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No. 7

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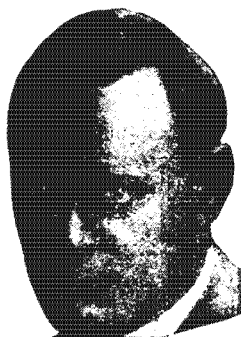
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NOW

A Journal of Affirmation

Entered at second class rates at San Francisco, Cal.. Post Office, Jan. 14, 1915

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THE NEW AGE VISION.

My eyes have seen the coming
Of an age that is to be,
When from every limitation
Shall the sons of men be free.
For the age is rich in promise:
Had we only eyes to see,
We might catch Love's banner waving
Over all earth's misery.

Even now the Voice is calling,
Calling softly, sweet and clear,
Unto all whose souls are waiting,
Saying: "Lo, that time is here!
Leave your sorrow, leave your anguish,
Leave your woe and care behind,
For the kingdom now is waiting—
Glorious kingdom of the Mind."

Oh, my soul has heard the summons
Calling all to victory sweet,
But my pen cannot translate it
Nor my words its depths repeat.
Still my eyes are fixed upon it,
And I reach a comrade's hand
Unto all whose souls are longing
With that conquering host to stand,

Saying: "Courage, courage, comrade,
For the victory is sure;
Death and hell cannot prevent you,
Have you courage to endure!"
Oh, my soul has seen Love's coming;
Even now it waiting stands,
And the earth bids welcome! welcome!
While the trees clap loud their hands.

HENRY VICTOR MORGAN.

THE LAW OF EQUILIBRIUM

We are constantly passing from one state of consciousness to another. If one state could remain fixed for the millionth part of a second we would be non-existent. The undulation of life is between the crest and the trough, this is Self-Consciousness.

This oscillation eternally will be in the individual but there will come such an understanding that these changes will be joyful for there is as much happiness in the trough of the wave as on the crest. These individual conditions, joy, etc., depend entirely upon the mental attitude which is maintained toward life. We shall come some time to that mental attitude where the joy of being—"That greatest joy of joys, the joy of going on"—will be so great that we shall notice only the unfoldment of the life spiral, the evolution, and stimulate the best in each. The urban citizen stimulates the suburban and in turn the urban is brought back to nature by his country neighbor. They average conditions in each other. In like manner do the individuals of all gatherings. The platform of every political party, the creed of every church, represents not the opinion of any one individual. It is a compromise; an attempt to get at an equilibrium of all the members. Public opinion represents no one person. It is the consensus of the average.

Knowledge is supply; ignorance the demand. Thus, constantly, are we in every phase of experience, giving and taking, giving to the less and taking from the more.

Companions are those that complement each other by supplying some want, each from and to the other. Marriages of unlikes are happy because of this exchange. Nature in them endeavoring to keep up the average, to bring equilibrium. This tendency to equilibrium is seen in the race in the mingling of nations. In the early Europe and the East the civilized were conquered by the barbarian and the race improved. The sensitive and refined yield to the coarse and vulgar. "The rape of the Sabine women" equalized the civilization of the two

nations. Today nations borrow of nations. There is a mingling of citizens. China and Japan receive from the Anglo-Saxon, and the Anglo-Saxon must protect himself on the crest or sink to the average of the three.

This law controls legislation, statute law represents neither the best nor the worst of the nation. The city and county balance each other, the worst in each is complemented by the best in either. Beautiful, stately men and women choose the opposite as mates. Refined women often choose the boorish men. Royalty marrying royalty not only results in unhappiness, but in deterioration of royal families. Demand is nature's cry for more. Supply is always at hand. If marriage is not mere conventionality or form or for wealth and position, then it is nature's one and only way to keep up the average of her race and gradually improve her stock by natural selection.

True marriage is her demand that which is present on the one hand should be given to the other, an equal exchange.

I know several couples, each individual of which is ideal as to education and position, but too much alike, and they are not only childless but are very unhappy. Reactions come to the husband in drunken sprees which are nature's attempts at equalization and they come to the wife in nervous, irritable diseases.

I know several other couples of whom their friends said, "Oh, what a mistake! They are so unlike," that have healthful children and are more than ordinarily happy.

A scientist has lately propounded the theory of sex at birth upon this law and is no doubt nearer right than any other propounded. The proportion of males to females varies very little. In times of war, and the succeeding period, males being killed off, male births predominate. The demand for males brings supply. Why? Because the husband is less vigorous than the wife. The vigorous males being killed off, the threatened extinction of the race is prevented by supplying more males to compensate for the lack of vigor. The sum total of

male vigor and life has been lessened and life meets demand with supply.

If life is less vigorous and numerous in the female line then to keep up the type, it organizes into the female, and there are more girls than boys. The whole principle of evolution is seen in this law. "Sexual selection" is in one case the cry of the female for more of the male and the most vigorous male, is the magnet that draws those who want, and in the other the cry of the male for more. The type must be sustained. Says Tennyson:

Is God and nature, then, at strife
That nature lends me evil dreams;
So careful of the type she seems,
So careless of a single life!

Millions of eggs to one fish. Millions of maple seeds to one tree, and fifty millions of spermatozoa to every human conception.

This law gives birth to ambition and to all intellectual and material success. But, it is equally potent on the spiritual side. Aspiration is the demand and inspiration the supply. The ideal is the center toward which, and from which, motion flows. No sooner is an ideal realized than it expands and cries for more, and the universal supply is compelled by its own nature to meet that demand. I lift the floodgate of the reservoir and the water must flow. In like manner every desire is nature's demand for equalization and once we open ourselves to omnipresent supply we are filled. He that hungereth . . . shall be filled."

"The Lord is my shepherd, I shall not want," when I know how to be receptive to supply.

It is for each one to apply this law and by giving what he has, keep what he gives in its results in unfoldment. Each one is to learn through desire to make a vacuum into which more will flow.

An excellent illustration of this law is in the old nursery rhyme:

Jack Spratt could eat no fat;
His wife could eat no lean,
So 'twixt them both they cleaned the cloth, etc.

In society, the "Unco Good" are balanced by the French novel.

The woman in diamonds, in seal skins, is above the average of wealth and is balanced by the woman in rags; the prude is balanced by the prostitute; the epicure by the ascetic, and the aristocrat by the plebian. The child with an over-indulgent mother has a stern father, and vice versa. The fanatical prohibitionist is balanced by the drunkard. There can never be more than two great political parties. The one must stand for centralization and the other for diffusion of power. All political changes and all proposed reforms are but the swing of the pendulum from one extreme toward the other. The "Golden Mean" is the dream, the ideal toward which we are ever approximating. But that "mean" is the point of equalization, of stagnation, and never can become a reality. Ever is the movement up the spiral. From any point gained we can look backward and see that any seeming inequality is but the difference between two points in the spiral pathway, the upper and the lower. By a recognition of and obedience to this law; by becoming consciously the law, one reaches the "Kingdom of Heaven" whose other name is Peace.

HENRY HARRISON BROWN.

BOOK REVIEW.

CREATIVE ABUNDANCE: The Psychology of Ability and Plenty, by Bernard C. Ruggles, published by The Kennedy Co., Oakland, Calif. 96 pages. Price \$1.50.

This book by the Editor of "The Harmonizer" is very fine. It is a popular treatise upon success and living. The common sense philosophy advanced will appeal not to new thought people only but to practical men of affairs who are usually repelled by the name new thought. Mr. Ruggles has avoided the ordinary stock terms of new thought and has written in a style that will not confound those who are not familiar with our literature. The book is a fine example of the printer's art.

THE REALIZATION OF THE KINGDOM OF HEAVEN.

We are all seeking a way to enter the Kingdom of Heaven. The realization of the Kingdom of Heaven is the hope of the world. As far as I can understand the teachings of Jesus of Nazareth (by this I mean the words directly accredited to him in the Gospel narratives) his mission on earth was to establish this Kingdom of Heaven in the hearts and minds of mankind. Like all great men and prophets, Jesus was misunderstood. His teaching was a spiritual message and did not have anything to do with the establishment of a Kingdom of Heaven from the political standpoint. It was so understood to be by his followers.

Today, in the various New Thought and Divine Science teachings, etc., we are really just beginning to perceive the true meaning of his message as applied to the real (or religious) life of mankind.

Very little of true application of the real teaching of Jesus has ever been made by the Christian church — Catholic or Protestant. The truly fundamental part of his philosophy has entirely been crowded out of church teachings by the introduction of the old idea of sacrifice taken from the old Hebrew form of worship, by Paul, and the other teachers of early Christian days. This old idea has so incorporated itself into the church teaching that the fundamental idea that the Master gave to the world is entirely lost. He has become to the church and its teaching a new lamb of sacrifice. Simply a replacement of the old Hebrew idea under a new guise. The Lamb of God that died to save Mankind.

Jesus, the son of Mary and Joseph the carpenter, must have been born with a most wonderful realization and conception of Truth.

In infancy at the tender age of nine we know by the Gospel narrative that he had identified himself with The Father. When at this early age he appeared among the wise teachers and doctors of the Temple he told them that he must be about "His Father's Business." It is

very seldom that in our time we know of a child that in any manner identifies himself with God, the Father.

The appearance of the Master among his countrymen as a teacher must have caused great consternation. You know what Emerson has to say about the birth and appearance of a real thinker—the change that such an individual makes in the world. Jesus was an original thinker. He was born into a new consciousness of God, the Father. He was the first to spread the doctrine of the realization of God in the heart and mind of man, as the true Kingdom of Heaven. Jesus always located the Kingdom of Heaven—within Man. He taught that the Father worked through and in him, and that He so worked through and in all men. He said that he did not come to destroy the old law, but to bring about its fulfillment. In other words, he was to bring to mankind a new conception of Truth. A new realization of God that far transcended the old. The church has striven through the centuries to perpetuate the old Hebrew God idea, and as a consequence few of its adherents (except in exceptional instances of great spiritual unfoldment) have identified themselves with God in the same sense and manner as Jesus of Nazareth.

There is a reason for this—the church teaching entirely influenced by old ideas and ideals, has placed Jesus on a pedestal that he did not claim for himself. They have made him the only Son of God. In spite of the fact that Jesus declared that his realization of Oneness with God, and his power to do great works should be common to all men, the church in its teaching has steadfastly held that all that he did, all that he realized of Divine Oneness, was far above the human possibility of sharing. He has been set apart. Just as man from the birth of the God-idea in the dim obscurity of the past, has separated himself from Power in his thought, so in Christianity the teaching of the church has made the realization of the Christ-ideal, or teaching, impossible in the hearts and minds of mankind. But Jesus simply claimed to be “the Son of Man.”

There is only one teaching that gives man Freedom and Peace; and that teaching is the true philosophy of Jesus. This teaching or philosophy brings about an awakening within the individual that enables one to absolutely become identified with the Father.

It is true that other teachers and so-called world saviours have had glimpses of this truth—but in the heart and mind of Jesus it was an absolute realization.

In the heart and mind of thousands of individuals in all parts of the world, the realization of the Kingdom of Heaven Within is an absolute reality. Men and women are living the Christ-life—Here and Now, and what is realization of Truth in these few minds today is to become the common realization of mankind. It is thus that Christ will conquer the world;—not by a church militant. The realization of the Christ-life, the discovery of the Kingdom of Heaven Within, will be the salvation of the world. This is the true Cosmic Consciousness.

SAM E FOULDS.

THE NOTHINGNESS OF SOMETHING.

Man is enslaved or liberated by his beliefs rather than by facts.
(Copyright 1921)

It is a current belief of various branches of the Higher Thought Movement that "darkness is the absence of light, death is the absence of life, and error is the absence of truth." It would be equally true to define light as the absence of darkness, life as the absence of death, and truth as the absence of error. What is the significance of these statements, and is it true that anything is merely the absence of something else?

It is the universal testimony of physical scientists that darkness is not the absence of light, that there is neither absolute darkness nor absolute light, that all degrees of darkness and light are related to each other; in fact, and in a deeper sense, that neither darkness nor light exists as a physical fact, but only as a matter of mental consciousness.

It is also the universal testimony of physical scien-

tists that death is not the absence of life. What is considered the death of any composite form of life is merely the dissolution of the bonds that had previously constituted a unit of two or more less composite forms of life, each of which had its own individual life, and in turn held together more primary forms; down to the ultimate atom or electron, each of which eternally "lives and moves and has its Being."

It is equally untrue that error is the absence of truth. There is no absence of truth; and the grandest of all truths are expressed in the form of paradoxes or seeming contradictions; indicative of the fact that truth has neither beginning nor ending, and embraces each and every interpretation of human thought concerning it.

It is not true that any "thing" may properly be defined as the absence of anything else. That a horse may not be satisfactorily defined as the absence of a cow is readily understood, for here the incompleteness of the assumed definition is plainly evident. That darkness is not the absence of light, or that one extreme or contrast is not the absence of another extreme or contrast, may not be discerned so readily. That each point in the circumference of truth bears a definite relation to every other, and that all truth serves as the basis of any truth, furnishes a clue that will solve the problem, and demonstrate that nothing may be defined appropriately as the absence of something else.

There is no "absence" of anything in the universe; there is only "presence." No one has ever felt, tasted, smelt, heard or seen "absence." This is the only thing that has never been found. At no time has anything but presence been discerned. It is a mental deception that finds nothing where something is; it is tortuous and indirect method whereby the mind reveals its consciousness of duality under the guise of assumed unity. It is an unconscious attempt to conceal the remnant of falsity inherited with the superstitious conception of God and Devil, or good and evil as unrelated opposites.

There is but one thing that has no place in the uni-

verse, and that is "nothing." There is no place in which to put it, for all space is filled with something. No one can find nothing anywhere. No one can ever imagine nothing. Take one from one and what remains cannot be imagined; it may only be symbolized as an unknown quantity. No one can add one and nothing, for the result is one; the addition of nothing merely signifying that there was no addition.

"Much Ado About Nothing" would seem a fitting title for the strenuous denials of matter. To affirm matter by giving it a name, and then deny that it is what the name signifies, is utterly illogical. To deny that the material is material would seem to be absurd. To deny that the material is something other than material is quite unnecessary.

It is said that matter is not real; that is, it is not permanent and unchangeable. No sane person ever suggested the contrary. Even idiots may claim to know that much. But what else or what more than this is expressed in the denial of matter? Of course, there is a fundamental truth that is attempted to be revealed by the denials of matter; but denials seem rather to conceal than to reveal it.

It must be a fundamental Truth that Reality, Principle, the Permanent, is always and everywhere present, and that it is universally and unceasingly ideal, normal and constructive. In the realm of Being there must be uninterrupted Health, Happiness and Prosperity, or at least the synonyms in the Infinite for these finite conceptions. But in the Absolute there can be no realization of health, happiness or prosperity as we comprehend these conditions, for there are no conditions in the Absolute, and no opportunity for expressing that which is not the essence of Being.

We comprehend health by contrast with disease, and good by contrast with evil. When we say that health is permanent and disease is temporary, we do not refer to the condition of health, for we make the affirmation only because of our recognition of the condition of disease. If the condition of health were permanent, we

would know nothing of disease, not even for the purpose of denying it. We make our affirmation because we are conscious that the condition of health is not only temporary, but at times that it is far less permanent than is the condition of disease.

The denial of a factor of a condition has no direct influence upon it. To deny that a horse is a horse will not make it any less a horse or any more a cow, nor will the denial of materiality change the fact in the slightest degree. No fact is changed by its denial. If it were the purpose of a denial to change a fact, it would fail utterly. As it does not change a fact, does it answer any purpose? And is for, what?

Man is not governed by facts. Generally speaking, he is ignorant of facts. He does not know what he contacts. He does not know what matter is, or spirit, or life, or death, or electricity, or ether, or anything else. He only knows what to him they seem to be. He interprets them in relation to himself, and thereby lays the foundations of his beliefs. He has beliefs about everything; about every form, expression and manifestation; about every idea, conception and ideal. Man is a bundle of beliefs, and he governs himself or is governed and mastered by his beliefs. Change a man's beliefs and you change him, and with different beliefs he is a different man.

Denials tend to change beliefs. They maim, distort and destroy beliefs. They benumb, mesmerize, hypnotize and paralyze beliefs. They tear them to pieces, throw them into the discard, cast them upon the junk heap, and crush them into oblivion. It is the office of denials to kill beliefs, and thereby change the man; and the changed man relates himself differently to conditions, which he magnetizes to conform to his new conceptions.

Beliefs are matters of consciousness, and they may be destructive or constructive. Man believes in duality of principle in correspondence with duality of appearance. He believes in physical causation and negative princi-

ples, and denials are directed against these false beliefs, which obstruct the inflow of the Divine Life. Denials assist to remove these obstructions.

Denials are not directed against facts but beliefs: they do not alter facts but beliefs. They do not change something into nothing or nothing into something, but they may destroy a belief in regard to either conception. They do not change good or evil, but they can change a belief in good or evil. They will not convert disease into health, but may alter a belief in disease or health.

Denials represent the most primitive method of changing man's beliefs. They are comparatively crude and childish. They are essentially destructive. They are prompted by the false belief in duality of principle. With the passing of that belief denials are outgrown, for they have become unnecessary. There is nothing left for them to work upon. Life's problems are then no longer matters of subtraction, but of addition entirely. Denials have been superseded by affirmations and living the life. Their reign of destruction has ended; they have been succeeded by God's eternal process of construction.

EUGENE DEL MAR, in "Azoth."

THE SCIENCE OF FORGIVENESS.

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

Carlyle tells us that every moment is the conflux of two eternities. This is a very modern statement of the old Hindu philosophy of the "Pair of Opposites." The tendency of the uninstructed human mind is to swing to the extreme. You can scarcely state any one aspect of a question positively without doing a seeming injustice to another aspect equally true. Let one illustration from the New Testament suffice. In Paul's letter to the Galatians he admonishes us: "Bear ye one another's burdens, and so fulfill the law of Christ." And almost before the ink is dry, he adds: "For every man shall bear his own burden." At first glance, the last statement looks like a complete contradiction of the first; but a

moment's sympathetic reflection will show the real meaning, namely: that we are to help bear his own. To miss either aspect of the principle involved is to be an extremist. We must be balanced between the pair of opposites

The same principle is involved in our relationship to God, and in our relationship to our fellow men, also between what God will do for us and what we are to do for ourselves. The dual aspect of this question is discussed by Emerson in two remarkable essays, namely: "Self-reliance" and "Spiritual Laws." In the former, man is all. In the latter we are "To take our bloated nothingness out of the path of the divine circuits. Let us unlearn our wisdom of the world. Let us lie low in the Lord's power and learn that Truth alone makes rich and great." The union of the pair of opposites is found in his still more remarkable essay: "The Over-Soul," wherein we are told: "Ineffable is the union of man and God in every act of the soul." We find the same thing in the teachings of Jesus. Therein every valley is exalted and man is made co-equal with God and told to be as perfect as his Father which is in heaven. The pinnacle of the life affirmative was reached when Jesus, speaking for the divine in man, said: "I and my Father are One." But, balanced as he was between the pair of opposites, he also realized: "I and my neighbor are One."

When the inquiring young lawyer asked Jesus: "Which is the great commandment of the law?" Jesus said unto him: "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy mind."

This is the first and great commandment, and the second is like unto it, "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The question is often asked: "Can I love my neighbor as myself?" With man this is impossible until his understanding is opened to the truth that his neighbor is himself and he can say as truly, as lovingly, and as exaltedly: "I and my brother are One," as he can say: "I

and my Father are One." The perception of unity is the only solution. There is only one Self, one Overman, of which we are all parts; in the light of this truth what heights of understanding is involved in "Forgive us as we forgive others."

It is the vision of completeness and constitutes the frictionless way of attainment. It is the enlargement of love to a new Infinity on every side. To know all, is not only to forgive all, but to love all. Paul tells us that no man ever yet hated his own flesh, and when in the light of reason we see that the blood of all men runs in our veins, "that not a mutineer walks to the scaffold but we all walk with him," hate becomes impossible.

The importance of the attitude of forgiveness in the psychology of Jesus is apparent from the fact that at the close of the prayer he immediately returns to the aspect of forgiveness, and adds: "For if ye forgive men their trespasses your heavenly Father will also forgive you. But if you forgive not men their trespasses neither will your Father forgive your trespasses."

It is the initiative of virtue and places the key of limitless power in our own hands. It is our part in the work of redemption. Its importance in spiritual healing cannot be over-estimated; for we can never have peace of mind, nor perfect health of body, while we hold a single grudge, nor while there is a single person with whom we would like to "get even," or to see some calamity befall. Several years ago I endeavored to voice this Law of Laws in a poem published in "The Master Christian" entitled:

WHICH SHALL IT BE?

Stern is the Law I bring to you
 Yet charged with blessing through and through!
 'Twill lift to heaven or sink to hell;
 It will defeat or victory spell;
 Your path with thorns or roses strew;
 Which shall it be? It rests with you!
 This is the Law! All thoughts you send
 To those who call you foe or friend,
 (Like Noah's dove o'er waters blue)
 Will go, swift-winged, and never rest,

Until they come, with increase blest,
And bring their likeness back to you.

The poem caused many letters of inquiry. One asked, "How would you like to have all the thoughts that you have sent out toward Germany and the Kaiser during the war come back to you?" I answered by sending a copy of my poem, "The Healing Christ," which was written while my son was with the American Army in France.

The Healing Christ! He stands today
Within a world with anguish red,
Within a world with sorrow grey.
The Healing Christ! I hear him say:
"What means this orgy of the dead?
Was it for this I lived and bled?
Have ye not seen, have ye not heard,
When Peter fierce and anger-stirred,
To save me from impending fate,
Would use the weapon forged with hate,
Have ye not heard my living word?
Did I not say: 'Put up the sword?' "
'Twas not a dream; my soul did hear
These living words in accents clear.
I lowly turned to him and said:
"I know, dear Lord, the cross was bliss
To thy great soul compared to this.
But know, Oh Christ, that hearts aflame
With thine own love, still call thy name
And pray alike for friend and foe
Across this tide of sin and woe,
That all thy healing love may know."
Then deep I heard the dear Lord say:
"Such only have the right to pray;
To such I call in this great hour
To save the world from error's power,
To heal the wounds that hate has riven
And bring to earth the dream of heaven."

I give this poem here as my own highest conception of redemptive love that heals through forgiveness. Its universal application would not only have dethroned the Kaiser of Germany but it would shake the very foundations of that spirit of domination that makes the spirit of Kaiserism possible in any land.

The witticism of Bernard Shaw, "It is surprising how we English hate our own sins when we see them in the Germans," exposes a thousand hypocrisies. Jesus also

perceived this psychological tendency and said: "First cast the beam out of thy own eye then wilt thou see clearly to cast out the mote from thy brother's eye." Surely, while the law of forgiveness is stern, it is charged with blessings through and through.

Let us face the facts squarely. Hate can never be cured by hating. Brave indeed (or rather blind indeed) would be the man who would say that we have less hate, misery or crime in the world today than we had before the beginning of the great war. Nay, in every nation there is such an avalanche of crime as was never before witnessed. War and hate settle nothing; they unsettle all things. Love is the only redeemer. Let us purify our own minds until in the sublimity of a great faith, we can stand naked before God and say in all humility: "Forgive me as I have forgiven others."

Then will our health spring up speedily, and having cast out hate, envy and all the hosts of darkness, we will become Lights of the world and Healers of the nations.

HENRY VICTOR MORGAN.

THE MESSAGE OF A FLOWER.

Part V.

First in the Unseen and then in the Seen.

A flower receives, direct from the Father's hand, all that it needs for its perfect unfoldment. The gentle rains feed it and wash it, and when the skies are clear it is refreshed by the dew. It lives a life of true opulence; in the early morning it is covered with diamonds, each drop of dew a true sphere, a miniature sun, a faithful representative of the Light which proceeds from God. God in the flower. God in the dewdrop. What are you doing, O sons of men, that you lie and sleep away the glories of the early morning, and see not the rich beauties of a loving and bountiful Father's hand

The flower receives all that it needs. In the soil in which it grows are contained all the substances, other than light and air and water, that it needs. Many sub-

tle chemicals are hidden in the soil, the Earth Mother provides her children with all the nourishment that they need. Then the gentle rain comes down from the kindly sky, and sinking through the earth, dissolves the needed nourishment and sets it free for the use of hungry roots.

Thus everything is provided out of which the flower can manufacture its own beauty. Its beauty does not fall upon it from the sky, it has to be evolved from within. The flower's success in expressing beauty does not come from without, but from within. Neither is its beauty expressed without effort, for its life is one of constant toil and striving. From the time the seed is put in the ground onwards, the little plant is struggling and striving, ever seeking to express itself more perfectly. The substances which are set free from the soil by the rain, the dew and the light and the air, would all be useless if the plant did not make use of them. Perfection does not come without effort, it can only be attained to through constant striving.

Again the beauty which we see expressed above the ground is the effect of something which has taken place underground. If it were not for the hidden root, and the work which the root does, there could be no blossom, no leaf, no beauty. More than anything the flower depends upon its root, whose delicate fibres are constantly spreading and searching for nourishment from its Earth Mother. Before it can manifest in the seen, the plant must work in the unseen. The more vigorously it works underneath the ground, the greater will be the growth above the ground. The amount of beauty that a flower manifests together with the vigor of its growth are the measure of its work in the unseen. But for the work underneath the ground there could be no strength of stalk or leaf, no beautiful blossom to cheer and enrich the life of man. What is true of the plant is true of every son of man. The reason man is so weak and helpless, and his life so barren of beauty and true achievement, is because he works entirely in the seen,

and ignores the greater life of the unseen. Man is constantly striving in the world of effect and neglects the greater world of cause. With but few exceptions mankind lives entirely the objective life of the senses. By the materialistic nature of his thought, he cuts himself off from his invisible Divine Spiritual Source. Therefore his life is poor and feeble, unproductive and ugly. Man prides himself on his intellect, yet he defiles nature wherever he goes. Instead of the fairy glen, filled with indescribable beauties and enchantments, the singing birds, the trees and flowers and grasses and sweet odors, man builds slums in which live human beings in rags and filth, unhappiness and misery, in ugliness and shame.

“Oh! for a change from the alley drear,
To the shores where the surges sweep,
And the breath of heaven comes softly in,
From the wastes of the mighty deep.”

Jesus wept over Jerusalem, and if He were here to-day would He find tears enough to shed over our slums? And this is the work of vainglorious proud, and arrogant man. This defiling touch which disfigures the earth is the work of man, divorced, by his own disharmonious thought and belief, from God. This is the result of living the life of the senses and ignoring the inner life of the spirit, of relying on the evidence of the senses, instead of listening to the inward voice of the spirit. Man is like a plant whose roots are defective and which cannot therefore bring forth blossoms, for it does not draw from the earth the nourishment that it needs. He does not work in the Unseen, therefore he cannot accomplish anything worth while in the seen. His life is stunted, dwarfed, and lacks true achievement. It produces ugliness and destruction instead of beauty and harmonious development, because his inner life is neglected and ignored. In the inward life of the spirit is the cause of all beauty of expression, all lofty achievement, all true success in the outward life of the senses. Within himself alone can man find life and energy, the

wisdom and inspiration that can make his life sublime. It is only from within that man can draw upon inexhaustible powers for the achievement of lofty aims and the attainment of true success.

Consider for a moment the life of the average man who entirely neglects the inward source of power. First, he lacks wisdom. Instead of being guided in Truth, and led in the Path of Attainment, he blunders on in blindness and ignorance. Not knowing that things are not what they seem, and that the evidence of the senses is so misleading as to be generally almost the exact opposite of Truth, he is continually acting in a way that brings evil and unhappiness into his life. He seems to be beset by evil influences from which he cannot escape. He thinks that by making money he can become happy, and then finds to his dismay that when he has made money, happiness is further off than ever. If he becomes successful in one thing he fails lamentably in another. As soon as he overcomes one evil another appears. For instance, he may climb from poverty to wealth and then have his home filled with discord, or sickness and illness. Life then becomes a succession of expensive operations, consultations with learned specialists, hiring of trained nurses; it is full of anxiety and care. He then realizes that a poor man with a healthy wife and family is actually better off than he. Thus he goes on, he can never rid his life of evil, he can only change its form. When faced by the many problems of life, he has nowhere to turn for guidance and direction. He can hear no voice saying, "this is the way: walk ye in it," he has to depend on his own finite understanding, the evidence of his senses, the experiences of other people; therefore he comes, in every case, to a wrong decision.

Second, he lacks inspiration. All inspiration comes from within, it wells up from within the Subliminal mind, yet it does not do this to those who live entirely the objective life of the senses. All men of great achievement have made a point of getting alone, in or-

der to obtain inspiration from within. They were probably not conversant with the laws of which they were making use, but instinctively they sat in the Silence, and drew from their Subliminal mind the inspiration that they needed. But the average man thinks that he can do without that which the greatest have always found necessary; he lives his life entirely in the senses, and with disastrous results. No wonder his life lacks inspiration and true achievement, no wonder his highest efforts fail to find an echo in other hearts, no wonder he is neglected by the world, for one who is not himself inspired can never arouse enthusiasm in others. He wonders why, in spite of all his striving, his work is mediocre, so lacking in the Divine quality of originality.

Third, he lacks power. By the disharmonious nature of his thought man separates himself from the Divine Source. He relies upon his feeble finite powers instead of connecting himself with the Power House of the Universe. Therefore all that he does is done by huge effort and painful striving, and when he has done all, it is not worth the doing. The only achievements in this world's history that have been worth the doing, and which have endured, have been the result of spiritual insight and inspiration. All that has been achieved that has remained long after its originator has passed on, has been the result of striving after high ideals. And these lofty ideals are born of the spirit, they well up from the subliminal mind, they are the fruit of divine inspiration.

No wonder man's life is ugly and depressed; he cuts himself off from his root-life, from his Divine source of all power, inspiration and wisdom. Before man can achieve something really worth while, he must do as the flowers do, work in the Unseen, and there draw upon infinite supplies. Just as the beauty of a flower depends upon its root growth, so does man's life and achievement depend upon the work that he does in the Silence.

Within every flower is hidden the Divine Ideal; there

is within it an Urge, which ever makes it strive after a more perfect expression. Within man is hidden the same Divine Ideal, the Infinite Perfection striving to find expression in his life, but unless he listens in the Silence he hears not the voice of wisdom, neither does he become conscious of the Divine Urge which would seek to impel him forward to lofty achievement—he remains lifeless and uninspired.

If this is true of the ordinary man still in the mass-consciousness, it is also true of many who follow New Thought teaching. Many people are still foolish enough to expect something for nothing. They are attracted by the slogan "Health, Wealth and Love" and think that by thinking a few kind thoughts, and making a few hurried affirmations, and expressing quite a number of bright hopes, they will enter into a land flowing with milk and honey. No greater mistake was ever made, for nothing can ever be obtained without effort, and such effort must be intense and sustained. Many are the people who have read innumerable books on New Thought and yet cannot demonstrate supply. Many others cannot manifest health. The reason is this: they are satisfied with intellectual explanations of principles, instead of searching for and finding the Kingdom of God within the soul. It is only by earnest striving and effort in the unseen realm of cause, that demonstration in the outward life becomes possible. Seek first the Kingdom and all these things shall be added unto you, said Jesus, and His words are as true in these days of complicated finance as they were in the simpler days when He preached on the shores of the Galilean sea. The amount of success that we can demonstrate in our outward life is directly proportional to the amount of time that we devote to the spiritual inner life. When man finds the inmost center within, he discovers that he has true creative power, and what he creates in the unseen becomes manifest in the seen. The development of creative power demands very earnest effort. The building up, in mind-stuff, of the ideal, the thing, the

self, that is to be, demands mental activity, perseverance and concentration, but these are well repaid, for those who accomplish in the unseen, succeed in life without apparent effort, can afford to hold success very lightly, and therefore are not the slaves of their own success.

Many people say, "I do not know how it is, I know I am success, and yet I can never achieve anything, and my circumstances remain so poor." This is a true sample of intellectual knowledge held in the objective mind, and unaccompanied by true subjective understanding, of effort made in the seen without any true creative work done in the unseen. To know that one is success, is a great achievement if it is accompanied by true subjective understanding, for then the efforts of the soul are directed towards success. Such an inward belief and understanding bring one's life into line with the Path of Destiny, in harmony with the Divine Ideal, but no mere intellectual understanding will do this. It is the inward knowledge and realization that are required and these come only through work in the Unseen, especially in the form of meditation. Ask those whose life is barren of results, and who complain that they cannot demonstrate, how much time they spend each day in meditation, and you will find that it is either none at all or very little. Ask one of great achievement how long he meditates each day and you will find that the time thus spent is considerable.

A student wrote to me recently and said that she devoted, regularly each day, two hours to meditation and concentration upon one thing, and that things in her life were shaping towards the desired goal with such swiftness that it was almost uncanny. It was, in reality, not uncanny at all, for the amount of time spent in the Unseen, provided it is well spent, and the thoughts well under control, determines both the quantity and quality of the outward achievement, and also the speed with which such results are brought into objectivity. It is not surprising that this student should find events shaping themselves rapidly, when we remember that even a

few minutes well spent in the Unseen, both night and morning, will in time transform the life. Great captains of industry, men of imagination and vision who guide the affairs of nations, may not be given to prayer or sitting in the Silence as we know it, but unconsciously they practice what amounts to the same thing. They get alone and think in undisturbed quietness, and when they have exhausted all the resources of objective thinking, they dismiss the matter and rely upon inspiration. This is in no way different from the Christian casting his care upon the Lord and relying on God for an answer, it is no way different from the New Thoughtist sitting in the Silence and relying on the voice of intuition, it is in no way different from the occultist who directs his subliminal mind to find him an answer. All these things are the same process under different names, they all rely upon the subjective mind, which is in touch with the Universal Intelligence, to find an answer to problems which the objective mind can never solve.

The roots of a flower are always at work, continually drawing nourishment from the earth which it transmutes into beauty and loveliness. In the same way man can, by meditation and thought control, so train his inner mind that, in time, constantly draws upon its Divine Source, and brings the power of the Infinite into expression. Then does his life manifest beauty instead of ugliness, love instead of hate, harmony instead of discord.

HENRY THOMAS HAMBLIN.

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MENTAL SCIENCE—THE AFFIRMATION.

The secret doctrine says, "Affirm the devil and he appears," to jab his fingers into your face, and smite your joints until they are sore, etc., but then who wants to inflict the devil upon himself, even Emerson's "Dear old devil not far off"?

The denial and affirmation are best illustrated by the dentist at work. First, he chisels out all the decayed and dark, loathsome matter from the tooth, and makes it nice and clean and sweet, and then he carefully cements in the gold or silver, and when filled he smooths over the surface and says, "There, you are now all right again," and you get out of the chair feeling fine and satisfied. Both the denial and affirmation in treatment are given by holding the I AM vibrations over the trouble, or desired thing, and exhaling what you want, whether it be to destroy bacteria, or demonstrate an automobile. I put special stress upon the exhalation, for this is something you seldom see mentioned, even when it is so important.

And yet nobody can give a treatment either with or without the denial, or affirmation, for all any one can do is to watch the treatment as it "advances toward its highest destiny," "for the Father within me doeth the works," therefore, let God teach you how to treat, for you must do your healing after, or in, your own way, and not after the manner, or way, of another.

What is treatment? you ask, but I cannot tell you, for I do not know—nobody knows. 'I gaze upon the surging vibrations as I would upon an aura, or a sunset, and it is beautiful to behold, and I love to see it, but I cannot describe it, except to say it is creative life in action.' But, oh! the supreme satisfaction of sitting undisturbed in the deep Silence, weeding out error and filling in the beautiful light gray vibrations of life as they surge, or roll, before you, as noted in the sixth and eighth verses of the 58th chapter of Isaiah:

"Is not this the fact that I have chosen! to loose the

bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily," or

"Where I listen music;

Where I tread, bliss forever,"

as Browning says of the Luminous Whole.

Moses treated himself when he said, "I AM THAT I AM"; Jesus treated himself when he said, "I AM the way, the truth, the life," and Walt Whitman "declared the truth" for himself when he said, "I myself AM good fortune."

This feeling of being good fortune is an acute sense of your at-one-ment with the Father, for until you have arrived at the place where you know your at-one-ment to be finally affected, your attempt at treatment will amount to nil. How could you treat anyone when you have no sense of power yourself, tell me that? Better get connected up with the Main Power plant before you try to treat anybody, or else there will be "nothing doing," for the law of vibrations is the same for everybody. Get into that sense of power where you can say, "I that speak unto you AM He," and you are there.

CHAS. MATT. BERKHEIMER.

A CHAT WITH NOW READERS.

I am sure that it will please NOW readers to know that the articles that are appearing in Now Magazine, entitled "The Message of a Flower" will soon appear in book form. They are among the finest new thought essays that have appeared during the history of the movement. The book can be ordered from this office. Price, 30 cents; postpaid. The final essay of this series will appear in the August issue.

At this writing Dr. Wm. F. Kelley is conducting some wonderfully successful classes in Chicago.

The Editor is conducting Sunday services at Metaphysical Hall, 165 Post St., San Francisco, Cal. He will be more than pleased to greet the readers of NOW at these meetings. Meetings commence at 8 p. m. Each lecture is a new thought lesson, in the science of personal demonstration.

LITTLE JOURNEYS INTO SUCCESS.

"Hear ye the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, as a shepherd doth his flock."

"For the Lord hath redeemed Jacob, and ransomed him from the hand of *him* that was stronger than he."

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden: and they shall not sorrow *any more at all*."

—Bible: Jeremiah 31, Chapter 10, through 12th verse.

Do you know, I love that last verse of old Jeremiah, just because of the last four words. You see that he might have promised that, should we do so and so, we should not sorrow, but when he went to the trouble to add "any more at all", somehow we feel good all over, for those little words make his statement strong, and we are assured that our troubles are over and done with—and that they will stay done with.

Now, what is it that we are to do, to free ourselves forever from sorrow and trouble? Read on down that chapter until you come to the 16th verse, and you will get a little hint of what we are to do—our part in the program. Listen:

"Refrain thy voice from weeping and thine eyes from tears." Stop grumbling and fretting; remember that the Shepherd has charge of the sheep, and he knows where the good pasture grass is to be found; and the refreshing waters of the brook are sweetest. So you see that we are not merely to stop our worrying and fretting and fault finding, but, if you will go back to the 10th verse, you will see that while we cease our grumblings there are other things we must do. We are, first, to hear the word of the Lord. And I want to tell you right now that every kindly word you hear, every cheerful thought expressed, every helpful thing thought of, or done, are constructive; therefore, in accordance with the Law, which is the Word of the Lord. Also, every hurtful word, every unkind deed thought of

or done, is the word of the Lord—put to a bad use.

Then the second thing we are to do is to go out and declare these words. To tell ourselves the good of constructive thinking, the evil of destructive thinking; and then to speak of these things to people far and near, proclaiming the Word to be salvation when rightly used.

And what are we to say? Read that 10th verse again and you will see. The whole subject is treated in that one verse. We are not told to talk about evil—and enlarge upon the manner and character of such-and-such an evil, but we are just to fill our time and the time of the people with whom we speak with the glad message that what God hath created he can care for. If destructive thinking has already brought about inharmony and sorrow—"scattered Israel"—the Lord can and will gather him again—and keep him as a shepard doth his flock. Keep him so fastly, so securely and so abundantly take care of all his needs that he "shall not sorrow any more at all."

Now let us see how the Lord went about doing some of this work, in our day and age, and among people just like ourselves. You see that much of the trouble in our time has come about because in some way we have got it into our heads that God is not taking as good care of his people now as he did in old Bible times.

There, I have myself let slip one of the very mistakes which has brought about this "foresaken" condition. I speak of "Old Bible times" as if to-day was not as much in "Bible" times as the day that the Prophet Jeremiah wrote the words you read at the beginning of this article. But God is just as able, just as ready to shepard His flock to-day as he ever was, if we will do our part, but not even God can save a man from sin, sickness, poverty and death if that man is not willing to help save himself. But if a man will do his part—that is, live according to the Law of Spirit, BE what God intended him to be, that man cannot reach up too high to become as great as it lies in his power to think,

or to have more than GOD IS READY AND EAGER TO GIVE. Then read the Little Journeys and see how God has helped man to help and save himself.

The first Little Journey is not about a man, but a woman. One who was taught from infancy to believe herself to be literally a wo-man (WOEMAN). She was, as her old nurse said "born an unfortunate"—crippled from birth. I presume it was a form of infantile paralysis; one arm and limb shorter and smaller and weaker than the other, and with a face that not even her mother called beautiful—just a plain, womanly, intelligent and clean face it was when I first saw her, but alas, a very unhappy face. A countenance which carried on it the printed history of years of suffering, longing for what was thought to be the unattainable, disappointment, and ah yes, envy. For this woman, not knowing any better, did envy those she thought to be her more fortunate sisters. Love, and with love, good fortune passed her by, to mate with the prettier sisters. The family were plain, honest, hard working folk, without much thought of refinement or the more pleasant courtesies of life.

Came a time wehn the two sisters and one brother were married and settled in their own homes. Carmen and her parents were left alone in the old home. The father and mother were now past the meridian of life. Years of toiling early and late were beginning to take their toll in weakened vitality and less desire to labor; and, of course, less ability to do good work. Carmen could crochet, knit, sew, and do a little toward the house work. She could have done more but a mistaken kindness on the mother's part feared to have Carmen overdo. Then came the drouth and the father's grain crops wered killed. Before another harvest time came around their little savings were almost gone; but this was still not enough to awaken those people to the fact that all their lives they had been going directly against the law of spirit. They must have another lesson. This time verily they were tried in the fire. Two days after the

insurance on the home had lapsed, it was burned to the ground. This time, instead of the expected grumbling at fate, the farmer and his wife only spoke of their sorrow that the afflicted daughter should be without a home of comfort. Not so Carmen herself; to the surprise of all, she boldly proclaimed her independence of fate itself, saying:

"All my life you have sheltered and cared for me. You have meant to be kind, but you have not given me a chance to develop my own latent ability to provide for myself."

"To provide for yourself?" all asked in wonderment.

"Yes," said Carmen, "to provide for myself—and for my father and mother, too, if that need be. Have I not intelligence equal to that of my sisters and brothers? Surely there is something useful for me to do, in spite of a weak hand and foot. I will to be of some use in the world. Just look around you, father and mother; see all the beauties God has given us in his beautiful world. Must I go down to my grave without having added one little effort to make this world even more beautiful?"

"Dreaming," said the mother. "Poor helpless, visionary girl."

"Bosh," said the father, "what can you do? You don't know anything, and you have never been fifty miles away from home. Get out in the world and take a few of its hard knocks and you'll mighty soon be wanting to get back to father and mother."

"Yes, I am dreaming, mother—building castles in the air—but I believe that I can bring some of my air castles down to dwell upon old earth if I just try hard enough; and as for never having been more than fifty miles from home, father, I intend to travel many and many miles. And what's more, your Carmen is going to see to it that you and mother get some of the joys of living. I don't know how I shall accomplish my purpose—I merely know that I have the purpose and somehow, some way, I shall succeed."

This was nine years ago, and today Carmen is Car-

men in deed as well as in spirit. She tells me that she feels her name helped her. Somehow the name always made her feel light and happy whenever she was called it, but sad to relate, her home people had fallen into the habit of calling her Carry. This caused her to feel dependent instead of independent, so she had taken up the habit of writing notes to herself and addressing them to Miss Carmen Joy David, which was after all so near like her real name as to require only a little transposing. The real name was Carmen Joyce Davis. Shortly after she began writing herself these cheerful and encouraging notes—for she made them as cheerful, “racy,” she said, as she could—there came into her possession from some unknown source a book written by Francis Larmie Warner, called “Our Invisible Supply: How to Obtain.” Carmen accepted the finding of this book as a direct answer to her prayer, although she had never been told that her earnest desire to be useful was a prayer. Later on, some summer boarders came to stay with them in the rented home to which they had moved. One of these boarders happened to be my humble (proud) self. I found Carmen far advanced in “constructive” thinking. Spirit and the one book had been her teachers. I saw to it that other books came her way, and as her thought grew and developed a distinct leaning toward art, I again saw to it that certain art works came her way, with the result that she developed a pronounced talent for freehand drawing and designing for women’s dresses, gowns, etc. At last a day came when Carmen sent some of her designs to one of the leading modistes in New York, with the result that one of her designs was purchased by that modiste, and she was asked to submit other designs, which she did, again selling one to the same modiste. But this time her designs arrived just when an important lady of fashion was in the modiste’s shop, and the designs were shown this woman. She became so delighted with them that on learning that Carmen was a cripple she went herself to the home of Carmen’s parents and engaged Carmen

to make the designs of all the gowns for a fancy ball to be given at Palm Beach, Florida.

Are you weary of hearing about Carmen David's Little Journey into Success? We can shorten it by saying that Carmen's dreams have many of them come true. She does travel, going often to Paris for ideas and to see the beautiful things the French modistes put out. Upon two occasions she has taken her mother to Paris and London with her; and the father and mother both frequently come to New York to visit Carmen, and have a real good time.

Now I can hear some one ask: "Did love come to Carmen as well as financial success?" and I answer "yes", but it was the love of a little child. Two years ago, Carmen adopted a little waif from an orphan's home, who is devoted to Auntie Carmen and thinks her the most wonderful and beautiful lady in all the world.

Now I realize that I am using up all my space, but I want to tell you of one more Little Journey—this time the journey taken by a man. He was a real man, like thousands whom you meet every day; one quite well satisfied to go along in the old way, with a comfortable home, daily work, with good wages—he did not dignify his wage by calling it a salary. No, he was too well satisfied with the usual order of things. He was married, had a wife and two children, a boy and girl, aged 10 and 9 years. The wife was apparently satisfied with life also. She was a member of several of the village clubs and social centers, the highest of which was the Thursday Afternoon Sewing Society, which met in the Presbyterian church parlors. I am told that the modest home was paid for with the exception of a small mortgage. The man was by occupation a drug clerk, not a licensed prescription druggist. He possessed no special training, was just affable, could wait upon customers and make change. This was all that his position required of him. But I claim that he was a real man, and I will show you that he had the stuff in him out of which great men are made.

Into this quiet village came a new family—another

man, his wife, and two children—a boy and a girl, ages 11 and 8, the girl the youngest of the two. The wife was a semi-invalid, sweet, gentle and refined. Indeed, the village folk soon came to think of her as by far the most lovable and ladylike woman they had ever seen. There was also a stock broker from New York City, who only came down to visit his family week-ends, but he was accepted by the village as of "par excellence." The two families soon became good friends. The children were always together.

Several months went by, when an almost imperceptible change in the first family, whose name we will call Benson, became noticeable. Mr. Benson was sometimes late reaching the drugstore in the morning; more often he was late in returning to his home in the evenings. He became just a bit querulous, a little difficult to please. His appetite was not good, gradually he became ill-tempered. He ceased to confide his worries and pleasures with his wife. Then the day upon which the payment of the mortgage on his home came due, and he could not meet it. Instead, he asked the bank which had loaned the money for more time, contenting himself with the payment only of the interest on the amount due. When his wife asked about this, he flew into a rage and asked her to mind her own business and to leave him alone. Twice during the following month he made a trip to New York with the other man—Mr. Lake. The second time, upon his return, he found Mr. Lake's girl and boy visiting his children and sent them home. Again his wife wished to be told what was worrying her husband, but he refused any reply, and went off to the store in an angry mood. At the store, a villager asked him how he enjoyed his trip to New York; where Mr. Lake's place of business was; what kind of place he had, and such like questions as are deemed of interest to the village dweller—to all of which Mr. Benson surlily replied that he was tired talking about Mr. Lake; that he didn't care where Lake's place was, and for Lake, either. He wished people would let him alone about Mr. Lake."

Of course, the villager was surprised to hear Mr. Benson speak of Mr. Lake in this manner and he went away from the store to tell other villagers that he thought that there was something wrong between the two families. That evening little Mary Lake was taken suddenly ill. It was a simple case of what our country doctors call "cramps" and the city doctors term "acute indigestion" (or something else with a long Latin name), but Mrs. Lake was frightened. In her anxiety, she sent hurriedly for Mrs. Benson, who went to her friend's aid, taking with her a bottle of medicine in general use in her own family. The bottle had the correct label, but alas, unknown to Mrs. Benson, Mr. Benson had some time before, on seeing that the bottle was empty, filled it with a solution of carbolic acid, intending it to be used as a deodorizer in the bathroom. Little Mary was not seriously, but was rather badly, burned. Mrs. Lake's placid gentleness was but the cultured veneer of the society woman, and covered a bad disposition when things happened to go wrong. She knew—if Mrs. Benson did not—why Mr. Benson had been unable to pay off his mortgage, and attributed Mrs. Benson's use of the carbolic acid as a means to "get even," as she said. Of course, Mrs. Benson was acquitted of any wrong intention by the judge and jury, who knew her and heard the case, but it all came out about Mr. Benson's speculation, and the bank, seeing no other way out, foreclosed the mortgage. An accountant went over Mr. Benson's books and found that he had borrowed quite liberally from his employer—the cash register system never having been installed in that old-fashioned store.

What was the man to do? "Return the borrowed money," said the storekeeper, "and I will not prosecute."

This was not an easy thing to do. The wife had a small property in the country and insisted that this be sold and every cent of the borrowed money paid back.

"No," said Mr. Benson. "If we sell that place, you and the children will be without a home."

"Sell," said she. "I would rather be without shelter or covering than to be without honor."

"We are already dishonored," said he.

"Dishonored maybe, but not without honor," said the woman.

"I can't see how you make it out that way," said Mr. Benson. "To be in our position is to be without honor—and the only thing I can see to do is to move away from this place and try to get a start somewhere else."

"Fred Benson," said said, "I will never let you move away from this town until you have proven to these people that you are not without honor. I can't explain the difference, but I know and feel that there is a difference; as long as you are alive, and have a desire to do right, I know that honor is to be had. We have held up our heads in this community and I am going to continue to hold up my head, for I know that my Fred is an honest man at heart. I don't want to blame anyone, but I feel that Mr. Lake took an unfair advantage of your ignorance of the stock market. But if you were ignorant then, you are wise now and—Fred, try not to feel hurt when I say it, but somehow I'm sort of glad that you have had this fall. If you had won out on your speculation, maybe—maybe—"

"Maybe I would have kept right on dipping into my employer's money drawer," interrupted Mr. Benson.

"Oh, Fred, I didn't say that, but—well, I'm glad you didn't—that is, I'm glad you that awakening came in time. Why, Fred, do you know that I have seen a change in you lately—with all that you have suffered, you are a bigger, stronger man. Who knows but that God has planned it all. No, no, I can't put it in words—I don't mean that God would actually cause one of his children to do wrong—but there was a time before we were married when I thought that some day my husband would be named among the great men of this country. Then we came to live in this place; our surroundings were pleasant; then the children came, and we just settled down in a little narrow groove and nev-

er, tried to accomplish much in the world. Don't you think that God wants his sons and daughters to achieve things? He is limitless, great, inexhaustible, and wise; surely he wants his men and women to be like him. How do you know that he didn't use the only means to get you out of the old groove just so you could get busy doing big things, for him?"

"But I was trying to accomplish big things when I speculated," objected Fred.

"But that was for self—you were not taking God into partnership with you when you did—did wrong, you know. Oh, Fred, don't you believe that if God is this great, big, all-powerful and wise God we have so often named him to be, that he can take you, and working through you, make you all that you can desire to become? Give you all that you can ask for, when he has proven you to be his true co-worker? I do. You see—I have not the words to explain my meaning, to make you understand my feeling, but somehow I feel that you cannot be without honor, or do a dishonorable thing, as long as you realize that you are just a co-worker with God. And what is more, I know that when God accepts you and you accept him, as the power and intelligence working through you, then every one else must recognize that fact also. Fred, like a little child, you have burned your hand once, but the scar can be erased if you will but try hard enough."

Again I am using too much space, and will make this Journey short by telling you that this conversation between Mr. Benson and his wife took place in 1916, the year before the United States entered the war. The Bensons remained in that village. Mr. Benson went back to work in the drug store, after selling his wife's place in the country and paying back the money he had borrowed, and promising not to repeat the borrowing. With his growing desire to accomplish something worthy of his co-partnership with God, he took up a study of chemistry in the night school. It proved that he possessed a natural talent for this science and he made rapid strides in his grasp of the science. Then the war

came and he became an active worker with the Y. M. C. A. and went to France with this organization, where his knowledge of chemistry became a valuable aid in much of their humane work, and caused him to become known to the Red Cross, through whom he was asked to transfer his services from the Y. M. C. A. To one of the base hospitals he went, where he rendered valuable assistance to the army. Then he secured the favorable notice of a surgeon high in army affairs, with the result that today he is employed in one of the largest research institutions in the country, at what most people would call a splendid salary. He continues to live in the old village, where his townspeople vie with each other in doing him homage—honored, respected, even loved by all who know him. What one man has done another can do, if he will try and take God into his confidence.

AGNES MAE GLASCOW.

THE HIDDEN VITAL FORCE.

A valuable lesson might have been taught the entire world when Terence MacSwiney, the Irish "hunger striker," died after a fast of seventy-four days.

If food and drink, as claimed by the medical profession and materialistic scientists in general, is the only source of animal heat and energy, why is it that the temperature in his body remained near normal to the very end, when all the reserves of nourishing substances have become exhausted, when nothing is left of their wasted bodies but skin and bones? If the body depends for heat and energy on food and drink, why is it that the temperature in starving bodies towards the end does not gradually decline? Why does it keep above ninety degrees to the last breath, and then drop suddenly to the temperature of the surrounding atmosphere? What is it that keeps the heat in those bodies up to normal after all fuel materials have been exhausted?

The only possible explanation is that there must be another source of heat and energy besides food and

drink and the reserve stores of flesh and fat in the body. Think of the enormous amount of heat and energy liberated and expended by a body in normal health during twenty-four hours! Not long ago a prominent authority made the statement that it had been proven by scientific experiments that the amount of power necessary to draw one full breath was equal to an amount of energy required to lift a five hundred pound weight two inches from the floor. If this is true, what immense amounts of energy must be required to perform the thousands of different forms of physical, chemical, mental, and emotional activities going on in a living human body during every moment of its existence!

I do not know whether the foregoing statement is true or not. We do know, however, that very large amounts of energy must be required to expand the breathing apparatus with its heavy and complicated mass of bones, ligaments, and muscles, to force the large amount of blood through the arteries and capillaries of the body against great resistance, besides hundreds of other forms of working energy continuously active during waking and sleeping hours.

In addition to this, imagine the enormous amount of heat necessary to keep a full-grown human body up to normal temperature during twenty-four hours. The totals of heat and energy thus liberated and expanded must amount to an equivalent of thousands of pounds of steam.

Does anyone of sane mind believe that this enormous amount of heat and working energy can be derived from a few pounds of food and drink consumed by a human being in the course of a day? Still, this is boldly claimed by exponents of the materialistic or mechanistic theory of life and vital energy. It is the basis of the calory theory of food values.

As before stated, all that food and drink can do is to keep the body in normal, healthy condition. On this depends the flow of life force into the body and its free distribution by way of the sympathetic and central ner-

vous system to the various organs and to every individual cell.

Anything and everything in natural methods of living and of treatment that will help to nourish and purify the blood, that will rid the system of waste and morbid matter, that will correct mechanical lesions and harmonize mental and emotional conditions, will insure a greater supply of life force and its derivatives — strength, vitality, resistance, and recuperative power. In other words, the more normal, healthy, and perfect the organism, the more copious will be the inflow of Vital Energy.

HENRY LINDLAHR, M. D.

A TIP ON SUCCESS.

First of all—What IS success. Webster says it is “The prosperous termination of any enterprise.” I would say it is simply “getting what you want when you want it.” But it is essential to add that this “It,” whatever it may be, must be acquired only by the most open-handed methods, for what will it profit a man to gain success and lose his contentment of mind? There is nothing in the world more beautiful or more heart-comforting than a clear conscience. Happy indeed is the person who possesses one.

Every human being was born for success. We were all decreed for it and anyone who has a normal mind and can train it to think the thoughts he wants it to, will gain his goal.

A mind well-controlled can master the universe.

It is the thoughts we think which shape the destiny of our lives and make our character. Fortunate are the ones who have realized this fact, for they are the ones who have attained success or are rapidly attaining it. All well known characters of history and the leaders of men in current life have attained their positions by the power of mind. Some did so consciously, others unconsciously, but each one had the instinctive knowledge that mind always conquers matter.

Don't envy a successful person. Use his simple methods of campaign and be one. Thank your lucky stars that at last you are in on his secret.

If you are a business person, engaged in the mad struggle for existence, your distractions are no doubt many and varied, but try to steal a few minutes each day just to sit in the Great Silence. Banish all the trials and tribulations of the day from your mind, and ponder. It will rest your soul. Learn, first, concentration of the thoughts, and you have ascended more than half the rungs of the ladder of success.

Of course, you must know definitely just what you want to be successful in. It is absolutely essential to have a definite object or condition in view and you must long for this condition with all the intensity of your soul.

Suppose, for example, you have an intense desire for a theatrical career. Perhaps all your life that longing has been within you. Now, having learned concentration, and having fixed in your mind the idea that success on the stage is all that is needed to fulfill your happiness, try the next process.

Picture definitely in your mind every detail of your life as it would be were you the stage favorite you desire to be. Imagine yourself in your dressing room making up. See each cosmetic distinctly before you. If your mind can adjust itself properly you can even smell the delicate odor of the powder you are applying. Then picture yourself standing in the wings waiting for your cue. What a thrill you will get if you have placed your mind in the proper attitude. You will feel each sensation that every actor experiences on the night of his first performance. Then assume the frame of mind of the actor who has won his audience from the first moment and knows it. Finally picture the glowing newspaper accounts of your wonderful reception. Feel intensely every heart throb that an actor in such a position would have. You can if you try.

Last but not least, you must persuade yourself that

you actually have reached the height of your ambitions. Don't think merely that you wish you were a great actor or that you eventually will be one. Say "I AM a great actor." Too much emphasis cannot be laid on this point. Say to yourself a million times a day: "I am So-and-So, the greatest stage favorite of the day."

What will the result be if you follow this system conscientiously? First, you will find yourself getting deeply interested in everything theatrical. You will anxiously grasp at any bit of news about the theatre and the players. You will soon be surprised to find yourself becoming acquainted with people of the theatrical world. It may seem only by chance that this comes about but it is true that like attracts like. If you are sincere it will be but a short time before your golden opportunity comes to you and when it does you will recognize it and grasp it hungrily.

The actor is but an example. There are millions of people, each with his ambitions, some petty, some colossal, but each can succeed in the same manner, namely:

First—Desire what you want intensely.

Second—Picture every detail of the desired object clearly in your mind.

Third—Say to yourself: "The object IS mine. I have succeeded."

The result will be marvelous.

If we only realize it, thoughts are more precious than dollars. How many we carelessly waste when they could be shaping a happy and prosperous future for us.

Follow these suggestions. You will be the one to gain. Try them first on trivial desires. You will be convinced, and when you are, you can then try for the greater things—and get them.

As soon as you adopt these principles, a greater and brighter future will unfold itself before you.

RUTH F. ROBINSON.

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