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By Chas. H. Berkheimer

THE ABSOLUTE AND THE PERFECT

Part 2

By Eugene Del Mar

THE MAGIC OF HAPPINESS

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CREATIVE POWERS IN MAN

By A. E. Dracup

SAM E. FOULDS, Editor and Publisher

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OFFICE OF NOW

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No. 12

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SAM E. FOULDS, Editor

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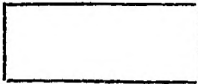
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THE MANGER AND THE CROSS.

O little town of Bethlehem,
O day with memory blest,
O Star of faith that led the Wise
Upon their mystic quest.
Our minds turn backward to that morn;
All other gain were loss!
We see through faith the wondrous Child,
The Manger and the Cross.

Our hearts discern the meaning deep
Of that first Christmas morn,
Where mid the sorrow-surgings crowd
Love's Royal King was born.
Our ears have heard the angel chant
The wondering shepherds heard;
We too have joined the mountain throng
And listened to the Word.

Our eyes have seen the Healing Christ
The halt and blind restore,
Our hands have touched the garment hem,
Our souls have felt Love's power.
Our longing hearts are satisfied,
All other gain were loss!
We too have found the Mystic Child,
The Manger and the Cross.

—Henry Victor Morgan.

Ideas make their way in silence like the waters that, filtering
behind the rocks of the Alps, loosen them from the mountain
on which they rest.

—D'Aubigne.

There is no Morrow. Though before our face
The shadow named so stretches, we always
Fail to o'ertake it, hasten as we may;
God gives only one island-inch of space
Betwixt the Eternities, as standing place
Where each may work—the inexorable To-day.

—M. J. Preston.

DEMONSTRABLE PSYCHOLOGY.

(From the Mss. of H. H. B.)

Lesson 15.

Thought Is Creative.

Imagination the Architect.

The Ideal.

Recognizing Thought as Force, and realizing that all human conditions and all things are the result of force, it follows that thought, like all other forms of force, is creative. I am that which I think I am because by thought I create that which I think. I am Life. As Life, I am Force. I mould the unconscious Life I am into expression by the Thought which I, as a *conscious* Life, hold. Thought is my objective Power over Life, which I subjectively am. Consciously I am Thought. Sub-consciously first Life, then Love, for the Ego sub-consciously transforms Life through feeling into Love. From the infinite reservoir of Life—God—I may take all I wish and direct it by thought. I work by Thought with Life, as the scientist with thought works with steam. He directs steam into chosen channels.

Imagination is the tool I use to create the objective manifestation of Life. Upon the imagination I draw the plan which Thought follows in moulding the Life. The artist has his model, from which he works, with chisel and mallet, carving by physical force, directed by his thought, the statue, that he has created by thought in his imagination. The architect has his thought-created plan, and from it builds his cathedral. The building first exists in the imagination of the artist. Everything man has made is thought made. He gives shape only in the objective life to that which he first shapes in the imagination. The beginning of things is in the mind.

This being true of Thought's power in shaping wood and stone, it is equally true in shaping flesh and blood, bone and muscle. Your body is your ideal of health materialized. Mental pictures shape themselves in the body. These pictures have been caused by Suggestion and will be so caused until you learn to as consciously

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form them, as the architect and artist form theirs. As they shape and build their creations in imagination first, so you are to shape *in your mind* your body and environments. They see the house and the statue before a blow is struck. You must see yourself in body and conditions as you wish to be before the condition can manifest, and you must hold that picture persistently.

The artist, once his ideal is created, once the imagination has received the design, keeps true to it till he has shaped it in the external. You are to be like true to your model, which is your ideal, your mental picture.

Carefully the artist selects his material and his tools; long he studies the figures he wishes to make visible. How long have you studied your own body and decided what it shall be? Have you not mentally been putty for every person's finger to press into a shape they have selected? Have you not been some soft material, that has been shaped by circumstances while you, with listless mind, have allowed conditions to be made for you? Have you exercised choice? Have you not accepted whatever picture came to you and incorporated it into your ideal, and into your life, be it illness, or failure, or sorrow? Have you not allowed this because you were ignorant of the Law, or too fearful of others to assert yourself, or too indolent to make the necessary effort?

My motive in this lesson is to cause you to feel your own responsibility for every condition you enjoy or endure. You made it, or allowed it be made for you; in either case are responsible. You have the power of self-direction. Have you exercised your power? No! Then why blame anyone? You neglected it. On you rests the blame. I wish you to face Truth bravely and grow strong and self-reliant. You are the architect of your Fate. Memorize Longfellow's "Builders" and live its sentiment.

Since Thought is creative and its creations are formed by the imagination, be *practical*, and *build in the imagination* that which you wish yourself to be in the objective life. Till you have a mental picture of that which you do wish, it will not manifest. The broken, distorted,

crazy-quilt picture which your ideal contains will manifest in your body and surroundings.

HEALTH.

What your mental pictures have been you show now in body. Wherever you find disease you will find that it is the expression of Thoughts you have held. From cradle up you have been given suggestions of disease; you have formed mental pictures of them; you have allowed every sick person to add details to those pictures. At last the Suggestions have become strong enough to reflect themselves in your body. You have seen "old people" and the picture of age in your mind materializes. Gray hairs, loss of teeth, wrinkles, are all manifestations of ideals. Death is also the result of mental pictures. "All must die," has been thundered to us till we see ourselves dying. We fear it. We materialize it by fear.

Whenever you see something you love and hold it as an ideal, that also materializes through your Faith. Faith in the Good, and fear of Evil are only differing degrees of Faith. Where you have little faith in the Good, or lose your faith in it, this absence we name Fear. Through thought, both Fear and Faith are creative. Nothing comes to us except that which we allow as results of heredity, or comes as result of Fear and Faith. How can you have only that which you desire? *Outgrow dependence upon heredity! Outgrow fear, and live in Faith.* This is an infallible rule. It is born in the Affirmation—All is Good. When you have so developed Faith that you forget to affirm the All Good and live it, then only that will come to you which you desire. You must affirm, till all the conditions you have allowed, or have fear-created are outgrown. Then the new conditions will appear. The Ideal must be held till it has materialized, no matter what the present seeming evil may be. You cannot outgrow any physical condition by holding the new ideal but a few days only, then falling back upon the old. You must be as faithful to your ideal as the artist is to his. Hold to the picture of the health-angel, though the block shows no sign that the angel is within. Carve it out by thought. It is there.

HAPPINESS.

What is said above of disease applies to all other conditions. You desire Happiness. Are you unhappy? What thoughts have you held? What is your Ideal of Happiness? Have you not said "without this" or "without that, I cannot be happy?" Thus you have invited present conditions. You have decided that your happiness depends upon externals. Suppose now, you affirm your independence of externals, and declare that you *are* happy no matter what comes. In the one case your Ideal depends upon friends, conditions, and possessions. In the other it depends only upon your thought, your imagination—*yourself*. You will to be happy. You have heretofore willed to be unhappy. The Ideal has materialized. When New Thought conditions have become a permanent mental attitude, external conditions will change. Happiness creates its external conditions. Externals do not create happiness. Ever remember that imagination always precedes or creates the external reality.

SUCCESS.

What is your Ideal of Success? If it depends upon conditions you must have before you affirm—*Success is mine*—it will never come. If you declare yourself successful, *no matter what comes*, you are building an Ideal of Success, which will materialize.

Success is a mental condition. He only is successful who *feels* successful. The richest man, when he is ambitious to surpass his neighbor, is not successful, for he is never sure that he will not be in turn surpassed, and this fear is a barrier to happiness. Till he is happy he is not successful. Let me impart to you a secret that will make you happy when you live true to it: *Never enter into competition with anyone or anything, in any direction.* Let your thought be of unfoldment: of possession of Power; of your enjoyment and happiness. Never measure yourself by others. Measure by your approach toward the Ideal. Is it nearer today than it was yesterday? Have you grown? Surpassing another will never bring happiness. That you are conscious of being more yourself is happiness. I AM AN UN-

FOLDING SOUL! To FEEL this unfolding is success—is happiness.

He only is successful who feels that he is growing in the expression of the inner self. Therefore you are to cultivate *Freedom of Expression*.

You are learning the Art of Living. Art is doing. To learn the Art of Living you must LIVE. That is, you must express the Life you are, must let it out. Therefore find channels of expression; but expression must be under LIBERTY. *Be free to do that which you feel is right*. Liberty is the only condition under which Happiness can exist. To feel a limitation is to be unhappy. Therefore you are to cultivate Freedom of expression. Say what you feel is right without fear or favor. Do what you feel is right without thought of consequences. Leave results with the Infinite. Do right, and trust! Seek not praise, nor shrink from blame. To recognize either, to care for either, is to be enslaved—is to be tyrannized over by the externals. Only Self is judge. When you feel you have done right you have the "Well done!" of God.

PRACTICE.

All the Practice in this Lesson is: BE TRUE TO YOURSELF! Practice saying nothing but Truth. Let all you say be Truth, but don't tell all you know. Don't tell disagreeable things, because you are never to bark against the bad. Watch yourself here. Tell all the good things possible. Seek them to tell. Be free in your conversation. Be honest with your friends. Invite no one to call that you do not wish to call. Watch this society lie and avoid it. Say what you mean and mean what you say. In short, during the time intervening between this lesson and the next, demonstrate faith in Truth by *using* it; and at all times faith in Love by *expressing* it where and when you FEEL to. Think of yourself as artist creating, and go out purposely to create in another a condition. Seek some one who is complaining and create in him a condition of thankfulness. Some one in pain and create relief. Some one in irritability and create peace by suggesting these conditions by thought, word and act. As you measure to others, it will be measured to you again.

THE ABSOLUTE AND THE PERFECT.

By EUGENE DEL MAR.

Part 2.

Conceiving the boundaries of one's horizon to be the boundaries of the Universe, confines his conception of the Universe, but it does not alter the truth or affect the Universe itself. Interpreting what completely fills one's individual measure of wisdom as the universal measure, only defines one's own limitations—it does not lessen the volume of truth or of wisdom.

Ultimates or finalities cannot be imagined or pictured. Form and limitation are essentials of all images, for they are such through the exclusion of what does not appertain to them. No image or form that one may contemplate is universal or all-inclusive. While one cannot possibly image the universal, he may attain to a gradual increasing understanding of the Universal Self, of which the individual Self is an inseparable part.

Truth in relation is all that one may comprehend or understand, image or picture, and no higher knowledge or wisdom is essential. No one thing can be understood of, or by, itself. One cannot picture or describe anything except in terms that express relation to, or comparison with, other things.

The conception of Unity is a conception of the Unity of that which is seemingly unrelated. If all things manifested their inseparable relation, the consciousness of Unity would have accompanied manifestations of life always. One is disposed ever to sense appearances as finalities.

The Absolute has no shape, form, boundary or limitation. Whatever is pictured in the mind, of necessity excludes something, and therefore is not universal. Ideas, concepts, thoughts, mental conceptions, all are limited to form by exclusion, and therefore are always relative.

One may assume the Perfect and the Absolute, but he is not universal sufficiently to encompass the conception.

To human consciousness there is not even the limit of a Perfect. As long as one is unable satisfactorily to explain the final or ultimate meaning or purpose of even the slightest of Nature's activities, is it not presumptuous to claim that he affirmatively comprehends that which is inclusive of All That Is?

Cause cannot be less than effect, nor can Creator be less comprehensive than creation. The Infinite conceives and creates the finite, but the finite cannot create or conceive the Infinite. The Infinite has infinite conceptions, while the finite is limited to finite conceptions. The imperfect cannot conceive the Perfect, nor the relative the Absolute.

The recognition of one's present limits enables him to conserve his forces and thereby make the most effective use of them. That one does not see the highest peak of the mountain of Life does not operate to hinder his ascent of the intervening heights. That his view fails to embrace the entire Universe does not, to the slightest degree, bar his progress through the Universe.

Whether one is able to look ahead continuously for a million years, ten years, or one moment, eternity is equally distant. The privileges and duties of the moment are all there are. While placing one's thoughts in a distant future may enable more ready idealization, the element of the future is not only not essential, but it may be detrimental to a truly spiritual life now. The most potent ideals are those which spiritualize the present and exalt the here and the now.

While it is true that there is an Infinite Source, and the spiritual supply at one's command and disposal is always greater than his demand, his receptivity is limited at all times. One is free only to the extent of his understanding and growth. He can exercise only the wisdom to which he has attained or unfolded. He can hold only as much as the measure of his understanding permits, and his capacity is limited at all times. There is ever a present limit to one's understanding, a present limit to one's consciousness, and a present limit to one's attainment.

Giving and receiving are correlated. One receives as he gives, and reaps as he sows. One's receptivity is related to, and bounded by his giving, and one's conscious giving is always limited to the sending forth of what he possesses consciously. And, as one is thus limited, both in giving and in receiving, he may not reach that consciousness of Perfection which constitutes the finality of all limits.

There is neither necessity nor advantage in seeking or striving to possess all wisdom. One never requires more wisdom than is demanded for the solution of the problems of the moment, and this is always at one's command. Further wisdom may be attained only through securing all that leads to it. Before one attains All, he must secure each part; and if the part he has fully answers his purpose, the Whole would be of no greater advantage to him than is the part.

One may accept his present limit as his definition of The Perfect. But his Perfect of today bears the same relation to his Perfect of tomorrow, that his development of today does to tomorrow's development.

It is not necessary to consider whether one may sense the Absolute and the Perfect, in order to eliminate discords or inharmonies of the Self or others. The cure of apparent and disturbing physical disorders does not denote Perfection. It is the beginning of physical harmony only, beyond which are many planes of development. Growth is affirmative, and as one affirmatively progresses, negative conditions cease to dominate him. It is not necessary to endeavor to eliminate anything consciously. As one grows rightly, that which is undesirable passes away of itself.

One does not enlarge his conceptions merely by the use of inclusive or even extravagant terms or designations. One may perceive what he regards as "perfect" health, and may impel the manifestation of his ideal both in himself and in others. Before his ideal comes to full manifestation, however, it will have been supplanted by a more beautiful ideal of perfect health. The only Per-

fect that one can conceive of is the Perfect that expands as he expands.

The impersonation of the Christ is generally regarded as sacrilegious, because no manifestation of personality satisfies the ideal. No ideal can be presented satisfactorily in concrete form. However great the beauty of the manifestation, inevitably it suggests a higher conception and a loftier ideal. No ideal is so nearly perfect but that it may be more nearly perfect, and no manifestation of any ideal may be so nearly perfect that it may not be even more nearly perfect. All that is imaged as perfect is more nearly perfect than some other images, and less nearly perfect than others. There are no limits or qualifications to perfection.

The conception of a Creation that has neither beginning nor ending apprehends a Universe of Purpose and Necessity. It finds beneficence in every Principle and in every manifestation. It denies nothing and ignores nothing. It reveals an essential place and purpose for experiences, mistakes, environment, growth and physical life. It knows that what Is and what exists answer a beautiful and necessary Purpose.

The philosophy that accepts creation as of eternal duration, and regards The Perfect and The Absolute as ever expressing and manifesting an increasing and intensifying perfection, recognizes to the full the necessity, importance, and beauty of the highest ideals attainable. It places no limit and no finality to beauty or to ideals.

Neither the far-sighted nor the near-sighted are adjusted normally. Were one's eyes focused so that he could see only what was a mile distant, he would stumble at every step. If one looks too far off and for too large things he loses sight of that which is close at hand. He overlooks the small things, the aggregate of which constitutes the large ones. He denies the existence of the very obstacles he collides with, and the pitfalls he stumbles into. He overlooks that which demands his immediate attention, in favor of that which cannot be attended to. He endeavors to satisfy today's demands with what

he pictures as tomorrow's needs.

"Distance lends enchantment," and permits the imagination to run riot. One's vision should include the present manifestation of past ideals, as well as one's present ideals. When one's spiritual sight covets the distant and imaginative future only, it disdains the present as lacking in ideality. And in refusing to recognize the present, it ignores or denies what must obtrude themselves as stumbling blocks.

Says Mabel Collins, in *Through the Gates of Gold*: "There can be no final point, for life in every form is one vast series of fine gradations, and the one who elects to stand still at the point of culture he has reached, and to avow that he can go no further, is simply making an arbitrary statement for the excuse of his indolence. And decay follows the condition of inaction, whether it be mental, psychical or physical."

Says E. P. Powell, in *Our Heredity from God*: "We live in a stage of evolution that involves the incomplete; the very idea of evolution is progress toward, but the non-attainment of, the ideal. We are passing through an exalted era of eternal progress. A perfect tiger, a perfect camel, a perfect ant, would not make, or help to make a perfect world. A perfect world is the struggle of imperfect beings toward betterment. No high ethical conditions of the Universe could be reached until evolution had passed her complete tigers, her complete ants and bees, and attained an ever incomplete, but therefore ever-improvable being—higher, because less complete.

"Woe be unto us when we become perfect! The millenium is not a resurrection of saints and an obliteration of sinners, when the world shall be converted to uniformity of doctrine, and hope shall be dead to its own fulfillment; but it is a rise to higher visions and brighter possibilities, that illumining the inferior present, stimulates us to more rapid achievement. Evolution without beginning, is also evolution without an end."

GOD AND THE CITY

By CHAS. MATT. BERKHEIMER

I thot I was about thru writing articles, but sticking out there in the ether before me I see three subjects—God and the City; God and the Country, and God and the Blue Sky—and the only way to materialize them is to begin work on them. The fact of the matter is, that even tho I see and understand the subjects, yet I do not have the slightest idea what I shall say in any one of them, but I think I shall follow out the suggestion of Goethe to begin and see them evolve themselves, or something like that, may I say for short, for 'literature is devoted to the noble work of raising the unsophisticated personality to the impersonal level of intelligence and beauty,' and these articles are spiritualized literature.

To speak of God and the city seems almost blasphemous, don't it, for, as Fritz Kunz, of Theosophical fame, remarked in a lecture in that new and unique church named the Liberal Catholic—a church without creed, or dogma, or paid priesthood, or any other objectionable feature—God is divorced from the city; and theological seminaries, too, to paraphrase a great philosopher of our own country. All this puts me in a quandary, but, anyway, I shall attempt to burn something into your consciousness before I get thru, let me say.

I do not claim in reality to be anything more than a mere amanuensis, for, when writing something within seems to take hold of my mental machinery and do the work, yet I do not claim to be inspired in the "new" way, for I think that would be risky business—to, maybe, let even some unfriendly nature spirit control me—no, no, nothing of that kind. Bishop Leadbeater sets the matter of the unsought leading out clearly when he refers to the Silent Voice as being "within, and yet from above." It is reasonable, calm, and quiet, and never "slops over"—that is what I mean, so there you have it all in a few words, just as our friend Socrates understood and practiced it, don't you know, to repeat. 'In the Silence is my work shop and beautiful mental home.'

Edison says he sees New York falling, but that's nothing new, for most any spiritually-minded man sees all mere cities depreciating, crumbling, and falling, for a city is merely a pile of brick and mortar, as Ruskin observed. The reason is, that the Great Soul hates the old, to quote Emerson, and wants to bring on the new. The ancient people saw the Holy Roman Empire fall, and Carthage burned and Jerusalem reduced, along with various other calamities. Dwight Hillis thinks that people build cities because they are lonesome, but I see that cities are largely made up of well-dressed individuals, who seem to be idealless notwithstanding, so where is the company when one is wedged in with such an apparently soulless mob?

People take refuge in numbers and cities, just as they cling to dogmatic creeds for one reason only, and that is, because they are afraid of God, to paraphrase Herbert Spencer, and they are afraid of God only because there is "nobody home," as the saying goes. Billy Sunday says, "God is a good old pal," but the hurrying crowds in cities, I observe, after 25 years experience, do not know what Billy means by this terse statement. I suppose that 98 per cent. of the people of the world do not yet understand the IMMANENCE OF GOD, as declared by Jesus to be the rock and foundation of all truth, and especially that of Christianity, of which New Thot is a vital branch. They prefer material things, dissipation, and gluttony rather, as Socrates tried to explain to them. Hume says that as he sat in his study meditating he saw God as one great stream of consciousness, but that when he got out and began to mix with people he saw him divided up into the many with a social nature, but what does the populace know about such thot?

A venerable man of 85 says that if he had his way he would stop all cities at the 100,000 mark, because, he remarks, towns larger than that are never governed properly, or at all for that matter. New York and Chicago are not governed, neither is San Francisco, nor Los geles. Vast mobs and good government do not go together. The M. & M. Associations and the Gas Wagon

Clubs are alleged criminally-inclined quasi-corporations that unite in attempting to ride rough shod over all business morality and governmental authority respectively, and these organizations should be dissolved, and their ashes scattered to the four winds. The fire of time will burn them up—they need not worry as to that. What such people need is to get into the spiritual vibrations of Christian Science, or the study of the x y z philosophy of Einstein in his theory of the principle of relativity and the laws of the propagation of light waves, or the theory of the Fourth Dimension, as set forth by Minkowski, in order to spiritualize their minds by the imposition of the subliminal mind, and then these crude commercialists will see things in a different light, for study and meditation have a purifying effect, and help to put one into tune with straight lines and virtue.

Walt Whitman said he found letters from God in the roadway, but who ever found God camping on a city street, tell me, yet the best and worst of everything is to be found in the city, and maybe it is all right after all, for the purpose of trying our souls out on, for without resistance there is no spiritual life. When President Wilson was considering signing the prohibition law I got a flash of light while crossing the street to the effect that the populace must have something to try themselves out on, which shows that the Spirit has very different views from what we consider right and just, and yet I do not quite understand it. Before that I was anxious to see the president sign the law, and had always voted and worked for complete prohibition. Frederick Keeler, Ph.D., the metaphysician, was right when he said that the subliminal mind reaches straight up, and straight down and takes in the meanest of things in both the city and the country. Amid the mud and scum of things something always, always sings, is a couplet from our own modern Plato, and it is true, beyond peradventure.

Voltaire, the deist philosopher, explained that the orthodox God in his alleged writing of the Bible was apparently not particularly strong in geography, along with

other smart criticisms. But then the thinking and investigating man of today finds out that the so-called orthodox God is apparently not strong on a lot of things, particularly as Tindal indicates, in that he would send one man into the world to destroy the equal chances of all for heaven by closing the doors on all who did not sign up to be good according to his specific ideas as to what constituted the right and only religion, especially when the door had been wide open before. Bishop Butler thinks that even if Christianity should prove to be false it would not harm us to accept it anyway, and if it should prove to be true we would be that much ahead.

Christianity is true in this one way, at least—that with all due respect to Jesus he had apparently no more authority to appropriate power and use it as he did than any other spiritually-minded man might assume, if he wished, and use it as he did, for “we are all sons of God,” which does not detract from Jesus, but merely enlarges the prerogatives of the advancing man, which should leaven up the “mush of concession” found in the city mind, for we do not need a new God and a new world teacher, but rather a proper use of the God we have, and the old teachers as well.

We have Emerson for it that mechanics and electricity are reducing the materiality of cities, and Albert Michelson for it that natural science is rapidly destroying the puerile view of God. Let this stick with you—that **THERE IS NO GOD HERE OR ANYWHERE BUT LIGHT, MIND, OR UNIVERSAL REASON**, as Ernest Haeckel indicates in his great work on the riddle of the universe, which book should be entitled the riddle of the diverse, notwithstanding.

Harmonization with our environment is the indispensable condition of peace of soul; our environment in this world and the next consists unalterably of God, conscience, and our own record.

—Joseph Cook.

THE MAGIC OF HAPPINESS.

By CHARLES HINE HUBBARD.

Happiness is of course an inherent quality. Its true field of expression is that of harmonizing all that is good in us. Therefore it is, we might term it, universal within us, as it can be and is in every atom of our being. When we feel completely happy every atom of our being becomes pleasantly attuned, one with the other, making us to manifest one glorious, harmonious whole of happy expression. Like ourselves, at the time, everything looks happy to us, the world feels a good place to live in and everything runs along smoothly and evenly, joyfully. We can see, know and believe in nothing but happiness at such times as we experience fully its perfect joy, for our inherent happiness and powers of expression, at these times, display their fulness of an omnipresence.

But what is it that contributes and causes this excellent state, condition or consciousness of Being? If we can know this fully we can demonstrate happiness as a constant and continuous, blissful expression.

It must be that we primarily are most naturally happy, to begin with,—that there can nothing stand in the way of the full expression of our happiness powers except what we think and believe in. What tends to change our happiness mostly is due to our erroneous methods of thought and belief, and to remedy this is very simple, very easy. First, we shall have to most fully understand and feel that we are really naturally happy, for it is meant that we should manifest at our best always, and, in order to do this it means that every atom of us must function happily, doing its allotted work joyously so that their combined and potent fulness of endeavor shall give this one result of happiness, with us manifesting at our best in their full play of expression. Thus we see that we only have to release fully all the natural capabilities, abilities and powers of every atom that is within us in order to fully feel the perfect expression of our natural happiness. Just let them manifest their fulness of

expression, and at the same time let the mind become fully relieved of all error thought and belief. Center your belief, your knowing powers all upon the one matter of allowing yourself the perfect freedom of a natural happiness and assuredly there can only result the experience of our meant-to-be state of natural happiness.

Now thought itself does not really, as thought, have much to do with our state of natural happiness. Before we were capable of intelligent thinking, we felt naturally happy. We can indeed rid our mind completely of all thought, or thinking, and still feel happiness. So potent with endless power is our naturally happy nature that nothing interferes with its full operation or expression except when we seek, through erroneous thought and beliefs, to suppress or repress its natural action. That is what error thoughts and false beliefs do, suppress and repress the natural expression avenues of our nature. Remedy this by clearing them completely away, for the most part by ignoring their existence, and promptly we can feel all our avenues of perfect expression plainly open for the purpose they are intended for,—fully expressing the happiness of our nature. Let every true expression avenue of your entire nature have full sway and play so that clearly, truly and perfectly joyously they can express the happiness that we really are. You will tingle with a new sense of life in doing this, with that true sense of life that is being lived, manifested and expressed in all its happy fulness. For in such a state there is nothing to hinder your Being's fullest expression of its natural happiness.

Most generally we seek happiness outside of us, **when** always it is first of all **within** us. Our forms of seeking for happiness take on an unhappy theory as their guide, that of believing happiness is only an outside existence. Again we seek it on the printed page, only to find that its happiness is of short duration, like the outer events of happiness we experience from time to time. We forget that we are **NATURALLY** happy, that we **DO NOT NEED ANYTHING** to cause us to **BE** happy. That

we are naturally, and therefore all the time happy is proven in the statement that from time to time, or from circumstance to circumstance we are capable of experiencing happiness. Therefore, Happiness is ALWAYS with us. Do you catch the point? It is never in reality absent. Consider this truly, realize it fully. But how, you may ask, can this inherent condition of a steadfast, endless, constant happiness be made or caused to become our expression? The points regarding this natural condition have already been stated herein. Study them and practice them and you will manifest happiness constantly, so that wherever you are, wherever you go, whatever happens, there happiness will be, deep down in you, smoothing the way for yourself and others. You do not need to be smiling all the time to be expressing happiness, you do not need to talk of happy things to be expressing happiness, it is there within you, always, a light in your nature, always beaming good-will and serene joy, strongly glowing the reality that you are, a supreme blessing to all with whom you come in contact, and the natural, meant-to-be expression that you should manifest according to the Will of God, who is Himself the Perfection of Happiness and Perfect Bliss.

NEWSPAPERS.

The best thoughts of the day ought to be in the daily papers. They are the educators of the age. They reach everybody. We do not want to make them religious, for then only religious people would read them. We want them to be, as they now are, mirrors of the times. But we want to try and get before them, and get them to reflect, that which is noblest, and not that which is basest,—that which is purest and not that which is vilest.

—E. C. Babb, D. D.

CREATIVE POWERS IN MAN.

By A. E. DRACUP.

That our lives are almost entirely the outcome of our thoughts is a truth which many people believe. To such persons it is not necessary to adduce any argument for the purpose of demonstration.

It may be helpful both to those who accept such a fact, and those who deny that it is a fact, to review a few illustrations.

Children are so unskilled in camouflage, and do so innocently portray their thoughts and feelings that they may be cited for our purpose.

Take as our first example a child with a large forehead, that is, large across the middle and upper portions. It will be found that although such a child may be dull at school, it will magnify a kind correction and appear really perturbed at the thought that it has done something wrong.

The particular portion of the brain referred to as a large forehead, appears to provide more material for the thought to vibrate than a less large area in another child.

The one thought of "fault" produces vibration over a greater brain area, and therefore is magnified many times more than in a child endowed with a different frontal formation. The correction may be identical as applied to two different types of childhood.

The one referred to above will be almost overwhelmed with grief, but the other will receive it in a more balanced manner. It is the same thought of kindly correction from without, but when that thought has been implanted in the child's brain, then an element has entered into that little one's life which produces a result.

The facial muscles at once respond to the thought vibrations within, so that the onlooker knows the state of the child's mind. In all cases, the thought has some influence. Sometimes it may be that the corrected one holds the thought in a resentful mood.

If repeated a few times, resentful moods may turn into definite states of mind, and perhaps action result

as a manifestation of anger or rebellion. This brief line of reasoning will prove that thought is creative.

The argument takes no account of conscious check upon thought or co-operation with conscious thought toward action. It is merely an illustration of how thought affects the life of most individuals. Thought then, is one of the creative powers in man.

As all action in consciousness is described by the word thought, it may be said here that thought is THE creative power embracing minor creative powers. A simile from an orange may help to illustrate. The orange is the complete fruit, but in it there are divisions.

Each division is orange fruit, but though in nature the same it is not the complete fruit, so with man's creative powers, each power may be the same in nature as that styled "thought" but each only a phase of the complete whole.

Whether consciously or unconsciously, these powers do create our life's circumstances. A thought of fear uncontrolled, produces panic and chaos within a person which state is discerned as "an agitated feeling."

Repetition of such thoughts and resultant commotions produces a habit which shows itself in the expression of the face, so that one may discern from a person's features whether he is living in a constant state of fear.

Happily for mankind, the human brain is endowed with volition, i. e., the power of choice, and consciousness, which facts may be turned to good account. The conscious will may arrest a thought of fear, and by reassuring the mind that there is nothing to fear, may by the power of choice decide to wipe out the fear, and replace it with serene confidence. The result will be surprising to those who have never practiced thought control.

Whereas fear brought an upheaval in the emotional centres, by which upheaval certain nerve fluids were turned into poisonous toxins, and produced a corresponding amount of ill health, when thought control is established and calm peaceful serenity enthroned by an effort of the conscious reasoning powers, then a sense

of gratitude for the joy and beauty of life, permeates the whole soul, and "he who sat in darkness and the shades of death, hath seen a great light."

This simple line of reasoning will show how much Thought influences a life. If uncontrolled, then fear, panic, illness and grief reward the negligent person, but to a man who makes a conscious reasonable effort to oust fear and pessimism, and in place thereof plants faith and confidence in the Omnipresent Goodness of the Supreme, life, joy and peace flow like a river.

Thought, then, is the creative influence of our lives. And so within man, are the powers by which the circumstances of his life are created or overruled. Remember that fear, grief, envy and jealousy, are powers which you must control if you are to live a healthy and peaceful life.

There are creative powers which produce evil results. They are only powers when active, but even so, many thousands of lives testify to the havoc these gods of darkness work.

The truth that man may control his thoughts is indeed a great light, which will bring freedom to many a man who is a wretched victim of habit, or to many a woman who may take her own thoughts in hand, and determine to build health and wisdom, by consciously choosing *confidence* in God, in place of *fear* of the Unknown.

A masterpiece excites no sudden enthusiasm; it must be studied much and long before it is fully comprehended; we must grow up to it, for it will not descend to us. Its influence is less sudden, more lasting. Its emphasis grows with familiarity. We never become disenchanted; we are more and more awe-struck at its infinite wealth. We discover no trick, for there is none to discover. Homer, Shakespeare, Raphael, Beethoven, Mozart, never storm the judgment; but once fairly in possession, they retain it with increasing influence.

—*Lewes* ("Life of Goethe").

' A BACKWARD LOOK.

This, after all, we believe, is the tone of true wisdom and true virtue, and that to which all good natures draw nearer, as they approach the close of life, and come to act less, and to know and to meditate more on the varying and crowded scene of human existence. When the inordinate hopes of early youth, which provoke their own disappointment, have been sobered down by longer experience and more extended views; when the keen contentions and eager rivalries which employed our riper age, have expired or been abandoned; when we have seen, year after year, the objects of our fiercest hostility, and of our fondest affection, lie down together in the hallowed peace of the grave; when ordinary pleasures and amusements begin to be insipid, and the gay derision which seasoned them to appear flat and importunate; when we reflect how, after we have mourned and been comforted, what opposite opinions we have successively maintained and abandoned, to what inconsistent habits we have gradually been formed, and how frequently the objects of our pride have proved the sources of our shame—we are naturally led to recur to the careless days of our childhood, and from that distant starting-place to retrace the whole of our career, and that of our contemporaries, with feelings of far greater humility and indulgence than those by which it had been actually accompanied; to think all vain but affection and honor; the simplest and cheapest pleasures, the truest and most precious; and generosity of sentiment, the only mental superiority which ought either to be wished for or admired.

—Lord Jeffrey.

IMMORTALITY.

The day hath gone to God,
Straight, like an infant's spirit, or a mocked
And mourning messenger of grace to man.

—Bailey.

Were there no night we could not read the stars,
The heavens would turn into a blinding glare;
Freedom is best seen through the prison bars,
And rough seas make the haven passing fair.

We cannot measure joys but by their loss,
When blessings fade away we see them then;
Our richest clusters grow around the cross,
And in the night-time angels sing to men.

The seed must first lie buried deep in earth,
Before the lily opens to the sky;
So "light is sown," and gladness has its birth,
In the dark deeps where we can only cry.

"Life out of death" is heaven's unwritten law;
Nay, it is written in a myriad forms;
The victor's palm grows on the fields of war,
And strength and beauty are the fruit of storms.

Come, then, my soul, be brave to do and bear;
Thy life is bruised that it may be more sweet;
The cross will soon be left, the crown we'll wear;
Nay, we will cast it at our Savior's feet.

And up among the glories never told,
Sweeter than music of the marriage-bell,
Our hands will strike the vibrant harp of gold
To the glad song, "He doeth all things well."

—Henry Burton.

A CHAT WITH YOU.

The editor of NOW extends to all the subscribers and friends of the magazine his best wishes for A Merry Christmas and a Happy and Prosperous New Year.

There is a surprise in store for the readers of the magazine with the January, 1924, issue. I trust it will be one that will please all.

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