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SAM E. FOULDS, Editor and Publisher  
589 HAIGHT ST., SAN FRANCISCO, CALIF.

THOUGHT IS POWER

OFFICE OF NOW

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AUGUST, 1921

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## NOW

(Founded in 1900 by Henry Harrison Brown)

SAM E. FOULDS, Editor

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Devoted to Mental Science and The Art of Living.

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# AN OPEN LETTER

To Readers of NOW Magazine,

Dear Reader:—

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

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

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

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

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

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

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

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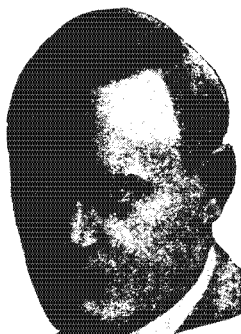
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The difference, for many of you, between a body which is a burden to carry around and a body which radiates **Health** and **Vitality!** For others, the difference between being chronically worried and depressed and becoming perfect **Confident** and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

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# NOW

## A Journal of Affirmation

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### THE THINKER'S "IF"

IF from the utmost heights of loving wisdom  
I can at times glean good to replace ill;  
IF I can wield the scythe of loving actions  
And wielding know that faith is with me still;  
IF I can ask from Infinite endowment  
And asking can my weary hours beguile;  
IF in the end the shadows turn to sunshine,  
Life, in the making, will have been worth while.

IF I can stand with face and hands uplifted  
While stormy waters rush around my feet;  
IF I can use—when life is at its hardest—  
Some kindly word my friends and foes to greet;  
IF I can know with greater understanding  
The plan behind on which life's race is run,  
Then, though the jeers of many may assail me,  
I know in very truth I shall have won.

IF when the ills of body may oppress me  
I can be still and in my stillness know  
IF when the pain seems worst no friends caress me  
Yet shall I feel within a mind aglow;  
IF I can steer my course without a falter  
And courage gain from that great power behind,  
I shall have tapped the source of all direction  
And having tapped it govern my own mind.

IF to the Infinite behind all shadows  
I shall have looked and shall have seen my goal;  
IF when destructive thought has sought expression  
I have felt peace which through my being stole—  
I shall have touched the spring of true unfoldment,  
Have lived the message that I bring to you—  
Think for yourself—let no one make you falter—  
AND—

Ere you know it—

*GOD WILL SEE YOU THROUGH.*

PHILIP O'BRYEN HOARE.

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## HEALING WORDS OF JESUS.

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### THE HEALING POWER.

Thy sins be forgiven thee. Rise and walk.—*Jesus.*

Health is the normal condition of man. There is but one life—God's life. Where life manifests normally, there is health. Any interference with the normal flow of life causes that condition which we name disease. Where conditions of harmony exist, there is health. Disease and discord are the two sides of one fact. Inharmony is the cause; disease the effect.

Wherever we find an individual living in harmony, which is living naturally, there we find the healthful person. This fact enables us to understand the position of Jesus, and the test which he universally applied. To him all disease was the result of sin. Emerson gives us the same thought when he says, "The moral is the measure of health." We can interpret this as meaning only that when one lives in harmony with the divine purpose he is healthful; whenever he is antagonistic to that purpose there is disease. This antagonism is sin.

The first step toward a healthful life is to recognize this divine purpose; to put ourselves in the midst of the current of life by bringing ourselves into harmony through the affirmation, "Not my will, but Thine be done." There can be no health where this union of the individual with the divine will is not a reality.

Jesus taught us to test principles and conduct by their effects. "By their fruits ye shall know them." Since health is the normal, harmonious condition of life, whatever interferes with this condition cannot be either right or moral, and we have a right to say to anyone who suffers any physical unpleasantness, "Would'st thou be well? Go and sin no more."

Though one may keep sacredly all the admonitions of parent, church and society in regard to conduct, he may at the same time so conduct himself toward himself and his own body that he may be in the condition of the man whose sin Jesus first forgave, and then healed him.



It is for us now to ask what are the sins that produce disease. When we study the harmonious life we find that harmony to be a mental condition and the general conception of sin is that it is a mental condition. We are thus led to believe that in the mind of Jesus all physical illness was caused by mental states. And it is a well known fact, demonstrated not alone by medical science but also by psychology and some departments of physics, that every mental state affects the body. The tendency of fear is to paralyze. And every strong emotion affects respiration and circulation. Grief impairs digestion, while worry and anxiety bring on nervous prostration. The metaphysical healer traces, as did Jesus, every physical ailment to some fear-thought.

In all cases where Jesus healed he used the word faith, and he ascribed all cures to the operation of faith. "Thy faith hath saved thee." Faith is the opposite of fear. The results of faith upon the body are the opposite of fear. Where fear paralyzes, faith stimulates. Where fear depresses, faith awakens. Where fear retards, faith accelerates. Fear thus bears the same relation to the flow of life through the body that a pressure upon the hose bears to the flow of water. Faith is the normal mental condition, and in this normal condition there is health. As we depart from the normal, losing our faith, we bring about conditions of inharmony in our body as the reflection of that inharmony within, which is caused by the fear.

The first step toward healing must be to restore this normal condition of faith; to help one into a realization that he is one with the universal life; that he is an expression, working out the divine purpose; a manifestation of the Infinitely Good. As soon as this mental state is induced, life will flow with greater force through the nervous system and every nerve in the body will thrill with this new influx.

This was the attitude of Jesus and is the attitude today of every mental healer whatever may be the name of the formula under which he does his work. There is but one healing power. It is the same power that build-

ed the body and has developed it from birth to manhood. We call this power life, and life alone can heal. But life, we know, is an emanation of the one omnipotent power called in Christian lands, God. The faith, then, that Jesus desired to awaken was faith in the One Reality. Not the acceptance of a creed, a formula, or a method. His desire was not to awaken merely an intellectual conception, but to induce that emotional state in which one does not think what God is but feels that He IS, and in perfect trust yields himself in feeling to the divine will and lets it work the divine purpose in him. The healing process is a process of realization. The patient is to bring himself, or be taught how to come, into the realization that God is indeed in him and in the world. This realization cannot exist where anyone holds any feeling of antagonism toward any of the manifestations of the divine will in the universe about him.

For this reason, after coming into the consciousness of the omnipresence of God through feeling, one must next come to the understanding that God is wise and good, and that whatever He does is for the best. And since God rules in all things, at all times, and in all places, the only harmonious attitude we can take is—ALL IS GOOD. As soon as the consciousness of Eternal Goodness possesses one, all fear departs, and in the attraction that Good has for us, we become receptive to the flow of life and are healed. There is an immense meaning in the words of Jesus to the sick man, "Son, be of good cheer!" In that mental condition of good cheer healing was easily accomplished.

We have here the key to all mental healing; first, the consciousness of the omnipresent life. Next the consciousness that all the manifestations of that life are wise and good. Next, that mental attitude toward the one life by which we are drawn to it through that form of attraction which we call love, and lastly that mental condition of peace and good cheer which allows that life normal and harmonious expression.

We can love only that which to us is beneficial, good,

and beautiful. When we make the affirmation and realize it that ALL IS GOOD, we are compelled to give expression to our emotional nature in love for the good, and this "perfect love casteth out all fear." Thus love comes in as the handmaid of faith. Faith and love make the universal panacea for all human ills.

God is spirit. Man, his child, is spirit. Life is a manifestation of spirit. Disease is, therefore, spiritual in its origin. Where man as spirit manifests normally, there is health. The truly spiritual live in healthful bodies and radiate health as the sun radiates light. It is impossible to think of Jesus as suffering any physical illness. He stands as the type of the spiritual man and as the promise of the future man. He not only enjoyed perfect health himself, but he so radiated health that whoever came into his presence felt the stimulant of his vibration and were healed. We seek the source of his power, we find it in the perfect harmony between him, mentally, and the source of his being. He lived in the constant realization of his union with the One. He declared "I and my Father are one." He told those who saw him, "He that hath seen me hath seen him that sent me." He was thus strong in the universal strength, wise in the universal wisdom and with the consciousness of the immortal life had power to awaken that consciousness in others.

To the extent that we bring ourselves into this consciousness of unity; to the extent that we realize that the Father lives in us; to the extent that we accept our life's expression in conduct as the Father's expression, to that extent are we one with the Father and our life is free from mental discords and physical ills.

Jesus, therefore, is not only the Teacher, but the great Physician, and when we shall think his thought and live his life, we shall be as free in the expression of the universal life as he was. We shall not "sin" by holding in our mind thoughts of separateness from God or of limitation as His child, but in perfect faith will let the one life have its way through us.

Understand this, Jesus gave the "new commandment" which is not only the way to spiritual peace, mental happiness, but also to physical health; because it bids us to cast aside all fear; to have faith in the divine goodness, and to trust ourselves and our brothers as manifestations of that divine goodness. Therefore, there is no better mental medicine for one than to take into meditation this commandment, "that ye love one another." Learn to live in its spirit by thinking in its spirit. As fast as one comes to live it, the body reflects that spiritual development in new manifestations of health.

### **FOLLOW ME.**

"Come: take up thy cross and follow me!"

No command was more common on the lips of Jesus than this one: "Follow me." He used it in a personal relation, as when he said to Matthew, "Follow me," and bade the young man, would he have treasure in heaven, to "sell all and follow me": but he used it also as a general command to all who would have spiritual realization, as when he said, "If any man will come after me, let him deny himself, take up his cross and follow me."

It is a significant fact that in no case where Jesus called his followers did he ask them any questions or demand of them any promises. Whether they were publicans or Jews, saints or sinners, according to the opinion of the times, he never considered. By special perception (what we would term today the psychometric sense) he realized their character, their unfoldment, and called them. They never questioned him, but followed him trustingly.

No command is harder to obey than this simple one. It is an easy task to write a statement of principles, a declaration of faith or a creed, and to obtain intellectual assent to it. Experiment has proven that it is an easy thing to draw together a community of people that will assent, each of them, to some economic, socialistic or communistic statement of principles. But such aggregations almost universally fail through the inharmony and discontent of their numbers.

The young man who had "great possessions" came to Jesus seeking the way of eternal life; by his admission that he had kept the commandments and the ritual of the Hebrews, he manifested his intellectual acceptance of the principles Jesus taught. Members of sectarian churches who have subscribed to the creed do not generally find it easy to keep harmony within their own church. Jesus did not hold his disciples by any such intellectual test.

The intellect, being the manifestation of individuality, is necessarily a separating force. As the members of any organization grow intellectually, that growth causes necessarily a disintegration. It is impossible that persons should exercise their individual duty to think and at the same time think in established lines and in harmony with any set formula. For this reason it is impossible that there should be fixed statements of truth wherever there is unfolding manhood.

Wherever there is stable organization, it must be established upon general principles. Emerson and Herbert Spencer lay down this rule for human conduct: "Act from principles capable of universal application." Universal principles are infinite in their methods, places and time of application. It is impossible for one person, one organization, or any group of men, however wise, to plan for another person, or a succeeding generation, the details of the application of any universal principle in any one special line.

The great fault in all systems, religious, ethical, political or economic, has been the attempt to formulate the details in the working out of universal principle. All such attempts result in limitations. The Pilgrim Fathers came to this country led by the universal principle of "Freedom to worship God," but they sought to formulate the methods in which that freedom was to be expressed, and thus they established limitations that were fetters on their growth and a tyranny to others.

The Constitution of the United States in its Preamble declares that this Government is formed "To establish Justice." Justice is a principle of universal application.

In the sections that follow the Preamble, attempts are made to fix the details of justice, and the limitations thus imposed resulted in a civil war.

The wisdom of Jesus is manifested in the fact that every command he gave was merely a statement of universal principles. He never attempted to establish the details of individual application. He said, "Pray without ceasing," but when his disciples asked for the detail of prayer, that prayer consisted of principles capable of universal application.

He said, "Love thy neighbor as thyself"; and whoever shall ask another "How shall I love my neighbor as myself?" abrogates his right to self-government. And no matter how wise may be the teacher, he cannot possibly give details of the application of this principle of Love.

The old Hebrew dispensation was a dispensation of details. No general principles were given the Jews. There were formulas and directions for every detail of life. Consequently, there were continual questions arising as to the manner of conduct towards the church, towards man, and towards God.

The greatness of Jesus is shown in the fact that he established the new dispensation of Universal Principles, thus recognizing the divinity of, and trust in, the human soul. To say, "Love thy neighbor as thyself," is virtually to say, "Trust those divine principles which you, as a human being, are." And the two words, "As thyself," place the religion of Jesus as far above every other system as our Mt. Shasta towers above the rocks of the Golden Gate.

The call, "Follow Me," is a recognition of the divinity of the human soul and of those tendencies in the human being which, under liberty, make for truth and righteousness. It is equal to saying, "I know you in reality. I trust you thoroughly. You are able to live the true and simple life of the spirit as I live it. Come and be my friend and comrade." Jesus here recognized the only possible bond of union. This bond is fraternal love and trust. It is the only bond upon which there can be es-

tablished any ideal society. It is also an individual bond. It cannot come to the masses. But as fast as one grows into consciousness of himself as a spiritual being, and of his own immortality, he is ready to listen to, and to obey, the call—"Follow Me."

This call, the most difficult of obedience, is in reality the call that breaks the last fetter of human selfishness. Its obedience means the dropping of all those conditions that make one a slave to the material, and opens to expression those spiritual forces that give the individual command over body and over all physical environments.

To "follow me" means to find that Kingdom of Heaven within one's self, with power to draw each day whatever external things or conditions the day needs. To "follow me" in the thought of Jesus as interpreted by his life, means to surrender all earthly goods and ambitions for the realization of the greater wealth and the nobler ambitions of Spirit. One must deny the lesser, which is the physical appetites, and obey that spiritual hunger which means righteousness. No higher ideal can possibly be set than this.

It has taken 2,000 years, with their occasional development of saint, seer and martyr, to bring humanity out of the submission to, and tyranny of, the intellectual interpretation of the life of Jesus, to that present condition wherein so many are awakening to the fact that it is not our intellectual perception of the place of Jesus, but our entrance into that same spiritual realization that was his.

The spirit that animates every school in the New Thought movement is this spirit of Jesus. The spirit is "the Master." This spirit says to all humanity, "Follow Me." There is no longer need of commentary or sermon; but there is need of a rational, loving acceptance in thought and in life of the invitation, "Follow Me."

The affirmation, "I believe in Jesus," is changed to "I love the principles of Jesus. I am actuated in my life by the same love which actuated him." When these

affirmations become the controlling thought; when the constant analysis of his words, leads to the seeking of methods of application of truth, to the details of life; when place shall be given to that love of Truth and that faith in self, which he manifested; then there will come to the individual who so affirms, a gradual unfolding of the consciousness of immortality here and now.

The ideal life is the real life, and as one holds before himself, as his ideal, the possibility of reaching that same consciousness which Jesus had reached, he will have already accepted the invitation, "Follow Me." He will through perception have reached a consciousness of truth that theologian, commentator and priest never reached in their reasoning.

This condition of consciousness cannot be reasoned out. It is a growth; when it has come to any individual, he will have learned what the young man sought to know. Have learned by the only method that such knowledge can come, that is, through the gradual unfolding of spiritual consciousness through experience. Such a one does not, and has not asked, how, or why, or when, but in the consciousness of the righteousness of his own motives, has done that in love which he felt was right; he lets results tell why and how.

It must not be forgotten that Jesus at all times spoke and acted from his spiritual consciousness, and they who seek him, and they who follow him, must seek him and must follow him in Spirit and in Truth. Affirm: The spirit of Jesus is my spirit.

### I AM I FOREVER.

The old simile—"Time is a flowing stream and each human being a bark, floating or rowing along its tide"—is not truth; is full of misconception; belief in its causes many of the so-called evils of life.

I am. I am not carried along by time. I am centered in God. I am the Rock of Ages, forever fixed and changeless. The tide of appearances passes by me, but I, Rock, am not moved by it. I, Ego, am forever fixed, immovable and unchanged. I recall, as Memory, the



flowing tide of events, but in all this memory stream there is but one individuality. I have ever been I. There is no change in me in all these years. I have only changed my mental attitude toward the One, who is in all events and who is events. At the earliest memory I can recall a little child at play. It was I: as school-boy, I was still the same; I read now the old school lessons and the schoolboy compositions, and it is the same "I" that writes this that wrote them. I have only a little more expression now than then, am more conscious of what I am—but the I AM has not changed. I read again the old army letters and it is the same I that reads them now that wrote them fifty years ago. Never, for one moment, can I be in memory anything but the same unchangeable I, the I of which I have been conscious all these years. The panorama of manifestation has passed by me, but has never changed. The God, of whom I am, never changes; therefore the real I changes not. Time is only a condition, it implies changes and is, therefore, not a reality to the real man. It is the appearance of life to the conscious man; an unfoldment to the intellectual man.

If a proof of immortality were needed, here it is, in this conception of the Ego where lies the realization of unity. In it I know myself as one with the everpresent One. With my elder brother I realize "My Father and I are one." That One is ever-present and knows neither space nor time. I am in God and God is in me. I am immortal and ever present. I am changeless as God is.

I am immovable. God, in manifestation, God in the Non-me, passes by me, as he passed the prophet on the mount, in earthquake, storm, wind, fire and the still, small voice, but I move not. The illusion, the phantasmagoria of events passes, but the Ego is an immovable spectator. Recognizing this, the conscious man names the passing show—Time.

But even conscious man can see and recognize only in that which is to him the Present, Now. It is only now that he lives; it is only now that he sees this mov-

ing stream. In the now he loves and thinks. He has only now in which to say "I am."

This being so, it follows that whenever one tries to live in the past, to think backward in regret or sorrow, or to live in the future in anticipation, or in fear, to the extent that one in thought does live in these two divisions of time, he loses the realization of the present, and in actuality, that one is dying. Life manifests itself only in the present. All attempts to live in the past or in the future are but a living death to those who, in any degree, succeed in obliterating the present. This mental attitude is for this present conscious life a spiritual suicide. It is refusing to live, by shutting out the expression of life in the only time that life can express itself, and that is the now.

To hold any thought of life, save as an expression of Spirit (God) in the present moment, is to refuse, to the Ego, to the Real Self, the manifestation of Itself as Life. Such thoughts cause disease, decay and death. There is no prison so dark and so cold to the soul as this one builded of the past and future. It shuts out the ever living present. "Act, act in the living present," says the poet, speaking the true philosophy of life.

These can well be the Affirmations for him who would live "above all years": I am the Rock of Ages I am immovable! I am unchangeable! Time to me is not. I am! I live in the ever present Now. The changing tide of events is but the flowing robe in which God manifests to conscious man. I am ever the same. I am Truth and Love, incarnate in the flesh. I am the Living Word! I am forever the same. There are for me no "dead yesterdays," and no "unborn tomorrows." ALL is NOW. I fear no future. I regret no past. "Now is the accepted time." Now is the Father's time, and it is mine. I rejoice, Now! I labor in Faith, NOW. I am Now! I make unto myself, within myself, my heaven—Now and Here!

HENRY HARRISON BROWN.

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**THE DEMONSTRATION OF YOUTH.**

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**Part I.**

The articles entitled *The Unfoldment of Man* that appeared in *NOW Magazine* some time ago have caused a lot of letters to be written to me in regard to the possibility of realizing Immortality here in the flesh. It seems that a great many are convinced that the time is coming when man will enter consciously into this realization. It seems to be a dream of the race.

It was not my intention to convey the idea that I had any faith whatsoever in the establishment of this ideal as a conscious realization. In fact, as I made mention in the *NOW Notes* when the last article was published, the articles were an arrangement of some matter that was left by Henry Harrison Brown in a rough form. The thought was entirely his, supplemented by some ideas that were given to me by my reading H. G. Wells' great book, "*An Outline of History.*"

To tell the truth, the establishment of such a consciousness does not interest me in the least. Yet there is a phase of this ideal that I am very much interested in, and that is the realization of Youthfulness and Vigor. To live forever in this expression, on this earth, under the limitations that we find here, were indeed a dull prospect. It seems to me that if we have entered into the spiritual realization that we are unfolding souls, we see the necessity of our going forward to a higher expression. The soul demands new conditions.

Nearly every one agrees that the life of man here is too short. That man does not live long enough, or vitally enough in this expression to get the full value of the lessons that should come to him in this life. This I think is true. I believe it possible for us to enter into a realization of a more abundant condition of life and vitality, that will enable every one of the race to go through his term of probation here, his full term, in absolute health and in the full consciousness of vigor.

During the last fifty years the average length of life has been extended a number of years. When I was a

boy the average length of human life was about thirty-three years. Today it is estimated at about forty-five years. This has been brought about by the establishment of different conditions of living. And it is only by a different condition of living and thinking that you can enter into this realization of youth.

But the truth is that we need something more than the spiritual and the mental to enter into this realization. It is something that takes in the whole makeup of man. Physical, mental and spiritual.

I distinctly remember when I first saw a redwood tree and the impression that it made upon me at the time. It happened that the trees that I saw were among the largest of their kind in California. When one enters into a grove of these trees he is at once impressed with the fact that in them is to be found a perfect expression of life. The guide impressed upon our minds that the trees we were viewing were old when Jesus of Nazareth was on this earth. In fact it is possible that they may have been in existence at the time of Moses. They are really survivors of an age of vegetation that is now extinct.

When one views a phenomenon of nature of this kind, where life has persisted in survival for so great a period, the question naturally comes up as to why man's tenure of life in this expression is of so short a duration.

We must recognize that the same life is manifesting in the tree that finds expression in man. The truth is that the subconscious will to live in the tree, augmented by ideal soil and climatic conditions, have made its long life. Man does not give proper conditions to life for it to have a perfection expression through him. Great cold, or other climatic changes, upheavals of the earth, etc., could have destroyed these wonderful expressions of life in a season. Ideal climatic conditions are entirely responsible for the survival of these monarchs of nature. The tree itself cannot help giving life the right conditions for its manifestation. In man entirely different conditions obtain. The tree is an unconscious mani-

festation of life. It is not an individualized expression of life. There is no conscious thought choice in the tree, nor in any other manifestation of nature, other than that which is found in man. It is only in man that nature has developed that which we term conscious will.

That there is the possibility of the development of the same subconscious will to live, in man, as is to be found in the redwood tree, is not to be doubted.

Scientists claim that all forms of life other than man live ordinarily eight times as long as it takes them to reach maturity. This means that if an animal develops to maturity in three years its ordinary tenure of life is twenty-four years. Man develops to maturity in about twenty years. Therefore it is claimed that his length of life in this expression, barring accident and disease, should be one hundred and sixty years. I think myself that this is the appropriate attitude to take toward life. Not to limit ourselves to the mistaken idea of three score and ten years that some few reach as being the sum limit of possible human living.

The truth is that we are not as deeply in love with life as we should be. I have often asked both men and women as to what their opinion is as to the possibility of their living one hundred years or more. To most it is a repugnant thought. It is doubtful that if the boon of perpetual life in the flesh were offered to mankind that many would accept. Why? We are all more or less afraid of the ravages of old age. The thought of living a great length of time in a decrepit state of body fills us naturally with horror. This seems to me to be a natural thought, under our present attitude of mind towards age.

The condition that fills one with surprise in the redwood and sequoia trees is that, after all their great number of centuries of living, they are in full vigor of expression. How different in man, after he has reached maturity he holds his own for a few years, and then begins a decline that is constant until the body is absolutely worn out. The soul is then compelled to dispense

with it. It becomes utterly worthless as a medium for the expression of the life that is within.

The other week I received a letter from a well known woman who lives back east, who said that she was an old woman who did not believe in old age. I think that this is the proper attitude to assume towards ourselves in this life. It seems to me that the primal thought that is back of early death in this expression is the belief in the necessity of old age, and the ravages of time upon the human organism. If we are to develop the realization of life to that degree where we are to prolong the life expression here to its full and normal length, the will to live must be developed in the individual to a greater degree than it is manifested among mankind generally today. Some have this will developed to a remarkable extent, but the most curious thing about this is that we do not find this will to live developed among the well and vigorous. The will to live is developed to the greatest extent, and with greatest power, in those who are sick, those who suffer with chronic ailments. We all know those who are sick and ailing, and have been so for years, yet they manage through the force of their will to hang on in this expression for years and years, in spite of their having a body so sick, weak and illy nourished that it seemed impossible for it to sustain life. Some wise doctor who recognized this law as a fact has suggested that if a man wants to live to a goodly age he had better develop a chronic disease and nurse it along all his life. Those who have been well and hearty have not developed the will to live in any sense whatsoever. There has been no need for them to do so. When the large vigorous man is attacked with pneumonia or any other dangerous malady, he generally passes on. He has neither resistance to disease or a developed will to live. He also has a strong belief in death and the shortness of human expression.

I am sure that these few ideas present clearly the thought attitude toward the body and old age. They really give the reason for man not living his normal

length of life and the tearing down of the body by age.

Next month I will in the second part of this article take up the particular thought conditions that cause decay, and early death, and how to change your thought so that you may realize Youth.

SAM E. FOULDS.

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### DELIVERANCE FROM EVIL.

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

In our studies into the deeper meanings of the prayer Jesus taught all who were seeking spiritual illumination to pray, I have endeavored to avoid all controversy or to enter the field of literary criticism. I believe that, just as it is, what is commonly called The Lord's Prayer is the crowning glory of the mind of man. Yet, even here, there is a blending of the human and the divine, and we are constrained to say "we have this treasure in earthen vessels."

The one clause, "Lead us not into temptation," is contrary to the entire spirit of the teachings of Jesus. It is impossible to believe he would have us even entertain the thought of Infinite Love leading us into temptation. It is well to remember that Jesus did not write the prayer, but that it was recalled by those who heard it and the first written copies are no longer extant. Our present rendering is a translation of many previous translations. What is lost cannot be restored. That is the despair of all sincere scholarship that functions merely by the intellect.

But the soul circumscribeth all things. In reality nothing is lost!

The word unto the prophet spoken  
 Was writ on tablets yet unbroken;  
 The word by seers or sibyls told  
 In groves of oak, or fanes of gold,  
 Still floats upon the morning wind,  
 One accent of the Holy Ghost  
 The heedless world hath never lost.

These fine lines from Emerson's poem, "The Problem," reveal to us the soul's infinite resources. It is the world of the Intuitionist. It is the science of the Fourth-Dimension and constitutes The Way of the Super-Man.

In a previous lesson I have said that the Soul, when we trust it, can sweep away the illusion of Time and Space, and be any Where and any When. Illustrative of this is the New Testament story of the transfiguration, wherein we are shown how when Jesus desired information from Moses and Elias he went apart to a mountain of consciousness on which they functioned.

He who has access to this Inner Knowing is unconcerned about the literal or verbal inspiration of the Bible. Knowing that the Word still lingers in the eager wind, still whispers to the open mind, he can place his mind on the author (whether in the flesh or out of it), and get direct revelation.

My first experience in this inner realm of knowing came several years ago while giving a series of lessons on the Parables of Jesus. When I came to the Parable of the Talents and read: "For unto every one that hath shall be given, but from him that hath not shall be taken away even that which he hath," I could see no meaning to such a statement, but saw the impossibility of taking away what we did not have. I had previously studied under a wise teacher who had explained the mystic meaning of the words of Jesus, "Lo, I am with you alway." He told us that by calling the name of any person, living or dead, and waiting in the silence, an answer would be given us as to the real meaning of what they had written. Then and there I resolved to put the teachings to the test. I was still and asked for the meaning of the passage I had read. Soon the answer came, "To him who useth what he hath more shall be given, but to him who useth not what he hath, what he hath shall be taken away." Since then I have never doubted that was exactly what Jesus said. I do not give it as authority but simply as a means of attaining knowledge that means more to me than all other methods. Let whoso will look up consult the commentaries "and feed



on the spectres in books," I prefer the Voice in the Silence.

Applying the same principle to the passage, "Lead us not into Temptation," I was led to the words of the Apostle James: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." Surely James would not have said this if Jesus had instructed him to pray, "Lead us not into Temptation."

It was for deliverance from the belief that evil is more powerful than good that Jesus would have us pray. Then as now the minds of men were dominated by the belief in the power of evil. I verily believe if the professed Christians of today would simply pray, "Give us as much faith in Good as we now have in evil," mountains of chronic impossibility would disappear.

Let us, dear reader, use a simple test. If I should say: "At present I am afflicted with smallpox in its most contagious stage and have held this paper in my fevered hands and have breathed on it many times before sending it to you," what would your attitude of mind be? Would I need to argue with you that you might contage the disease? On the contrary should I say: "I have held this paper in my hands and from a high consciousness of Truth have charged it through and through with contagious health," would you believe you could contage this as easily as you could the smallpox? If you would, you have gone far on the Way that leads to Light.

Deliver us from evil would mean this and more. It would change our polarization. It would leave us open on all sides to every uplifting influence. I do not say that it would deliver us from perplexing and trying experiences, but it would enable us to sing triumphantly, "From all life's grapes I press sweet wine."

We would expect to impart courage and strength to all with whom we come in contact and grow stronger with the giving. It would mean protection from the

foolish sympathy of our friends whose thoughts function only in the physical, and who have not found the hidden springs of overflowing and ever renewing energy. To those who weakly ask, "How do you stand it to be continuously giving of your strength to others?" it would enable us to reply: "I am fed from inexhaustible fountains and draw for my need inexhaustible power."

In the beautiful story of *The Woman of Samaria*, we read how Jesus, being tired and hungry, sat down by the well to rest, and sent his disciples to buy food. Then when he was approached by the woman and began explaining to her the mysteries of the Kingdom of God, he was no longer tired or hungry. To his surprised and inquiring disciples, he replied: "I have meat to eat that you know not of." Herein we witness the soul's approach to the Super-dimensional, and learn the power of the Spirit to renew our depleted energies.

In a deep sense, *Deliver us From Evil*, would and does mean deliverance from the tyranny of the un-instructed senses. It is an awareness of an all-pervading river of Life forever accessible to us. The parting instruction of Jesus to his disciples was that they should not attempt to do anything until they had made their conscious connection with this realm of the invisible.

There may be and is a possible intellectual apprehension of these things that does not clothe us with power from on high. There are millions of men and women today who are monists in their philosophy and who have cast off the belief in a personal devil, yet still are as fearful of contagious disease as are those who believe in a personal devil. Men who on reading Emerson's strong lines:

Hast thou named all the birds without a gun,  
Loved the wood-rose and left it on its stalk,  
Unarmed, faced danger with a heart of trust?"

would smile and say: "Impractical idealism." The stirring words of David: "Though an host should encamp against me, my heart shall not fear," would fall on deaf ears, even in our churches.

The so-called heathen in India to whom we send our

missionaries often know more about the inner meaning of the Bible than do the missionaries whom we send. Many of even the lesser adepts of India can pass unarmed and fearless through the tiger-infested jungles.

A splendid illustration of deliverance from evil through spiritual insight is that of the Hebrew Prophet, who when surrounded by the Assyrian army sent out to capture him, remained entirely undisturbed. When his servant fearfully said unto him, "Alas, my master, what shall we do?" he answered, "Fear not, for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray Thee open his eyes that he may see," and the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire around about Elisha."

Ah, this is deliverance indeed. Not legation, not bravado, but Insight. Deliverance through the opening of the inner vision, until we see that evil has no supporting idea and is powerless before a faith that realizes "All the Power there is, all the Presence there is, is God, the living Spirit Almighty."

HENRY VICTOR MORGAN.

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### LITTLE JOURNEYS INTO SUCCESS.

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I may not have been the very first one to use the expression "Opulence is the law of life," but I have used that expression until it has become identified with my work along financial lines, and in my efforts to impress upon the mentalities of my students the fact that there is no lack of anything, except that which is found in their own lack of the power to grasp, the idea back of that saying—Opulence is the law of life. I have again and again had to resort to the growing things in forest, field, and garden, to illustrate my meaning. Take, for instance, the fruit upon a tree, and you will see that the creator, in his efforts to express his abundance in material form, urges his substance out into such an abundance of fruit that the tree must, of necessity, shed much

of that fruit in its early stages of growth, before the remaining fruit can reach mature growth and ripen. And even then life's law is so lavish that within the fruit, such as pears or apples or grapes, are far more seed than the necessity of the world requires for future planting. Prune as you will, the tree constantly puts forth more branches upon which more fruit, bearing more seed, is grown. Plant those seed, and you will have from five to nine trees growing from a single pear or apple, and then if you will count the pears or apples upon the tree, you may—if given long enough time—be able to compute the number of new trees it is possible to grow from the fruit borne by a single tree. Such is the Opulence of the law of life, lavish and ceaseless in its giving.

Our Little Success Journey this month has to deal with just this one thing by which the beginning of success was won—the ability to think in ever increasing dimensions. And as “like attracts its like,” if you watch carefully you will see that as our man grew more and more able to grasp the idea of the Opulence of Life, he himself became bigger, more capable, of handling big affairs: hence the All Wise brought large affairs and things into the man's environment for him to handle. You know that I have often told you that our desires are like vessels a woman puts out to catch the rain water. The rain is falling in abundance; the woman has many vessels of many sizes, but she is a free will agent, and may place out in the open, where the water will fill them, any one of her many vessels. The large ones or the small ones, or she may put all her vessels out to gather in the precious fluid. But if she only puts out one of the smaller vessels, and forgets to put out the remaining vessels, she must not grumble when the rain is over if she finds that she only has a few quarts of the rain water, when she might have had many gallons. Or, to use another homely illustration, which is nevertheless an apt one, the woman may not have a true understanding of what is the best way to gather the rain water, and may therefore place her vessels out in the rain, in an in-

verted position, bottom up; and although she has done the best she knew how, by putting out many vessels, she will not have secured any of the water after the rain was over. There has been an abundance of rain, but her vessels are empty.

So it is with many of us—we have many desires, God's abundance is all around us, we see it and witness others gathering in the precious things of life, but our desires are unfulfilled. Why? Let us see if we cannot get some idea of how we may improve our condition—receive our desires filled full and running over—just by understanding a little more of the “how and the why” of this opulence of life, and our relation to the law which governs it. Note this: You may learn all about the law, and the theory of it, but unless you learn about your relation to that law, and how to apply its working to your own needs, then you will end by being just as badly off as ever—even more so, for you will have wasted your time in the study of the law. Personal application, with every separate problem, has always been my way of working.

This Little Journey is a true personal application of the Law of Life, which is after all the Law of Nature, the Law of Attraction, the Law of God, the Law of Thought acting upon conditions, bringing into visible appearance the Universal Substance, for matter is merely spirit made manifest (my definition of matter).

The man who took this Success Journey was some fifty-four years old when I first met him. He was a moderately successful man—no hard luck story here—the man was apparently satisfied with himself and what he had accomplished in the world. He changed his views after having talked with me awhile. He began his conversation by accusing me of upsetting the people by teaching them that there was such a thing as Divine discontent. I had not called my teaching by any such a high sounding name until that moment, but the name came by inspiration. I knew that somehow I was right—that just as soon as a man or woman ceased to desire

progress, they ceased to grow, and were therefore in a condition to become stagnant. Now you know that according to all laws of nature a stagnant thing becomes rotten, decays, then disintegrates, and another one of my definitions—this time for death—is that “death is disintegration, and life is integration.” So I stuck to my argument, and, to make the Little Journey short, will merely add that the man being an intelligent man, was not long in grasping the idea that in settling down to a calm content of having done enough—his share in carrying forward the work of the Almighty—he was in all truth beginning to go backward—ceasing to grow, not living. So he said to me, “What shall I do? I realize that my work is not done; there are many things I could still accomplish. How shall I go about it? I’ve got a good store. I am handling all the goods that my present clientele require. I’ve been in politics a little, but there are so many unpleasant things in politics I really thought that I was right in getting out—in being content with a modest fortune, a good business, the respect of friends and love of family. But, as you say, one cannot stand still, without neglecting the service for which the creator intended them. He is life; therefore, I must keep on growing if his life is to continue its manifestation in me.”

Go back and read those words again—there is a whole book full of meaning in them—God is Life; therefore, if God’s life is to continue its manifestation in you, you must keep on growing. The way to keep up your growth is to teach yourself to think, and to think in ever increasing dimensions. Keep it up—reach out, and up and down, with your thoughts, but you will never reach the full dimensions of the Cause, back of your being. You will only increase your ability to grasp more and more the great idea in the universe—which is all the time doing its best to urge you out into a bigger, wider, broader channel through which he may pass—manifest all he is, all he has, all he can do. So when this man asked me what he should do, I said: Go to that tree out there

in your yard—study it. Seek out its secret of growing. Recall in your mind where it was a year, two years, ten years ago, and what it is like today; then examine it. It has no thought of standing still. Pull down one of those lower branches; part the delicate little twigs; notice the beginning of new and newer twigs pushing their way out between the tiniest little forks of twigs. That tree is alive and it knows it, and carries on. Do like the Hindu when he wants courage, strength or patience. He will go and seat himself close to his elephant and, as far as you can judge, just meditates upon the strength, the size, the patience and the wisdom of that huge beast. But if that Hindu be in earnest, and you watch him long enough, you will find that he will soon begin to emulate the elephant in its strength, wisdom and patience. Contemplation of the qualities he deifies in the person of the elephant soon or later attracts to him the conditions material and otherwise needed to develop those qualities in himself. Study the tree—compare, if you can, its opulence with that of life all around you, and you will have acquired a greater ability to grasp somewhat of the greatness of God. And as you develop this ability to realize greatness, great and greater things will be given you to do.”

I left that man knowing that I had made a new friend. I saw him five years later, and he told me that he was still growing. He had added a mail order department to his store; had established two other stores in nearby towns. He had gone back into politics, beginning first as a mere district leader; later as alderman and school director, where he had been influential in having righted many of the wrong things in the public school system; then he had run for and been elected mayor of his city. “But,” said he, “I am not done yet. I am not at all satisfied. I am alive, and shall continue to grow. There is no thing too great for me to accomplish, when I have made myself big enough to handle that thing. I now realize that as God is the biggest thing in all the world my part is to get myself as big as possible so that I may

be an ever pleasing channel through which he may flow on and on—bless his beautiful old world—through and for me and for all the rest of us. Say when you write this up—tell the people that there is such a thing in the world as Divine discontent—and that its opposite is Divine determination to keep right on living and growing.”

AGNES MAE GLASCOW.

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## THE MESSAGE OF A FLOWER.

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### Part VI.

#### The Pursuit of an Ideal.

The quest of an ideal is the main object of the life of a flower. It seeks continuously to express, ever more faithfully, the Divine Ideal that is hidden within. Conceived in the great mind of the Creator is the perfect ideal flower, and there is in the plant a Divine Urge seeking ever to give more perfect expression to the perfect idea. Therefore, when we gaze at a flower we see, not merely “a pretty thing,” but a perfect ideal born in the mind of God countless eons of time ago, and still struggling and striving to find expression in ever increasing loveliness. The same process is going on in man. There is in him the Divine Urge which calls him to ceaseless effort and striving, to manifest in his life the Divine Ideal Man which is imaged in the mind of his Creator. “Be ye therefore perfect even as my Father in Heaven is perfect,” said Jesus, and this is the grand ideal to which all mankind, if it is to fulfil its glorious destiny, must ultimately seek after and strive to attain to.

The flower goes patiently on, living its countless lives through the ages, ever passing on to greater loveliness. It has no choice between good and evil, it has not to learn, through painful experience, the error of its ways. It passes steadily on to its goal, it is ever in the path of its destiny. But man has a far more glorious destiny, he is marching on to godhood. “Be ye perfect” is the divine injunction of the greatest Divine teacher of the ages. The voice that spake through Jesus is the voice



of the Christ of God, the Perfect One, cherished in the heart of the Father. Gods in the making whose aim is perfection; this is the glorious meaning of life to those whose eyes are blessed with true vision and unto whose soul has come the great revelation. But man goes astray. He feels within him the dynamic urge, but mistakes its message. He yearns after better things, but thinks that in the pride of life, and the lust of the flesh, he can find happiness and satisfaction. But he finds he is merely chasing a will-o'-the-wisp. He finds only disenchantment, sorrow, disappointment and despair. The lure of the yellow gold leads him on; the fallacy of possession, the lust of power, these lead him on to unhappiness and misery. It even penetrates New Thought and Occult Circles, and followers are urged to use the Law of Attraction and the Creative Power of Mind, in order to dash themselves to pieces before the great Yellow God.

But the awakened Soul hears the voice of true wisdom. He sees the attractions and enchantments of the world and the flesh in the light of Eternity. "Be ye perfect even as your heavenly Father is perfect" sounds continuously in his ears, and to him the best that the gold and glitter of life can offer is as dross, and all the vaunted power and fame are only baubles which burst in the grasp and leave nothing behind but disappointed hopes. Such a one is in the Path of Destiny. He hears the voice calling him to higher and better things, like the flower he responds to the call of the Great Ideal, he ever presses forward to express in his life and character some of the vision he has seen.

One of the greatest truths that can come to man is this, that when he holds an ideal before his mental vision, no matter how misty that ideal may be, he immediately calls the Divine Power within him into expression. When Rama decided to abolish human sacrifice, he was following a divinely inspired ideal. His ideal in our day looks imperfect, but in his day it was perfect, and, by living up to his ideal, Rama became the greatest inspired

leader of his time. The truly great men of all ages have been those who have followed the gleam; who have pursued a great ideal. No one without being inspired has ever been able to accomplish anything really worth while, for it is only through idealism that the divine inward Power can be brought forth into expression.

A flower does not express ugliness, for even the humblest blossom is beautiful. It may not compare very well with its more gorgeously arrayed or more ethereal brothers and sisters, but it is really beautiful. The plain-er flowers, if I may use such a term, always appeal to me, for they strive so hard to do the best they can to express what, to them, is their highest ideal of beauty. The simplest and most common flower, if any flower can be described as common, if examined in the right spirit, is beautiful, indeed it is a wonderful piece of exquisite workmanship. We never see a flower come out into blossoms that are bloated and coarsened by indulgence, neither do we see petals that are distorted by passion.

No matter how homely the flower may be, it is pure and chaste, it is an honest attempt to be the best it can. But in man, alas, we too often see faces marred by excess and disfigured by passion—they have ceased to follow the Divine Ideal. When man ceases to strive after the ideal, when he leaves off climbing after higher and better things, when he ceases to seek the highest aspirations of the soul, he is soon led aside "into By-path Meadow." He soon finds himself a captive in the castle of Giant Despair. The Christ, through Jesus, said "I am the door." "He that entereth not by the door into the sheep-fold but climbeth up some other way the same is a thief and a robber." When man tries to find happiness and to satisfy the Divine Urge, by sensual means, instead of pursuing the pure and beautiful, the Christ Ideal which is implanted in every man, he rapidly passes to destruction. When man pursues the highest and best, he produces constructive action and all the Divine Forces hasten to minister to his eternal joy, to aid him

in his upward climb. When he ceases to strive after a high ideal, all his efforts produce destructive action and his life begins to disintegrate and perish. The marring of his face is the visible sign of his disintegration.

The flower ever strives after a bright ideal. From the time the seed begins to sprout to the end of its days the plant seeks to manifest its beauty and to shew forth the Father's love. "Look at us," they cry, "and see in our beauty the evidence of the loving kindness of God. Behold He sends us to minister by our beauty to your joy and pleasure. Look on us, oh unhappy man, and learn a lesson from our ceaseless toil. Every day and every minute do we express the highest and best that is within us, that we may demonstrate by our loveliness and sweet odors, the surpassing love of God." Yes, the flower ever strives to make the world more beautiful, it endeavors to make glad the sad heart of man. A flower not only starts life cherishing a bright ideal, it always continues to do so. It never backslides, it never lets its ideals become dimmed. But man, alas, starts out on life inspired by lofty ideals and energied by yearnings after better things.

He feels within him the Divine Urge, he determines to follow the gleam, to hitch his wagon to a star. And all goes well for a time, but the pursuit of wealth, the sordid life of the city, the low aims of the bulk of mankind, gradually dim the bright image, until at last one after another his ideals are relinquished. When this takes place it is good-by to all achievement, farewell to all progress. The Inward Power lies dormant, for it is only the pursuit of high ideals that can bring it into expression. Those of my readers who have lost their ideals should take a lesson from the flower. The flower never ceases to follow the highest and best, and you too must go back to the place where you parted from your ideals, and find them again. It is only by so doing that your life can become a success, it is only by so doing that you can get into the Path of Destiny, it is only by

so doing that you can arouse the Divine Power within your soul and bring it into expression. You must find again your lost ideals, and brush away the dust of disappointed years, learning again to follow the gleam, to press upward to the highest and best.

This is the only path to real success, this striving after the highest and truest aspirations of the soul. What are "health, wealth and love" compared with high achievement, lofty ambitions realized, the unfoldment of the soul, the attainment of God-consciousness? Seek first the Kingdom and all these things shall be added unto you. Those who seek the highest and best find the Kingdom, and finding that they enter into all things. Those who cannot demonstrate either health or supply have never found "their Father's House." Seek the highest and best, be animated by the loftiest ambitions, and find the Christ within the soul, and you can no more lack than can an angel in heaven. All such things as supply and abundance cease to trouble one who has entered into the fold, he goeth in and out and findeth pasture. Neither does he have to think about his health for it is "established and secure." Neither does he have to think about evil or danger, for "no evil can come nigh—nothing can hurt or destroy."

Many are deterred from following the highest and best, because they are assured that it does not pay. But believe me it is the only life that does pay. Does it pay an artist to paint "pot boilers," does it pay an author to write "pot boilers"? Never. There has never been a "pot boiler" yet that has not done irreparable damage to its perpetrator's reputation. And yet the majority of people go through life producing, to their shame and ruin, nothing but "pot boilers." For the sake of sordid aims, for a mere weekly wage, for a paltry business, for fear of what people say or think, they give up their ideals, they cease to follow the gleam. And yet there is a life of surpassing loveliness, of ineffable joy, of truest success, which might be theirs if they would only follow the best that is in them.

Men and women, which shall it be?

HENRY THOMAS HAMBLIN.

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**THE PREVENTION, CAUSE AND CURE OF DISEASE.**

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**Part 2.**

Patent Medicine.—It is a well recognized fact among physicians that many patients who fall an easy prey to patent medicines and quack doctors are cured. The reason is that they need the positive suggestions of health, and the absolute assurance of being cured, which is supplied by quacks and patent medicine advertisements.

I have investigated numerous patent medicines, some of which bear the endorsement of thousands of people who claim to have been cured of all manner of ailments, and in many instances have found that the patients were really cured of disease which baffled the local physician, to whom the patient had first gone. The peculiarity is that in most of these cases the drug, by which they were supposed to have been healed, had no actual remedial bearing on the case. And often not even supposed to be used for the ailment cured. The patient's faith wrought the cure, but the medicine received the praise.

There are many cases where long-standing illnesses have been cured by surgical operations which had no bearing on the cause of illness. I once knew of a case of stammering which was actually cured by carrying a marble in the mouth. Another case of the same kind, where the young man could not say more than two or three consecutive words without stammering, was cured by holding a toothpick lengthwise between his teeth when attempting to talk. All such cases yield to mental treatment.

A physician, whose veracity is unimpeachable, told me that he had a patient who was quite suggestible, and who had Bright's disease in an advanced stage. Not wishing to alarm the old man by telling him of his critical condition, he told him that the magnetic emanations from a pan of beans set under the bed would prevent the disease from getting worse and perhaps would

bring about a cure. The patient did as the physician prescribed and recovered completely. Needless to add—much to the surprise of the physician.

**Suggestion the Potent Factor.**—There are those who claim that Suggestion is the sum and substance of all metaphysical teaching and practice; while others positively deny that Suggestion or Mental Concentration have any bearing on their particular method of healing or teaching. However, these same people who want us to believe that they do not use Suggestion always insist that all other schools of metaphysical or psychological healing employ only Suggestion and Mental Concentration, while they heal by "Divine Principles" without Concentration or Suggestion. If these good people would pause a moment and study out how they work and the process of mind action which heals they would see that they heal by the same law as all other healers.

To deny the use of Suggestion and Concentration in any form of metaphysical healing is an evident error. It simply shows a lack of understanding of these principles and the meanings of the terms. There is, however, a subtle point of "Business Psychology" which enters into this denial of the use of Suggestion and of Concentration by practitioners and healers who claim to heal by prayer. By so doing they play on the credulity of the uninformed, and thus bring to bear the strongest force of the mind; the imagination, plus dependence on the supernatural and expectation of the miraculous, results in healing. By intensively affirming a belief and by denying the value of other systems and teachings is a powerful factor in directing the mind into the selected channel. Incidentally, a belief that nature tends strongly to keep their following from delving into lines of research which might separate them from the fold.

Any person, method or system of teaching, that brings about a change of thought in the patient and stimulates the life forces to action, thereby becomes a healing agent. Mind is the governing principle in body building. The life forces respond only to mental impulse. Food,

environment, drugs, heat, cold, etc., may become the agents or stimuli for the healing forces, but unless Mind is there to interpret the Suggestion or stimulus and give it definite meaning, the patient will not recover. Mind is the healing power. Thoughts can kill or cure. It is the kind of thought imparted to the cells that determines their action whether to build up the body or destroy it.

This adage, "The clean system is the healthy system," should be adopted by every person who is subject to ailments which arise from impurities in the blood. The blood can be made pure and kept pure. Proper elimination goes a long way toward accomplishing this. Disease germs cannot thrive in the system when the blood is free of filth. Eminent specialists agree that it is well nigh impossible to cause contagion or infection, in the usual manner of contracting disease, when the mind is free from fear and the blood stream is free from filth. Fear, anger and jealousy are the microbes or filth of the mind. Clean up inside, mind and body, if you would be well, happy and one hundred per cent efficient.

Nature is lavish in her attempts to keep the body in a healthy condition, and she has made abundant provision for throwing off the waste and poisonous material, so that a person with a strong constitution may sometimes live for years in a state of apparent good health, even though the laws of life are persistently violated. But in so doing the reserve capital of the body is subject to disease, the system finds itself too weak in its resisting power to meet the demand made upon it, and it succumbs. That is why apparently strong men so often "go under" while the apparently weak ones survive.

Do Your Part.—God and Nature are always ready and willing to assist man in every way. But man must do his part. If he goes wrong, sooner or later his ship will be wrecked on the rocks of sickness, disease, crime and inefficiency, and then swallowed by the sea of death. If, on the contrary, he heeds the signal of danger, which Nature has provided, and changes his course, he may, even up to the very last moment of the fatal

course; change it, and come back to health, happiness and success in life.

The most wonderful act of Providence is the stipulation that when Nature is given half a chance she will maintain the body in a normal state of health. But Nature has placed limits on the amount of opposition she will tolerate. "So far and no farther," say the laws of life. We find that to disobey these laws brings suffering, disease and premature death; while obedience brings life, health and happiness. This is the scientific reason why it is more profitable, and in the end more convenient, to be good rather than evil.

On seeing the word "good" you may think that you are already good, and consequently should not be sick. You probably mean that you have good intentions. You intend to be good. That being so, then learn more about life, and the requirements of healthful living, and probably in time you will be good. When that time comes you will no longer need to suffer any ill. Goodness has its foundation in the comprehension of the laws of life and living according to these laws. Health is the logical and inevitable result.

To the extent that you build your life on this foundation of knowing rather than on ignorance of the essentials of right living, you are building securely. Learn to enjoy co-operation with the Divine Laws of Nature. There are no rewards or penalties in Nature because of intentions except in one's own conscience; consequently, as has been pointed out, whether your disobedience is intentional or unintentional is immaterial; the logical results follow your thoughts and acts according to the law of sequence, "Cause and Effect." This is now an accepted principle of modern science.

The reward or penalty meted out by Nature is determined by one's thoughts, deeds and actions rather than by motive. Do not worry about what is to become of your motives or intentions. While a man is ignorant his motives and intentions are not worth worrying about, and when he has knowledge he does not desire



to sin. Ignorance is the cause of sin. The Psychology student has but one motive and one intention: that is to learn and apply natural law, for it is in this way that God may have full sway.

**Physical Foundation.**—We have said the clean system is the healthy system. Keep your system clean, inside as well as outside, and you will never have a cold, catarrh, rheumatism, hardening of the arteries, premature old age, or any of a thousand other ailments which result from filth in the system. No one who obeys the laws of health need ever be sick. The rules of health pertain to the proper use of air, water, food, exercise and mental influence—rightly used. These essentials produce a clean system, a pure breath, a clear skin, bright eyes, and keen brain power. Proper use of these five essentials is the only true and scientific foundation for health and personal efficiency. It is the only thoroughly rational and positively scientific theory of healing. If you want happiness or power, success, influence, or spirituality, build on this foundation and you will be a thousand times more apt to get what you desire than by building on any other principle.

Health is the only secure basis of living, and the best way to get health is to live in conformity with God's laws of life. We have now discussed these laws in full. We have repeatedly called attention to the essentials, and are about through with the physical phases of our teaching as pertains to these things.

**Mind Power and Medicine.**—While we believe in the power of mind over bodily conditions and circumstances, and will go as far in that direction as anyone—and plus, we also believe in the physical side of life, common sense and the use of medicine or the services of a good physician when needed. We believe in a wholesome, well-regulated life based on good habits, coupled with an intelligent understanding and practice of the principles of right living. In the treatment of disease we advocate the use of all useful and beneficial agencies. These are but means to end end. If a drug stimulates

the life forces, and otherwise does no injury to the system, it is as good a form of Suggestion as reading the Bible, Science and Health, or Psychology Lessons. The healing power is in the Man; not in the drug or in these other things. Drugs do not heal. No system of therapy, of itself, ever healed anybody. But, on the other hand, all systems of therapy may be made useful as healing agencies by injecting forceful psychology. It is the Mind that heals.

It is a great mistake to suppose that a person may live contrary to the laws of life and reap the blessings of health, happiness and success. All should realize that human life, as well as the whole universe, is controlled by fixed and immutable principles, or laws. If man is to reap the greatest blessings he must conform himself to nature's laws. These laws are the Divine Will Manifest for man's guidance. It is not only man's privilege, but his duty to search them out and learn to obey them. There is no other path to health, permanent and assured happiness, success and the fullness of life. The student should not only study these principles himself, but should induce others to take up this line of thought and investigation. By helping others we do even a greater service to ourselves. We evolve and grow through service.

DR. WM. FRANKLIN KELLEY.

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Tasman Carey, the distinguished Australian Author and Lecturer, is holding forth at The Metaphysical Library Hall, 165 Post St., San Francisco. He is a fine speaker, a distinguished scholar, and what is more to the point, a charming and kindly gentleman. He has a message of real value.

\* \* \*

Henry Frank is at present enjoying a vacation in New York City. S. E. F.

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**MENTAL SCIENCE—THE COMBINING.**

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In the three articles preceding this one I have attempted to show what the principle of mental science is, what the denial is like, and how the affirmation is accomplished, and in this article I shall attempt to show that the denial and affirmation are not two sides of one question, but are in their very nature "the very same" in the Fourth dimension, or Absolute, from which I AM essaying to speak, for "There is only God," and "Beside Him there is none other."

Now, if they are the very same then they are one and the same thing and, therefore, there is no such thing as either denial or affirmation, but only treatment, or unity, and then what is unity—oneness, or the one mind, or metaphysical principle, about which great and elaborate works have been written without getting anywhere, and this article may not get you anywhere, either, for it all depends on your point of view, if you have any such thing as that.

After reading and investigating and pondering over all the books and literature I consider worth while on this subject I have arrived at the conclusion that there is but one authority wholly reliable and that is the old-fashioned Bible.

This so-called physical world that we imagine we see is simply the great nothing, which needs no explanation, for how are you going to explain nothing, or "something" that does not exist, except as a perfect and scientific illusion, for only the thing that are not seen are eternal. You notice he says "things." What things? Since the Soul of the world is Spirit, and nothing exists but Spirit, or God, who is God? You are! Who do you give treatments to then? Yourself! And how do you do that? By treating the "other fellow." And who is the other fellow? Yourself. Then treating yourself is treating everybody else, is it not? Absolutely. And by this process you are "thinning the mist of matter" so that the fog clears a little more and the spiritual

principle shows thru a little more clearly and the Living Light shines a little more brightly before your spiritual vision and soul life.

Jesus said, "The words that I speak unto you, they are spirit and they are ilfe." He also said, "All power is given unto me in heaven and in earth." Then this power is one power, and, therefore, cannot be added to nor taken from. "For there are three that bear record in heaven—the Father, the Word, and the Holy Ghost, and these three are one," says the New Testament. One vibration of life, love, and truth, in both the denial and the affirmation. So then when you treat by the denial you are using the affirmation, and when you treat by the affirmation you are using the denial. "I and my Father are one," that is, I AM THAT I AM, or the combination of the two I's into one—"one Lord and one Master." One everything, as you see.

Then you say, "How do you account for all this multiplicity of "things" you see around you?" Don't account for "them," for once you "Come upwhere I AM," you will see clearly that "they" do not exist. Then you want to know how you come up where I AM. You don't come up or down, or in or out, but you just "Be still and know that I AM God," for 'the Father in you doeth the works,' which means that God does not need anybody to help Him out, as some think, or think "they" think.

If God were divisible then you might be shifted into a mule or a cafeteria all at one jump, don't forget that; or forget it if you wish, for it is all the same, anyway, for "in the end nothing matters."

CHAS. MATT. BERKHEIMER.

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### PSYCHOLOGY CLUB.

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During the past month the following speakers addressed the Club: Orlando Edgar Miller, of Chicago, on "The Psychology of Culture"; Tasman Carey, of Australia, on "The Seven Phases of Consciousness"; Professor A. L. Kroeber, of the University of California, on "Psycho-Analysis"; Harry Gaze, of Washington, D. C., on "The Psychology of Sleep."

## GOUTY JOINTS.

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

Don't let those enlarged and painful finger joints cause you so much anxiety. Somebody has probably told you that they show a rheumatic tendency which may at an moment attack the larger joints and cripple you. I can plainly see that your fears have been set moving. The case mentioned to you by your consoling (?) friend is very unusual, if true, and evidently quite unlike yours.

"But," you will ask, "does not the condition indicate that I have an excess of uric acid in my system?" Possibly; but it is probably only temporary. Such conditions come and go. But if you don't want the situation to become a real menace, cease your anxieties, and refuse to be stampeded into the use of all sorts of drugs for relief of the trouble. You should treat this trouble just as I advise you to treat all other troubles, by affirming your authority over it, as over every function of your organism. You will get farther towards the goal in that way than in any other. Take my word for it.

Now listen! There is an encouraging side to this gouty tendency. Just as a rash appearing on the skin may be a salutary symptom, under certain conditions, so here, these gouty fingers, even should they become somewhat misshapen, are an indication that a conservative action is going on in you. Let me explain.

In the majority of men and women there is an innate tendency to a hardening of certain tissues through a deposit of earthy salts. In the case of your fingers, it is urate of sodium. This tendency begins to express itself more especially when one has passed the fortieth year, and is progressive for a short period. In some people the hardening tendency is towards the arteries, in others towards certain organs, the heart valves, and the kidneys being examples.

The small joints may show the first clear evidence of the tendency which is really wide-spread, and may prove destructive; but in general the force of the movement

is spent on the small joints of the fingers and toes, and then the other organs are saved. You have given no indications of the process inclining towards more vital parts. So don't begin to complain in fear and disappointment; but bless your sore fingers for sacrificing their temporary comfort and good looks for your preservation. Get and hold the right mental attitude and you will not seriously suffer. I have had some experience with the ailment in my own body.

Accordingly I say, take no remedies and make no applications in the hope of getting relief. The cessation of the action in the fingers might prove disastrous, just as does the suddenly repressed eruption. You want no dangerous metastasis.

Let me add that people who live to great age have usually suffered in earlier years from these finger and toe troubles.

Take courage! Let your repinings be turned into rejoicing, and the probability is that you will not suffer long nor seriously.

SHELDON LEAVITT, M. D.

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### SAN FRANCISCO NEW THOUGHT NEWS.

The San Francisco Club of Applied Psychology, a pioneer in the field of Applied Psychology, is now in its fourth year spreading the message of health, happiness, harmony, longevity, prosperity and success. A different speaker addresses the Club every Friday evening in Shasta Hall, Native Sons Building, 414 Mason St. All phases of Applied Psychology are covered during the year. So popular are the lectures that people come from Mill Valley, San Rafael, Corte Madera, San Mateo, Burlingame, etc., to attend, to say nothing of those who come every week from Oakland, Alameda, and Berkeley.

Starting in August, the President of the Club, Mr. Waugh, at the request of a number of members, will give a series of short talks on Applied Psychology. These talks will be more in the nature of short reviews covering the entire field of Applied Psychology and are for the especial benefit of those who want to refresh their memories. The Club invites you and your friends to attend the next meeting. The admission is free.

The Associated Applied Psychology Clubs of America want to see a Club in every city. If there is none in your home town send a letter to them at 414 Mason St., San Francisco, Calif. They will send instructions of how to form a Club.

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