was the "flu," but, as it causes more work than pay, and becomes a little too general, the chances are we will not have any more of that. Smallpox, typhoid, malaria, or any of a score of diseases, could be manufactured by the newspapers and the doctors as easily as an epidemic of influenza.

The development and spread of epidemics is largely due to the force of Suggestion. In fact, most diseases are caused by Suggestion plus Fear. A healthy person with a healthy mental attitude has absolutely nothing to fear from any disease, average common sense being used to avoid actual infection. Contagion is more of a "medical myth" than an actuality, except through the mind. Disease contagion through fear is an ever-present evil and will continue so until the world knows that

disease gets into the system mainly through the medium of Suggestion. Every doctor knows, or should know, that advertising a disease paves the way for its coming. Fear of disease, talking about it and reading about it, with a few cases in the neighborhood to give the argument weight, will always cause a percentage of the populace to respond to it. How much better it would be to put the emphasis on health instead of disease.

The Value of Medicine. So changeable are the specifics of medicine that I scarcely know whether to call its practice an art, a science, or a speculation. That which cures today fails tomorrow. On most any ailment which is at all complicated the greatest of specialists will disagree as to its cause or cure, and often disagree even in the diagnosis. If the public realized how few of the many operations which are performed are really necessary, and how frequently they are injurious for life, surgery would certainly become a much less popular occupation. It is a well known fact among physicians that not more than one-third of the operations performed are really necessary or beneficial, except for the mental effect. I am reminded of the story of a friend, who said that after he recovered from a major operation the doctor remarked that "owing to his weak heart he would never be able to stand another one," then handed him a bill for five hundred dollars plus two weeks' hospital fees. Looking at the bill, which should have been fifty dollars, my friend replied: "Yes, doctor, you are right; I am sure I shall never stand another one."

Occasionally there is some specific discovered or invented that is reputed to cure all manner of ailments, perhaps some heretofore incurable diseases, such as consumption, cancer, bright's disease, or whatnot. A few cases yield to cure, sometimes hundreds of them; then professional jealousy steps in or some over-zealous chemist gets busy and reveals the fact that there is no curative power in the "new remedy." What happens? At once the cures fall off. The public loses confidence. People are no longer helped. And often even those who

were helped relapse and die. If, perchance, the remedy had survived the criticism or measured up to the chemist's opinion of what it should be, many people would have continued to be helped and healed by its virtues, principally Suggestion. This is known to be the case with hundreds of patent remedies and drugs. Thus the experiments of medicine go on and on and the public pays the price.

Sanitation and Hygiene. There is a phase of medical science which is of unquestioned value. There are also a few drugs, perhaps a dozen in all, which serve definite and undisputed purpose; for instance: antidotes for poison; disinfectants, etc. With the exception of a few basic drugs—known and generally used by all physicians—the balance of the several thousand nostrums on the market could be very wisely dispensed with from the viewpoint of public health, and should be. The particular credit due to the science of medicine (outside of surgery), which is generally recognized, rests in sanitation and hygiene. The scourges of twenty or thirty years ago are nearly wiped out. Yellow fever, diphtheria, malaria, smallpox, typhoid, and such ailments which used to carry off so many victims every year, seem pretty well under control. Persistent medical regulation in sanitation needs the support and good will of everybody.

The Great Error of Modern Medicine. One of the greatest travesties on our present day civilization is the failure of the medical profession, as a body, to employ and teach mental methods of treatment. There are many ailments and diseases which are known to be more amenable to mental treatment than to medicine; in fact, which do not yield to physical agencies at all; yet there are physicians who would rather see a patient die than allow mental methods to be employed. Thanks to the "powers that be" these bigots are few. The up-to-date physician usually knows enough about psychology, or, at least, has sufficient human sympathy to let mental methods be used as a last resort. But I have known physicians to avow that they would rather see

all of their patients die than to surrender to the "drugless quacks"; meaning, especially, the "Christian Science" and the "Mental" practioners. If I were a judge, and had the power, such men would speedily be landed in jail or their license to kill people revoked. Their attitude in this regard is certainly most criminal. The object of the doctor should be to get people well and keep them well, regardless of the method or theory employed.

DR. WM. FRANKLIN KELLEY.

BOOK REVIEWS.

SUCCESS FUNDAMENTALS, by Orison Swett Marden, author of "Pushing to the Front," etc. 12mo, cloth. 312 pages. Thomas Y. Crowell & Co., New York.

Dr. Marden is generally recognized as the foremost lay-preacher on success today. Whether judged by the quality of his discourse or the size of his audiences, his influence is of commanding importance. In this new utterance he goes to the bottom of things—as his title indicates. He discusses the underlying foundations of success, beginning first of all with "Health." He says very justly:

"We should lay a foundation for our health just as we establish anything of importance—by studying and adopting the sanest and the most scientific methods. Very few young men and young women realize the tremendous handicap of poor health, of a low, sluggish vitality. Young people especially do not seem to understand the extent to which their future is dependent on their health."

His next chapter is on "Efficiency," and again he strikes a keynote in discussing this much-abused subject. His pages bristle with quotable sentences. Other chapters follow on "How to Find Yourself," "Confidence," "Salesmanship," and "The Law of Opulence." As a final thought under the latter head: "Exactly in proportion to the degree in which you increase your self-confidence by the affirmation of what you are determined to be and to do, your ability will increase."

EDITOR'S COLUMN.

Santa Barbara Fellowship Colony is now organized, and is going forward rapidly under the organization of our old friend George E. Littlefield, and Mr. Charles W. Northrop. This colony is co-operative, with common gardens and orchards in which all are to share. It is to be a gathering, so far as possible, of New Thought Folks, or those who are taking the watchword of the New Age, "Love and Service." The grounds are to be laid out artistically and lots subdivided by a very fine landscape artist, and all houses, whatever they may cost, are to conform artistically to the whole, so as to make it a place of beauty, combined with the utilitarian features in which all will share. There is to be a community house and a printing plant, and the plan is to make this a large New Thought Center.

This Colony is well situated, and while it has no connection with our work, we feel it will be a splendid thing if the present plans work out, and we wish the founders God-speed. It is to accommodate about 200 families. Anyone directly interested should write to George E. Littlefield, 31 West Carillo Street, Santa Barbara, for full particulars.

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

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

S. E. F.

* * * *

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature and none but he knows what that is which he can do, nor does he know it until he has tried.—*Emerson*.

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