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NO. 5

NOW

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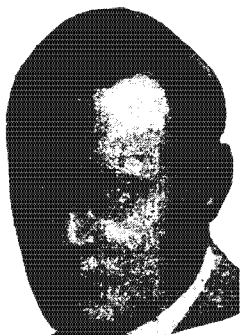
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WAITING.

(John Burroughs, author of this poem, died March 29, 1921, in his eighty-fourth year. He was the oldest and best loved nature writer in this country. To powers of observation he added human sympathy and understanding that place him high among men.)

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

No wind can drive my bark astray,
'The friends I seek are seeking me;
Asleep, awake, by night or day,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
'The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—John Burroughs.

MENTAL IMAGERY IN SELF-HEALING.

And Longing moulds in clay what Life
Carves, in the marble Real.

All modes of motion below that of human consciousness move in lines of least resistance. The Human "overcomes"! It is by overcoming it became Human. Only through continual overcoming can it remain Human. The difference between the Human and the animal lies in this—the Human overcomes resistance, and must do so to retain its power; the animal following the line of least resistance does that which is easiest; the Human chooses the harder way.

It is easier to roll down hill than to climb. It is easier to lie in the gutter than to build a hut. It is easier to yield to temptation than to resist. It is easier to complain of conditions than to change them. It is easier to be sick than to heal one's self. All these show that not yet has the Human emerged entirely from the animal matrix. Wherever this tendency to thus move is seen in any individual of the genus *Homo*, that weakness is evidence that not yet has that person been really born into an individual consciousness. The race is being born. Man is coming. He is on the way. His intellect, in the male, and his affections in the female, are out of the animal, as symbolized in the centaur and the sphinx; but his will is yet in the animal womb awaiting birth. His desire is awakening, and will in time awaken the ego to express as Will, and will thus overcome the last remnant of the animal. Then will come the time foretold by Tennyson—

Every tiger-madness muzzled, every serpent-passion killed!

It is this remnant of the animal in man that is now being overcome by the many cults that may all be classed under the name "New Thought," and toward which Christian Science is also strongly inciting the race. But there is enough of the animal yet in the average person who comes to a mental healer, to cause him to say when told what to do, "But it is hard to concentrate!" And the masses look to us to work instantaneous cures, leav-

ing them naught to do but enjoy, not only health but that same error (sin) which caused this physical reflection.

"It is hard!" Oh, you have found out there is something to do? that you have something to overcome? Read John the Revelator's vision, and see if any reach the New Jerusalem that have not overcome. And they who are without the city are those persons who have been carried with the current. They who enter there are those who stemmed the current.

Who rowing hard against the stream
Saw the gates of Eden gleam!

"What shall I do to be saved?" is still the cry among the unhappy and the ill. "He that doeth the will of my Father!" is the answer of the old Healer. It is DOING that tells.

Let it then be understood that the only Healer is the Creator. That Power that made the body during the period of gestation is the only Power that heals. The human "healer" is one who can teach, and can help one to heal himself. All cures are wrought by this One Creative Power, call it what you choose. This One is made manifest to human consciousness only through sensations made upon consciousness by modes of motion. Disease is but a lowering of the pitch of that mode of Universal Motion which we term Life. Raise the pitch to normal, and health returns. Therefore when one knows how to tune this harp of millions of strings,—the human nervous system—he is cured.

Each individual born is the resultant of all the experiences of the race. He is, in brain and body, the result of race-evolution. In the subconscious lies all the accumulated experience of the race. Added to those of the universal race are those accumulations that come to each individual as the experiences of that particular branch of the race to which he belongs (and lucky is he that has in his subconsciousness the experiences that belong to the Aryan stock); added to these are those of that particular branch of the Aryan race from which we spring; then we have the experiences of our nation; and later those of the family to which we belong; then the

particular experiences which we imbibed from the currents of thought present in the spirit atmosphere in which the mother lived during gestation, and last of all those which the mother added as her individual gift to the race—the results in me of her deep emotions during gestation.

Thus by the time each individual reaches the Gulf of Mexico of life, which is physical birth, he is a real Mississippi of tendencies. Each ancestor back to primeval man has been a spring from which flowed something of that mighty current which I am.

All this is the sub-conscious, subject to individual direction in expression. It has created a physical organism identical with itself. Should I add nothing to it in the way of individual, independent choice, I would merely unfold along these lines, and be only that which the tendencies at birth prophesy.

But I am, with all these, an individual. Whether I will or not, whether I am conscious or not, I must take, in a degree, control of this current, and direct it through choice. As I unfold into individuality, I take more and more control, and at last, when I am really born out of the merely animal condition of letting the current go in lines of least resistance, I have unfolded to a complete self-control, and am perfectly individualized; have passed the second birth, i. e., the birth from a mere instrument of the absolute into a Conscious Individuality, that directs Myself, as a manifestation of the Absolute. Thus is the sub-conscious power that I am; the sub-conscious race-experience that I am; the sub-conscious wisdom that I am; the sub-conscious God that I am;—subject to the Conscious Individuality that I am. This is the Greatest Thought one can imbibe; the Greatest Perception of Truth he can have: I am the conscious expression of God, and as such I have power over all the expressions of God.

In this thought lies the power of Self-healing.

I direct this power that I am, by the Thoughts I have. I unconsciously make a channel of expression for these sub-conscious powers by my thought. In desire I make

them. In ignorance I mould in clay that which the Life I am shapes in the marble of Life. I am doing it all the time. Every mental picture is the detail of that model. I am shaping the model continually; changing it to suit the passing whim. Therefore, Life in body, in environment, and in conditions, represents that composite which I make in the mental model. Thought is not shaped in language until I wish to give it currency and convey it to another mind. In my mind it is always a picture. Abstract and concrete truth begin in feeling. The primal manifestation of conscious life is sensation. I FEEL. Then that feeling, from past experiences, forms itself into a mental picture, then into language. The language has but one value to me, and that is, to help me get rid of, to let out, to express—and letting out of consciousness is the real meaning of this pressing-out which we write backwards as expression. I do not stop to examine the pictures, so instantaneous is the transmutation from feeling to imagery, from imagery to thought, and from thought to language. And yet a moment's reflection will convince one that he feels so much more than he can tell, and thinks so much that he cannot put into words.

The root of the picture lies in those deep instincts, which we call the sub-conscious in sensation. The unfoldment into imagery lies in my individuality. No two persons have the same pictures under similar feelings, and in the same surroundings.

Here lies the key we are seeking that opens the door to the perfection of the individual in any chosen direction. I can decide what pictures a feeling shall take. Feeling is but a mode of Motion, an e-motion. Like any other mode it is subject to individual direction under Thought. By Thought, wind, steam, electricity, heat and light are harnessed and execute Human ideals. They shape themselves into the mental pictures which Man wills for them. For all the individual can do is to mold the image, then the Universal Power (which is I, is Life, transmuted into an e-motion) guides the hand and shapes the wood, clay or stone into the reflection

of the mental image. Thus the statue, the picture, the house, the invention, are but reflections of images held persistently in the mind, till they take shape in the objective life.

This being true here, it follows that Life as a mode of Motion, must in the physical reflection which we term body, also shape itself under this same law. What we hold in the consciousness as the objective reality, becomes the objective reality. Under the Law of Suggestion (which is the one only law under which Human Life is shapen), that which I hold in ideal becomes the objective real. "As a man thinketh in his heart, so is he!" is the Law. Stated more clearly it is this: I am controlled in body and environment by my convictions of Truth. It is stated by Prof. Le Conte thus: "We build our Ideals and they in turn build us." It is stated in beautiful figure by Lowell in the motto at the beginning of this essay. I am creator of my own destiny. I can consciously create what I wish, when I know how to rightly suggest to myself. That is, when I hold the right mental imagery, the Omnipotent Life and Power, which I am, is compelled to shape itself into that image. It does this just the same as the melted metal is compelled in the foundry to take the shape of the mould. And the artist may decide upon a satyr or a god. So may I!

The only thing I can do is to control this picture gallery of the mind. How? That, it is the purpose of all the New Thought and Christian Science teachers to teach. There are many methods. The simplest is the best. I can only hint in this at the process. Make an Ideal, a mental picture of yourself in body, as you wish to be. It will be easy to go back to some one day, when you were in the best health; the best you can remember. What you were then in expression, you are now in the real life, and it can again be your expression. Form this picture. Realize that you are not body but Mind. In this thought affirm: I am that which I then was! I am now in the same bodily condition I then was! No matter what the body may say! Remember

it is saying only what it learned to echo from past mental pictures. Teach it a new echo, by holding this mental picture till it echoes—I Am Health. This is the way the artist draws angels from stone. It is the only way you can draw the perfect, which lies in the subjective, into the objective manifestation.

Here is the Law which I laid down in my first book, and I have seen no cause to change it:

Build a perfect Ideal.

Think from that Ideal as from reality.

Affirm from that Ideal as from reality.

Act from that Ideal as from reality.

You will thus *become* that in reality.

HENRY HARRISON BROWN.

LOVE.

(Copyright 1921)

God measures souls by their capacity
 For entertaining his best Angei, Love.
 Who loveth most, is nearest kin to God
 He who sits

And looks out on the palpitating world
 And feels his heart swell within him large enough
 To hold all men within it, he is near
 His great Creator's standard, though he dwells
 Outside the pale of churches and knows not
 A feast day from a fast day, or a line
 Of Scripture even. What God wants of us
 Is that outreaching bigness that ignores
 All littleness of aims or creeds,
 And clasps all Earth and Heaven in its embrace.

—Ella Wheeler Wilcox.

My theme is Love, Spiritual Love, Divine Love, Higher Thought Love; the Love that is embodied in the statement that "God is Love." Such a conception would seem to imply that universality, wisdom and justice are constituent factors of Love.

In the expanding unfoldment of the human soul, it gives an ever increasing expression of its inherent divinity; but it never loses anything. Not only does the human body ever retain its animal, plant and mineral

characteristics, but these are essential to its manifestation in physical form. The animal is not lost in the human, but is merely subordinated to it. So also with the attributes and qualities; these are never destroyed, but are ever being transmitted to higher planes or loftier realms.

Sad indeed were it if our hard earned qualities of yesterday—our only stepping stones to today—were destroyed as a preliminary to further development. How could the summits of our mountain range of life remain exalted, were each eminence to suffer the loss of its base? That which was a summit yesterday has been built upon; and while it no longer exists as summit, it has become part of the base that is essential to today's summit which now includes it.

No quality is destroyed in the process of soul unfoldment or human development. All apparent loss covers but a modification of the past made necessary to a more harmonious present accord with a higher understanding. It took eons of time to develop human pity, compassion and affection; perhaps the most exalted qualities now dominant in the hearts of humanity. Can it be possible that all this is merely a prelude to their destruction?

There was implanted in the primitive human mind the belief that self-preservation or selfishness is the first law of nature, and this conception persists as the fundamental impulse to human activity. It will never cease to be the controlling influence; but ever and always will it continue to be transmuted to higher planes, until selfishness becomes the synonym of altruism as human realization shall interpret the Universe as the equivalent of Self.

Love neither ignores, disregards nor excludes either pity, compassion, sympathy or affection. It adds to them the constructive, uplifting and vivifying aspects of attraction and thus reverses their negative polarities. It takes these green fruits, and in the sunshine of its regard, mellows them into ripe and luscious products. Were the green fruit of affection to be destroyed there never would be the ripened product of Divine Love!

Has not love wondrous qualities and attributes even in the guise of human affection? Love certainly possesses aspects of beauty in all of its imperfect phases of expression; but its "good" is always seeking the "better" and evermore nearly approaches the "best"—when it shall have entirely outgrown its consciousness of separation and limitation.

Oh! never say
That Love is aught but holy. From the dark
We journey to the darkness; Love the while
Enswarthes us in its utter spotlessness
And makes of poor imperfect instruments
Things worth the What's-to-follow. Love is all!

Divine love does not involve the destruction of human love. Heaven forbid! It simply glorifies and idealizes it; it transmutes and transfigures it! The essence of Divine Love is that one must be loved as a starting point; for it is only through the particular that one may reach the Universal. It is only as the child of God loves the child of God that it may love God or express Divine Love.

No one with Divine Love may possess hardness of heart or be regardless of the feelings of others. He may graduate from the sentimentalism and favoritism of affection, and from family limitations, but only to enter into the tenderness and glory of a larger inclusiveness. His heart has but mellowed in the sunshine of a broader realization.

The so-called "detachment" of Love is only in seeming. God's Love is not "detached." It does not fasten itself to special persons to the detriment of others. The sunshine is not "detached." It does not play favorites, or turn its back on some in order to face others. Not all may receive the same amount of sunshine—for each may take only that to which he is receptive—but the Sun loves gloriously!

Love is like the rain
That comes unbidden from the grieving skies
When earth is parched and weary. On the weed
It falls as on the rose; and nourishes
The meadow and the wilderness alike.

In its very nature, human affection is "detached"

from almost all of the Universe, and it is Divine Love that converts this limitation into universality. Affection detaches while Love attaches; affection excludes while Love includes; for Love expands the petty inclusiveness of affection into the inclusion of infinity.

Affection involves emotion only, but love requires thought as well as emotion. Animals may have affection, but only humans may love. Animals may have experience and knowledge, but only humans possess wisdom, which is one of the necessary inspirations of love.

Have no fear Neither progress nor development involve essential loss or destruction; for that which seems to pass away is always included in its successor. Unfoldment does not involve detachment, unless one is considered as detached from green and undeveloped fruit in his possession of its ripened and luscious perfection

The Law of Compensation never fails, not even for an instant. Progress is always accompanied by greater capacity for happiness and enjoyment of life. What is lost in numbers at the base is not only offset by quality at the summit, but at every step of the ascent. And the greatest glory in life is to stand alone, absolutely alone—in complete unity with and possession of All That Is!

There is no weakness in Love, which is the very symbol of strength. Love is constructive. It is positive to all that is and exists except to the Infinite, to which it is always open and receptive, as the positive pole of its Being. There is no resistance in Love. Non-resistance is its essential quality, and the Peace of God is its constant attendant.

Love is spiritual, and the degree of one's understanding of Love measures his spiritual unfoldment. As the subconscious ocean of life is given direction by the consciousness, so is Love guided by the superconscious wisdom; for while Love is greater than wisdom, the degree of fulness with which one may express Love is measured by the depth of his available wisdom.

It seems to require a great crisis in human affairs to bring forth a general realization of Love, to still selfishness and egotism, to confer the attribute of universality on human affection and sympathy. If only it could be readily cultivated in the soil of ordinary human intercourse!

God, what a world, if men in street and mart,
Felt that same kingship of the human heart,
Which makes them in the face of fire and blood,
Rise to the meaning of true Brotherhood!

Divine Love is the One Power in the Universe. Its phases are infinite in variety and its many interpretations range from the seemingly unconscious affinities of atoms to the conscious affections of humanity and the superconscious realization of Divine Beings! It converts disease into health, discord into harmony; evil into good and darkness into light. It is the Universal Solvent!

Truth stands in the light transfigured;
It speaks from the heights above:
Each Soul is its own Redeemer,
There is no law but Love.

EUGENE DEL MAR, in "Azoth."

**STATEMENT OF OWNERSHIP, MANAGEMENT, ETC.,
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Known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities, are, none.

(Signed) SAM E. FOULDS,

Sworn to and subscribed before me this 29th day of March, 1921.

(Signed) Julia W. Crum, *Notary Public*,

in and for the City and County of San Francisco, Calif.

(Commission expires March 30, 1921.)

THE UNFOLDMENT OF MAN.

Part 3.

Primitive man feared the dead. That fear is the origin of the conceptions of hell and the devil. So fearful was he that he destroyed dwelling and clothing, and fenced in or walled out the ghost, that would leave the grave to trouble him. Shards and sharp stones were laid about the graves, that when one came out of it, he would cut his feet. The dead had no place among the living. Do we in reality wish them back? It is well that we love them; but think how they would overturn society and business should they return. But what made primitive man place sharp stones around the graves of the dead? Why was this fear of the dead born in his mind? "Shadow" answers Herbert Spencer. Clairvoyance, I answer. Primitive man was, and savage men today are, intuitive and clairvoyant. Man in his intellectual development has lost these powers. These powers are being restored, and with them is coming a higher intellectual culture. Psychical research has demonstrated that it is possible through clairvoyance for man to see without eyes. After a million years we are just beginning to realize that it is as natural to do this as it is to see with the physical eyes. During all these years he has been cultivating the Human in him that at length he might as MAN take up consciously the possession that he as brute used instinctively. To the degree that these powers are uncontrolled or are unconsciously or ignorantly used, to that degree is man found lacking, and the brute still clings to him.

Primitive man suffered pain. So do we. A million thrills are ours to one that he had. But we are coming to realize that much of our pain is sympathetic. That we take pain vicariously from others. This vicarious suffering is a manifestation of Psychometry. Pain from sympathetic vibration. This is gain enough for a million years. It is the measure of spiritual unfoldment. Sensitiveness is the meter upon which is measured the

Unfolding Soul. Feeling is the primal manifestation of life. The more feeling the more life. Psychometry is only sympathetic feeling. Out of this sensitiveness comes the many nervous disorders and insanities of the business and social life of today. Fads and fashions, politics and religions, isms and cults are a manifestation of this psychometric development.

It is this psychometric development that gives us the fine arts, and all the amenities of life. Sensitiveness controlled is happiness, peace and success; sensitiveness uncontrolled is disease, pain, failure and misery. But this must be, that it may be controlled. If man were not sensitive there would be no possibility of unfolding.

This recognition of man's sensitiveness to thought is the culmination of a million years of joy and sorrow, of pain and pleasure, of failure and success, of heaven and hell, of disease and death. This recognition of the Power of Thought to act upon the body of another through what is called "mind reading", but better by the word telepathy, is the blossom of a million years.

Telepathy is a fact. Then why not a communication from a person decarnate as from one incarnate? It is not in any case a physical communication. It is a communion between minds. Whether I am in the body or out of the body I am mind. Clairvoyance is the receiving of mind pictures. I have no doubt but that my primitive ancestors did the same. All mankind are sensitive and act unconsciously under the influence of what is called "mind reading" but which is not as much reading as acting. All persons act to a more or less degree under the influence of the thoughts that are in the air. They act as the baby breathes, as the dog runs, as the flower blooms—instinctively. Man has power to choose whether to act or not. To the extent that he does choose, has he outgrown the merely instinctive and the animal, and has become human. Man comes just as fast as intelligence takes the place of the instinctive.

The art of listening in the silence is the greatest discovery that man has ever made. Its other name is

Telepathy. Fire was the greatest until this came. Fire made civilization with its blessing and its ills. But this greatest discovery cures all the ills of civilization, and makes not only disease impossible, but gives us a true glimpse of the overcoming of death.

The following is taken from a lecture delivered by Henry Harrison Brown about the year 1901:—"When in the early seventies I became convinced of the fact of the phenomena of materialization, I at once saw and began to teach from the platform, that this phenomena meant that if I could build at will after death a body for one minute, that I could build it for all time before death. I have all the power now that I can have after death. All I have to do is to use that power now that I can have after death. This is reasoning from the potential powers of man. We who live now will probably all experience the change, but the time is coming when man will materialize or dematerialize his body at will." It is true that H. H. B. did not realize this in his own life, nor did he in reality expect to do so. John Fitch never saw the operation of a successful steamboat, but he was nevertheless the first man to see one in the mental realm. We find this idea of the promise of the overcoming of physical death, not only among the cults and isms, but it is cropping out in the ideas and visions of the modern physical scientist.

SAM. E. FOULDS.

I am somehow receptive of the great Love, and thereby I do overlook the sun and the stars and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies which are immortal.

—Emerson.

THE MESSAGE OF A FLOWER.

IV.**The Abundance of God.**

Poverty, like disease and unhappiness, forms no part of the divine Ideal, it is foreign to the divine Idea. Poverty is a negative quantity, it has no substance or real existence, it is simply the absence of something which does exist. Philosophy postulates the principle that nothing really exists which is not permanent, and this view is generally accepted by modern thinkers. There is only one Substance, the Universal Good, and this, in the true philosophical sense, alone exists. Poverty is the absence of this Substance, in other words, it is separation from God, the All Good. Poverty exists for the moment, it is present with us today, but in the future it will, when mankind realizes its true cause, be swept away. On the other hand the Infinite Abundance has always abounded, and always will abound, it is permanent, eternal, and truly exists. I do not know how it is in America, but in this country, England, ministers of religion still tell their flocks that God sends poverty and pain and sickness in order to chasten them, yet a moment's reflection would show them that this is a gross libel on the Divine character besides being a logical absurdity. God can only give himself, for the simple reason that God is the only substance, therefore if he gives Evil, then God is evil, which, as Euclid would say, is absurd. God can only give himself and being Good can only give Good. Those, then, who experience poverty and lack, do so because they are out of harmony with the Divine Ideal, they are separated, in thought, from the Infinite Supply.

But it is not necessary to indulge in abstract argument in order to see that God is the Infinite Plenty, and Abundance, for all around us are unquestionable proofs of the liberality and prodigality of the Divine Profusion. Those who believe in the Divine Immanence realize that all the visible universe is an expression of the Divine.

It is the visible manifestation of the One Substance. Matter is the visible expression of spirit. Matter is not permanent, it comes, it changes its form, and then goes in obedience to thought. What we see around us are not so much things as thoughts, for everything is but the expression of thought. What we see of beauty and loveliness and perfection and joy, is of God, it is the glorious expression of the Divine Mind. What we see of ugliness or imperfection, or misery, is but the evidence of man's wrong thinking. The slum, the gin-shop, the battle-field—these are the visible expression of man's inharmonious thought. Therefore, in order to see God, we must look for Him in His perfect works in Nature. We can best observe Him if we look to where the hand of man has not left its defiling mark. We, then, hie ourselves to the purity of the countryside, to the wood, the meadow, the winding lane, the sheltered hedge and what wealth and prodigality do we find. Beauty upon beauty, wealth heaped upon wealth, reckless prodigality, lavish profusion, meet our eyes at every turn. As we look at the reckless abandon of Nature we exclaim, "Is God mad, or is He so abundant He just cannot help it?" To human minds, such waste! Here are millions of flowers, of the utmost beauty of workmanship and lovely conception, wasting their sweetness on the desert air. Think for a moment what this profusion means. Here in this little sheltered bit of old England is enough power being manifested in producing wayside flowers, as would if directed into other channels be sufficient to free every human being in the United Kingdom from poverty or limited means. And all this wonderful energy is spent in producing flowers, creating beauty. What luxury, what prodigality, what abundance! How then can poverty exist in God? If God were poor, if he wanted to economize, He would cut down our food. The very fact that God is so lavish cut down His expenditure on flowers, before He would with His flowers, is proof enough to me that there is no poverty in the Divine Mind, that there can be no failure of the Abundant Supply. When we see a man buy meat and bread sufficient for his needs, and no more,

and ride in the street cars, and on the underground railway, we realize that he may have enough money to get along with, but not much to spare. If, however, we see a man who dines at the Ritz or Carlton, rides in a Rolls-Royce motor car, and pays a guinea (five dollars) for a flower to put in his coat, and can do this year after year, then we know that this man has abundance, we are certain that he cannot do these wasteful prodigal things, if he has not more money than he really knows what to do with. In the same way, when we gaze at God's prodigality expressed in the flowers, we know that so far from poverty being possible in the Divine Mind, only immeasurable wealth and abundance can exist in Him.

But, says the theologian, God purposely afflicts His people in order to do them good. Where does he get his authority for such a statement? If we turn to the teaching of Jesus we find the direct opposite. What does He say? "Behold the fowls of the air: for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" If that means anything at all it means that man can never lack food, unless he keep it away by his disharmonious thought—your Heavenly Father feedeth them. Again the Master says, why worry about clothes? "Consider the lilies of the field, how they grow: they toil not neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." If Jesus had been teaching in these days He would have added, "And why worry about the money to pay the rent, to clear the mortgage or to repay the loan at the bank? Your Heavenly Father knoweth that ye have need of it, that is enough." Jesus taught that man's wants would ALL be supplied in plenty. He points out that the birds of the air were amply fed, and that man, being of much greater importance, would be fed with even greater certainty and abundance. He said that the lilies of the field were clothed so gloriously that even Solomon could not compare, therefore we will always be clothed, not in cheap shoddy cloth, but in the very best, if we will

but trust our Heavenly Father, even as the flowers of the field and the birds of the air trust Him. Jesus taught the care-free life of dependence upon Divine Sources for supply. He taught, in effect, that life is really spiritual and not material, that supply comes unerringly to all who are in harmony with the Divine, and who do not keep it away by their doubt and fear.

As I gaze at the wealth of blossoms before me, my heart goes out in love and gratitude to the Giver of all good and perfect gifts. As I gaze at their rich and delicate colorings and exquisite workmanship, I realize how bounteous is the Father's hand. As I continue to gaze at them, I seem to hear a silvery voice saying, "See, fellow mortal, creature of a day, gaze upon me and see how beautiful I am arrayed. I am an expression of the Father's love and beauty. All my needs are supplied, food and drink and air and sunshine, all these come to me at their proper time, all minister to my life, all hasten to minister to my joy. I reveal to you the richness of the Father's love, the beauty of His mind, the abundance of His everlasting supplies. As he has clothed and fed me, so also will He clothe and feed you, as He loves me, so does He love you, as He remembers me so will He remember you."

The silvery voice ceases, and I will take up the tale, and tell you of the Father's bounty. Since I have learned to draw my supplies from Spiritual Sources, rather than material, I have never lacked. Day by day my needs are more than supplied. I do not seek to accumulate wealth, for why should I when all my wants are so amply supplied day by day? I have abundance for all my needs, and always shall have so long as I look to the Infinite Abundance for my supplies. Like the flowers, I receive just what I need for my highest development, neither too much for wealth deadens the soul, nor too little for this would hamper my expression. Mine is a care-free life, I take no thought for the morrow for the morrow is in my Father's hands. Those who ask always receive, and those who put their trust in God can never be disappointed or ashamed. Just as the

flowers are cared for and brought to perfection, so shall it be with each one of us; and just as the infinite wealth of beauty and workmanship is lavished in prodigal profusion over the landscape, so also is my life and yours filled to overflowing with every good and perfect thing.

HENRY THOMAS HAMBLIN.

HEAVEN ON EARTH.

(A Vision of the Sinless, Sickless, Deathless Life)
(Fifth in a Series on the Lord's Prayer)

Jesus was an idealist, but unlike many idealists he was more concerned in idealizing the real than in realizing the ideal. When he taught us to pray: "Thy will be done on earth as it is in heaven," he flooded the commonplaces of life with glory celestial. Realizing as he did the spiritual nature of the universe, he perceived that Truth is not a matter of development or becoming, but that it now IS. In other words, he knew that all that ever will be possible is now possible. His was the science of Being.

In the light of this truth, every reader of this lesson can say: "All that I ever will be I now am." Illustrative of this, is a poem I am now contemplating writing, entitled: "To One a Thousand Years Hence." In this poem I try to image the earthly condition of the reader, and how crude and cumbersome our present means of locomotion and communication will seem to him. No doubt the secret of the glow-worm, how to have light without heat, will then be one of the accomplished facts of science; the direct energy of the sun will have been harnessed and used as available power for all necessary work.

The chemists will have learned the secret of getting bread directly from the air. But this one thing I will say to my thousand year hence friend: "All that you have attained was POSSIBLE while I lived." Just so we

realize now that all the conveniences of modern life were possible in the age of stone, when our remote ancestors were small of brain and strong of arm.

It is the message of the Absolute. Whitman sees this and sings: "There will never be any more perfection than there is now, nor any more heaven nor hell than there is now." God's world is finished, complete, perfect, and always has been. We can add nothing to it by taking thought, but we can, by taking thought, mould the all-pervading substance into new forms. Elizabeth Barrett Browning voices this truth eternal when she tells us:

Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes.

We live largely in delusion. We are hypnotised by sense. Our lives are beset with the error of dualism. We live in the element of time and postpone the day of our redemption. We foolishly believe that death will make us more spiritual, and that freed from the thralldom of flesh we will rise above matter and its laws on wings triumphant.

Such ideals are blood-suckers. It is all a delusion and a snare. Any ideal that does not realize God in the present, and that tells us of a far-off heaven, better than is now possible, is foreign to the mind that was in Christ. We will never escape materialism, we will never get beyond matter and its laws, and, if we could only see matter in the light of the spirit we would have no desire to do so. To the mind that is dense and ignorant matter seems coarse, binding and impenetrable, but to spiritual insight: "It is fluid, it is volatile, it is obedient."

The spiritual bodies we dream about in the heaven of heavens will be composed of no other material than the bodies we now inhabit. I find this truth sublime, voiced melodiously by Edwin Markham in a poem entitled:

"Earth Is Enough."

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—

No other ivory for the doors—
 No other marble for the floors—
 No other cedar for the beam
 And dome of man's immortal dream.

Here on the paths of every day—
 Here on the common human way
 Is all the stuff the gods would take
 To build a heaven, to mould and make
 New Edens. Ours the stuff sublime
 To build eternity in time!

It is the vision of fulfillment. Let the mind that was in Christ enter the most diseased, decrepit, malformed human body on the face of the earth, and that body would be instantly transformed into a palace of delight, a temple not built with hands, eternal in the heavens.

In a deeply mystical sense, heaven represents our highest consciousness, while earth represents our bodies, the materialization of that consciousness. We cannot think outside of form, and form is a quality of matter. Every body of man, angel or archangel has form, while Pope carries the conception of form even to the body of God:

“All are but parts of one stupendous Whole
 Whose body nature is, and God the soul.”

When we realize that heaven stands for mind and consciousness, and earth for the bodily materialization, how significant become the words: “Christian Mind Healing.” To what heights of possibility does it lead when we know that all we have hoped or dreamed of the emancipated heavenly life, free from sin, sickness, old age and death, was in the mind of Jesus as possibilities here on this earth when he taught us to pray: “Thy will be done on earth as it is in heaven.”

Emerson's “Hitch your wagon to a star,” daring though it is, pales into insignificance when compared with the ringing command of Jesus, “Be ye therefore perfect, even as your Father which is in heaven is perfect. Trained in limitation and self-depreciation as we have been, our minds stagger before the tremendous import of these words and we are inclined to agree with the theologians who tell us that Jesus did not mean

what he said. Let us be very bold, remembering that "The kingdom of Heaven suffereth violence, and the violent take it by force." Let us tune our ears to the voice of God rather than the mutterings of the theologians.

The sin of sins is postponement; now is the accepted time; now is the day of salvation. Realizing that it is "God who worketh in us" we cannot hope or dare too much; all the laws of God are now operative; the sinless, sickless, deathless life is now-possible, else Jesus would not have taught us to pray: "Thy Will Be Done on Earth as it is in Heaven."

HENRY VICTOR MORGAN.

OVERRIDING ONE'S FEELINGS.

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

A fundamental defect to which I must direct your attention is your disposition to be controlled by your feelings and inclinations. I observe that you take a day off from work on small pretexts.

A systematic course of action, steadily pursued, is far better from every point of view. Results will not always be the same. One can do better work when one's best feelings are enlisted; but a man is stronger, and his ultimate character is more admirable, if he persists upon making the principle of self-mastery fundamental in his activities. Geniuses usually allow their emotions and inclinations to dominate them, and that accounts for their eccentricities, their unreliability, and their generally deficient achievement. A world, or even a community, of such individuals would be a crazy affair.

Noble souls move in lines of strong resistance. They are hill-climbers, with sinews that often ache, they resolutely mount to the heights. Their eyes are ever towards high ideals. The cheap and common they cannot endure. Their characters are built out of hard work, systematically and faithfully done. They draw lines and hew to them with hard and regular strokes.

Remember that in doing your work when you do not feel like doing it, you are training your powers to strength and facility that may save you from loss in a future emergency. Human will answers to the great law of development through use; and will is the essence of that positive mentality which conserves health, and creates efficiency. A weak or defective steering-gear not only makes the machine cheap, but also positively dangerous.

When you are really sick, I shall not declare against a degree of self-indulgence. It is against a tendency to dawdle under a feeling of mere disinclination to work, that I warn you. As you value your health, happiness and usefulness, you must resist it. Go to your tasks with courage, day after day. Find delight in the exercise of your manly powers. If the feet seem heavy, pick them up with unusual agility. If your arms seem disinclined to act, put them through some taxing exercises. If your mental faculties lag, give them some hard work to do. Accept the dictum of no one who says you should give up to your feelings under fear that a different course might prove dangerous.

While there are undoubted limits to one's energies, and to one's safe exercise of them, there is far greater danger associated with the willing acceptance of a weak and conciliatory policy towards them. Take more earnest counsel always of your strong qualities.

SHELDON LEAVITT, M. D.

Had Christ not risen we could not believe him to be what he declared himself when he "made himself equal with God." But he has risen in the confirmation of all his claims. By it alone, but by it thoroughly, is he manifested as the very Son of God, who has come into the world to reconcile the world to himself. It is the fundamental fact in the Christian's unwavering confidence in "all the words of this life."—*Benjamin B. Warfield.*

* * *

Men's thoughts and opinions are in a great degree vassals of him who invents a new phrase or reapplies an old epithet. The thought or feeling a thousand times repeated becomes his at last who utters it best.—*Lowell.*

THE MYSTERY OF SACRIFICE.

Part 1.

Of all the mysteries of esoteric wisdom, none is so baffling as this one of the value of sacrifice.

The fact that sacrifice is incorporated into all religions, and all philosophies, and all ethics, proves that there is a spiritual meaning in the teaching.

Formerly the idea of sacrifice, as taught in religious sects, was based upon the supposition that there was a Supreme Ruler who was all-powerful, and who dispensed blessings and curses according to his own caprice, or will.

In the New-Time we have enlarged our idea of God.

God has not changed, but our concept of God, and of what is God-like, has changed.

Man objectifies, or manifests, the power within him, according to his degree of development.

The concept of a Divine Being, ruling the world capriciously, is borrowed from the character of earthly rulers. Kings and emperors were relied upon as authoritative upon all matters.

Earthly powers must be propitiated, bribed, flattered, bought, or bluffed.

And so, as Man cannot rise higher than Man's ideal, and as the ideal merely reflects our interior development, we see why Man has so long objectified his God idea as one of wrath, jealousy, brute-strength, and vanity—the almost invariable characteristics of earthly rulers.

To gain the favor of this kind of ruler required sacrifices—the kind of sacrifices that are meant to propitiate—the kind that requires the giving up of something desirable, in order to appease the superior power.

From this selfish and mean idea of the meaning and mystery of sacrifice, it is easy to see how the custom of bloody sacrifice came about.

From the sacrifice of animals, it was only another step to the sacrifice of human beings, and thus the "blood atonement" came to the degenerated idea that God must have his blood offerings.

As the old and decrepit were first sacrificed and it was seen to be without results, they gradually sacrificed the young and the beautiful, and the good—until we finally find the “final sacrifice” idea personified in the Master Jesus, as the offering of God Himself to men.

Thus the idea was reactionary; the minds of the people became obsessed with their own creation; their own sense of cruelty; the “eye for an eye” spirit, that has persisted all down through the ages.

This represents the idea of sacrifice which actuated men in an age of darkness, ignorance and cruelty.

But there is an interior or esoteric interpretation to the word “sacrifice” and we may see this idea in every phase of our life; we cannot escape it; we see it in our very existence itself.

We give up the joys of childhood for the work and the cares of manhood; and we sacrifice the years of our manhood for the knowledge of age.

Sacrifice is in vain only when we fail to learn; if we become old without having transmuted the desires of youth into interior qualities; into the powers and the wisdom of the soul, then indeed have we sacrificed our manhood in vain, albeit the sacrifice was enforced, and old age becomes a curse to us, instead of the blessing it should have become.

There are always, in all things, two expressions of the One Law; they are the exoteric and the esoteric—the outer and the inner.

The Bhagavad Gita says: “In this world there are two existences, the perishable and the imperishable. The perishable consists of all living things (the senses), and the Imperishable is the Lord on High.”

So, in this law of what we term sacrifice there is the exterior and the interior meaning.

The Master Jesus did sacrifice his claim and his right to immortality, temporarily, in order that he might return to the mortal plane of existence, because he wanted to help those who had not reached the higher grades in School—the School of Life. He wishes to teach the sense-controlled people of his day the interior truths which he knew.

This doctrine of renunciation of our right to pleasure in order that we may help others to their plane of higher consciousness, is the same mystery which has been told by the sages of all times.

It is not an uncommon thing—not a miracle, nor yet mysterious.

What true parent that does not sacrifice himself for his children?

What true lover who does not sacrifice personal desires for the one whom he loves?

If friendship is worthy of the name, does not it involve the sacrifice of many personal matters in the name of friendship?

Although in many instances the sacrifice may be in vain, as far as the other person is concerned, yet the instinct of giving is one of the instruments of the Cosmic Law, which persistently urges us onward toward better and ever better states of consciousness.

The spirit of sacrifice may do no relative good, as far as the recipient of the gift goes, but if it be of true sacrificial spirit, it is of untold benefit to the giver.

We speak of wasted effort; of useless sacrifice; of love unwisely bestowed.

None of these things is possible. Effort can never be wasted; nor sacrifice useless; nor love unwisely bestowed—if it be REAL.

The object of all these emotions may not receive any benefit, but the one who gives of all that he has, in a spirit of true love, and true unselfishness, must be benefited, as inevitably as the day follows the night.

What, then, is sacrifice?

It is only a name which we give to a certain phase of the Cosmic Law.

The Cosmic Law is the law of the soul's evolution (taking it in the individual application).

The Cosmic Law is the law of universal development from the lower to the higher.

This law when operating in regard to individual souls is the same law, specialized, and we call it Spiritual Evolution—the evolution of the individual soul, or

ego, into spiritual consciousness, from the lower planes of consciousness.

So, then, sacrifice becomes merely a word which we use when we speak of the operation of this Cosmic Law in specific instances.

Now listen closely:

If, then, the Cosmic Law is always beneficent; if it is always educational, uplifting, and a blessing to us, how can it be expressed in sacrifice—meaning giving up something desirable and pleasurable to another—and that other may be unappreciative?

Is it beneficent and a blessing that we gorge ourselves and bestow our own food upon another—possibly thereby attracting to oneself hardships and suffering?

Answer: How could there be real sacrifice without suffering? If there were no apparent suffering, there would be nothing of what we call "sacrifice."

For example, we have the wonderful story of Damon and Pythias.

Damon gave up his life as a hostage for his friend; and at the time he did so he had no thought that Pythias would return—he did not stop to consider the chances.

Jesus was undoubtedly a great and good and wise (they all go together really) soul, who could, had he chosen, have entered Paradise, and have let the people of that age progress as slowly as they might.

Buddha, too, gave up a princely court, in order to become a mendicant-priest; not for his own good alone, but in order that he might teach those whom he felt were blindly suffering—the way of Light.

The other day I read in one of our daily newspapers that a woman offered to go to prison for her brother, so that he might be allowed to earn a living for his family.

And recently I read of a burglar, a supposed "hardened criminal," who begged the judge that he might serve out the "time" of a former "pardner" in addition to his own sentence, because the friend was too sick to be confined in prison walls.

It is estimated that there are thousands of persons in the world today who have consciously and deliberately chosen to reincarnate in order to help to establish the New-Time work, that of making this earth a "fit dwelling-place for the gods."

You may not know these; you may pass them by on the street; they may appear to be very ordinary mortals; they may occupy positions that are of the most menial; nevertheless, by their very presence on the mortal plane, they help in the work of bringing the kingdom of Love upon earth.

Therein is the mystery of sacrifice: No one can by any possibility really make a sacrifice—in the sense of losing anything—and yet sacrifice is one of the instruments of the Cosmic Law.

The child gives up toys for a larger concept of creative energy.

The scholar sacrifices many pleasures in order that he may learn; oftentimes he undergoes great hardships in order to gain education; but can he lose?

Far from it. The returns in intellectual satisfaction are far greater than would have been the idleness or the temporary pleasures.

The spiritual returns for any seeming sacrifice are far greater than is the thing sacrificed.

But herein is also another mystery:

Should any one imagine that he will sacrifice his desires in order that he may gain, then, indeed, there is no element of sacrifice present. This would be simply a bargain with Life, and, although commendable, if one gives up something trivial for something really worth while, still it is not in the nature of sacrifice.

DR. ALEX. J. McIVOR-TYNDALL.

Bring your will to your fate, and suit your mind to your circumstances, and love those people heartily that it is your fortune to be engaged with.—*Marcus Aurelius*.

THE SOUL.

I.

(I) looked at the objects of the universe (and) I find there is no one, nor any particle of any one, but has reference to the soul.
 The soul, forever and forever—longer than soil is brown and solid—longer than water ebbs and flows.
 Lo! keen-eyed towering silence, as from tall peaks the modern overlooking;
 Yet again, lo! the soul, above all science!
 For it has history gather'd like husks around the globe.
 For it the entire star-myriads roll thru the sky.
 For it the partial to the permanent flowing.
 For it the real to the ideal tends.
 For it the mystic evolution, not the right only justified, what we call evil also justified;
 Forth from their masks, from craft and guile and tears, health to emerge, and joy, joy universal.

II.

Whoever you are, you are he or she for whom the earth is solid and liquid.
 You are he or she for whom the sun and moon hang in the sky.
 Whoever you are the divine ship sails the divine sea for you.
 The whole theory of the universe is directed unerringly to one single individual—namely, to you.
 For none more than you are the present and the past.
 For none more than you is immortality.
 I open my scuttel at night and see the far sprinkled systems expanding, outward and outward and forever outward.
 And I say, "Let your soul stand cool and composed before a million universes."

III.

Greater than stars or suns, bounding, O soul, thou journeyest forth,
 To that which was endless, as it was beginningless;
 To undergo much, tramps of days, rests of nights;
 To know the universe itself as a road, as many roads for travelling souls.
 Whoever you are, come forth! or man or woman, come forth!
 Not I, nor anyone else can travel that road for you, you must travel it for yourself.
 Each man to himself and each woman to herself, is the word for the present, and the true word of immortality.
 No one can acquire for another—not one; no one can grow for another—not one.

The earth shall be surely complete to him or her who shall be complete.

The earth remains jagged and broken only to him or her who remains jagged and broken.

IV.

From this hour I ordain myself loos'd of limits and imaginary lines.

Henceforth I ask not good-fortune, I myself am good-fortune.
I inhale great drafts of space; the east and the west are mine,
and the north and the south are mine.

I am larger, better than I thought, I did not know that I held
so much goodness.

Joyous we launch out on trackless seas, carolling free, singing
our song of God.

For we are bound where mariner has not dared to go, and we
will risk the ship, ourselves and all.

O daring joy, but safe! are they not all seas of God?

O my brave soul! O farther, farther, farther sail.

—Walt Whitman.

TREES.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast.

A tree that looks to God all day;
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.

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PSYCHOLOGY AND DAILY LIFE.

Part 2.

Old age is as truly a disease as rheumatism. It occurs only as foreign deposits are allowed to collect and settle in the system. This is preventable only by an abundance of exercise which reaches the entire body and mechanically works out the deposits. Hardening of the arteries, a disease so common with people past fifty years of age, is due to such deposits and is preventable by adopting daily exercises. In these exercises you not only eliminate foreign substances from the body, but you actually change its character.

This change is in exact accord with the definite, determined thought which dominates your Mind while you are exercising. The difference between youth and old age is the Spiritual or Mental attitude toward life, its joys and sorrows, cares and responsibilities. The idea is so universally held that three score years and ten is the limit of man's life, that from a psychological point of view it is well nigh impossible for the average person to exceed it. He unconsciously conforms to the prevailing opinion, and so educates the cells of his body to age accordingly.

Natural Science has shown that most animals live from five to eight times as long as the period of attaining maturity. A dog matures in about one year and lives, on the average, eight years. Whereas, man matures at eighteen to twenty, and dies on the average at forty-five. Thus we see that the present standard of human life is a very low one. By the best calculation of science, man should live to be at least one hundred and fifty years old. And if we consider the advantage of man's intelligence over the lower forms of life, and reckon from that viewpoint, the span of human life should be several centuries instead of the short space of less than half a century.

The time spent in preparing to live is six to eight years in grammar grades, four in high school, four or more in college, and at least four in the university for

special training—approximately twenty years. If a child begins kindergarten at five and graduates in a profession at twenty-five years of age, he must then spend five to ten years gaining practical experience before he becomes really competent in his chosen profession. He is then ready to make a living, but the struggle is hard and the next ten to fifteen years are spent in making a livelihood, and getting a little home or a bank account. But alas, his time is up, he is forty-five. Life ends just at the time when it should begin; thus man dies just as he is best prepared to live and enjoy life. That is the actual state of man, as a race, as we find him today.

Some scientists claim that if the supply and demand of the body were properly met, barring accidents, the body is so constructed that it would continue to live and thrive indefinitely. They say there is no actual scientific reason why man's physical body, if properly cared for, should ever die. Thus, if there is an allotted time for death, it must be a faculty of the Soul, and not an inherent necessity of the physical body. So far as the mechanism of the physical body is concerned, it is suited for permanent physical life, youth and activity.

Physiologists have searched in vain for some innate reason why the body should grow old and die. But they find that the body is different from a machine for it is constantly being renewed by cell changes, in fact the entire system is renewed every few months. Since the body is constantly changing so rapidly, the body of an aged man is in reality no older than that of a child. It becomes evident, therefore, that the cause of difference in the quality and appearance is psychological and not physiological. People who know these facts are coming more and more to realize that the question of health and longevity is a psychological one as well as physiological; and that the best means of regaining and maintaining youth and health must partake of both principles, the mental as well as the physical.

The Law of Life.—In each of the previous article we have been talking a great deal about the Law of Life. Just what is this law. The law of Life is this. Think right and live right and you will live. Fail to do this and you will die. We found that the solution to the problem of life lies in the proper use of five great essentials. We defined these essentials as air, water, food, exercise and mental influence. We discovered that the intelligent use of these essentials is an absolute guarantee of health, happiness and success as to your personal well-being and, in fact, everything you wish to accomplish, because it makes you efficient and there is no limit to the possibilities of human efficiency. We found that man may become what he desires by the combination of the principles and methods of the science of Psychology and Scientific Health Culture. This combination of mental and physical methods is the foundation and the secret of the success of this great movement.

The Psychology of Health.—Are you sick, weak or in any way lacking? Do you want health, wealth or happiness? If so, form the habit of doing the things which make for health. Start NOW; get the habit of living in the way you want to live and of being what you want to be. Learn to be in your own mind the individual you desire to be. The first thing is to make the start. We have told you what to do and how to do it. But it is up to you to do it.

Set your standard to become what you think you would like to be. Then start out to become what you have idealized. If it is health that you need, make health your standard. If it is efficiency, go after it. If it is wealth, figure out your plans, then put the intelligence, energy and zeal into it which will bring success. Back up your Mind-power with works. The Good Book tells us that faith without works is dead. So likewise we may say that Mind-power without application is wasted energy. To insure results get up and go after what you want. Make the demand on the universal forces, direct your thought the best you can, then get

busy and work to the end of accomplishing the thing you desire. Do this and you will succeed.

The student should at this point try to realize that it is natural to be well and that it is unnatural to be sick. Experience shows that if a person fails to live right, sooner or later sickness and death will result, but it is not God's desire that anyone be sick; it is the result of one's own foolishness and ignorance. God created the universe, including man, through the medium of Natural Law. He rules the universe by Law, and man is not exempt from it, consequently should he transgress the Law, he shall surely suffer. The evidence of this fact may be observed on every side. People everywhere are sick and dying, because they persist in transgressing these laws.

Health and disease are not accidental; they are the natural consequence of the way a person lives. Individuals who enjoy health have that privilege because of obedience to the laws of health. The only exception is a person with a good constitution, and that will protect only for a time. Those who suffer disease are doing so because of the transgression of the laws of health by themselves or their parents.

If you breathe as you should, drink plenty of pure water, eat properly, and exercise intelligently, and do it persistently, day by day, you will in due course of time get the habit on our side, your body will begin to re-adjust its functions and to build new tissue to meet the new requirements of health. The old conditions of disease will begin to disappear and it will be but a matter of time until you become well, strong and happy.

When we as a race have reached the plane in our advancement where we realize that health is our greatest asset, and so make health methods prominent in all school training so that every child is versed in knowledge of the law of life and knows how to apply it to himself for the best results; and has been so trained that his habits are all conducive to health, then disease and premature death will disappear.

But the study of psychology as applied to daily life is a field of learning of just as great value to the race as that of health. By the study of the laws of the mind and by an understanding and application of the principles of psychology to daily life, lie the great possibilities for personal improvement. Psychology is really the most important line of investigation and study before the world today. It is the most important because when people come to understand this new science, it will bring more far reaching results than any other branch of human learning or endeavor. In the following lessons of the series, we shall deal with all of the essential facts of this wonderful study as applied to the problems of daily life and soul growth.

Now that we have dealt with the physical phases of life and have fairly well introduced the study of psychology, we are ready to plunge into the depths of man's spiritual nature, psychic research and mindpower operations, confident that we shall not be truthfully accused of being one-sided in our quest for knowledge. However, there still may be those who do not accept this fundamental teaching, but who hope to attain great heights of personal insight and efficiency by a one-sided study. If so, you had better pause and consider the salient points covered and repeatedly brought forth. We are sure that unbiased serious thought will convince anyone that the teaching is sound, safe, sane and practical.

The science of psychology as presented in these lessons is everywhere recognized as the greatest truth of the present age and most beneficial to mankind. The principles of psychology in connection with any system of healing, education or personal development insures success. Without a knowledge of these principles the game of life is a haphazard proposition, but, once these principles are understood life becomes a mathematical problem.

These are principles which everyone should know. Every teacher, every physician, every minister and ev-

ery parent should be conversant with practical psychology. These principles and truths underlie all human life and destiny and consequently all thoroughly progressive and up-to-date persons should be students of psychology.

DR. WM. FRANKLIN KELLEY.

LITTLE JOURNEYS INTO SUCCESS.

A woman, old according to the summers and winters that have passed over her head. Her son, with whom she had lived and enjoyed a life of usefulness, married. The salary he earned seemed not enough for all, especially when the little grandson arrived. Mother had never earned her living before. First father, then husband, then son, had cared for her. Now that days of strict economy were upon them, the women—seventy-two years old—desired to prove that even at that age, somehow, somewhere, there was a way for her to materially assist in helping her loved ones along. She asked me to teach her how to make "Moss Baskets" for growing bulbs and other flowers which are fond of a moist bed. She began by taking orders from business men and women, as well as that of housewives who loved to take care of growing plants but either had not the time or did not know how to start the bulbs. The first year she made up and sold just twelve dozen (144) baskets of moss with growing hyacinths, tulips, lilies of the valley and other bulbous plants. These baskets cost her from twenty-five to fifty cents each, and she sold them when the plant was just beginning to shove its head above the earth for one and two dollars a basket according to the number of bulbs in a basket and the size of basket itself. This woman began her work five years ago—today she hires three women to assist her, paying them good wages, thus helping others—and this spring has sold nine thousand baskets. You are never too old to learn something useful. I have no use for old age—the helpless kind—therefore do not believe in it.

Another woman, a school teacher, was told by her physician that she would have to leave the school room and seek an outdoor life. This woman was another who must depend upon her own exertion for a living. For a little while she was in despair; but, firm in her faith that the being who gave her existence and the opportunity to prepare her to be a successful school teacher, could again furnish the opportunity and understanding whereby she might earn an honest living. She came to see me about some work, and, having told me her story, I encouraged her to hold fast to her faith and to practice thinking cheerful and hopeful thoughts so as to attract to her conditions that were helpful: telling her that "like always attracts its likeness" and as this was true, she must teach herself to feel so kindly interested in the welfare of others that she would attract to her assistance just the very people who would feel kindly interested in her affairs. Then I gave her a book on "How to Make Little Gardens" to read. Two days later she came back to tell me that she had a growing feeling that she could make "just the dearest little gardens." I then advised her to seek out some pretty little bungalow picture and to paste that picture upon a clean white paper; then to go to work and write out the sort of a landscape effect she thought would be suitable to that particular little bungalow. The teacher did this, and soon became so interested in this sort of designing that she one day brought to me ten little designs for as many little cottages and bungalows. It was now March; people were beginning to talk of building; and soon the name of one of her townspeople was mentioned as a prospective builder. To this man the young teacher went with her little garden designs, and before she came away had made an appointment to see the gentleman's wife the next day. Result—the young teacher landscaped that man's new garden, with such marked success that others were attracted to her work and the first season she had treated seven gardens, earning more than she would have earned by teaching school for nine

months in her country village, and the outdoor life had done just what her physician said it would do—brought back her health. This spring she has already under contract twenty-two small bungalow plots to do, and, besides this, has contracted with a real estate company to design gardens for several building operations in another settlement.

Keep your thoughts centered upon the fact that God had a reason for placing you in this world, and this reason was that you might co-operate with Him in carrying forward His work. Man is an original product of God—what man accomplishes are the by-products of God. God put the gold in the mountain, but man must dig that gold; then decide what he will make out of the gold—coin, or filling for your teeth. But it is God's wisdom working in and through man which creates the dentist or the financier, endowing him with the ability to become dentist or financier.

* * * * *

A man forty-eight years of age said to me: "I am done. Discouraged—everything I touch goes wrong. As sure as I buy wheat, down go the prices. If I sell, wishing to prevent further loss, that is a signal for the price of wheat to soar upward. Talk about the golden touch of Midas—I've certainly got the touch of mildew, or worse, for whatever I try to do is spotted for falling."

Now what was I to do with such a man? He believed in his ill luck so profoundly that he had reached the desperate stage when he almost bragged of being unlucky; and he was a speculator, too—no wonder his former clients shunned his office, until he had to close shop and seek employment in some other man's office—with increasingly long periods between when he had no position at all. He was claiming misfortune as his own. Making a possession of it—talking about it, telling others how badly fate had been using him; going so far as to declare that he was born unlucky, and that he was so thoroughly discouraged and tired that he would far rather accept a humble position of a small salaried clerk

in any man's office who would trust him and protect him from further misfortune. Sort of stand between him and the hard knocks.

Well, all I could do with such a man was to tell him that hard knocks were about the greatest blessing that could befall him—and that if he could only be lucky enough for once to get such a hard knock that he would not have left a single prop to support him, he would then possibly be in a position where I or some one else might really help him?

Of course the man went away from me as angry as could be—but the very next day he did get such a terrific jolt—and which any psychologist will tell you was probably brought about, in part at least, by his declaration that he had already suffered the very worst and that there was no further depth to which he could fall. This is usually such a time that Dame Experience takes it upon herself to furnish another lesson to those whom she has marked as unworthy her teaching. The man was struck by a streetcar on his way home and badly injured. Now let's make this little Journey short, and get over the suffering part. Weak from pain, the man would listen to reason, and he began thinking that after all perhaps he had only been attracting to himself kindred conditions to his morbid thoughts and speeches. He acknowledged that it did not seem the best way to secure the trading confidence of other men—to relate his hardships and failures to them. He also thought that some of his best friends had perhaps been driven away from him because of having so frequently been told of his discouragement. He recalled that one dear friend had at one time said to him: "Fred, I always go away from you feeling as blue as the devil. It takes me days to overcome the influence of a talk with you." And so this friend ceased to visit him. But now that he was really in distress, ill and needing the simplest comforts of life, some of his old friends came to see him—more out of pity than anything else—but to their surprise they met a different Fred. Where they had

expected grumbling against fate, they were met with a smile and a cheerful word—suggestions of what he was going to do when he got well again. These friends went away and told other friends; they came to see the injured man, and instead of cheering him were cheered by him. Fred had at one time been one of the best known grain men on the street, and now, without realizing why they did it, these men who came to see him—being cheered by his increasing optimism—began once more asking his advise. To show their good will, they bought grain for him—or rather gave him an interest in their trading—with the result that long before Fred was able to go out he had in bank a sum of money which was to furnish the nucleus for the modest fortune he has today. He was again sought by men for the cool-headed advice he could give them. He was lucky, because he had transmuted his ill luck into good luck by changing his way of thinking, which changed his outlook upon life.

AGNES MAE GLASGOW.

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A CHAT WITH NOW READERS.

This number closed the third year of my assuming the editorship of NOW Magazine. This month marks the third anniversary of the passing on of Henry Harrison Brown, the founder of the magazine. Sometimes it seems that he is very near. At times he seems so real that it would not surprise me in the least to see him march into the room. It is well to remember the great and good who have passed on.

* * *

Dr. William Franklin Kelley is at this writing teaching and lecturing in Denver, Colorado.

* * *

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