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om all Life's grapes I press sweet wine.

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SAM E. FOULDS, Editor and Publisher

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NOW

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DREAM OF TIDES.

As the broad ocean upheaveth,
With the majestic beating of his heart,
The mighty tides, whereof its rightful part
Each sea-wide bay and little weed receiveth,—
So, through his soul who earnestly believeth,
Life from the universal Heart doth flow,
Whereby some conquest of the eternal Woe,
By instinct of God's nature, he achieveth;
A fuller pulse of this all-powerful beauty
Into the poet's gulf-like heart doth tide,
And he more keenly feels the glorious duty
Of serving Truth, despised and crucified,—
Happy, unknowing sect or creed, to rest
And feel God flow forever through his breast.

—Lowell.

A broad-minded selection of noble apassages, though it may not be able to do all we could wish in a moral way, can certainly do much to raise men to a high moral, political and social plane. I believe that gems of literature introduced into our schools, if properly taught, will be able to do this, partly by their own directive influence on the young mind, but particularly as being such a draft upon the fountain of higher literature as shall result in an abiding thirst for noble reading.

—Prof. John B. Peaslee.

A book is a living voice. It is a spirit walking on the face of the earth. It continues to be the living thought of a person separated from us by space and time. Men pass away; monuments crumble into dust—what remains and survives is human thought.

—Samuel Smiles.

Every reader has his favorite author and favorite passages—texts to which he will turn in danger or sorrow with special expectation, and promises which will seem to have been expressly written for his personal use.

Rev. Dr. Joseph Parker.

DEMONSTRABLE PSYCHOLOGY.

(Arranged from the Mss. of H. H. B.)

Lesson 6.

Telepathy.

Telepathy is defined by Prof. Crooks as "the transmission of a thought or an emotion from one person to another without visible means of contact. Let us have a better definition. Telepathy is the recognition of the thought of another. Telepathy is the reception of a thought message. But all the time you are to remember that it is thought and not language that is sent. Telepathy is the conscious recognition of what all are doing unconsciously all the time. As the boy reported in last Lesson acted, so do all act. The more sensitive, the more we feel these waves; but, as the boy would not have obeyed any thought not harmonious to him, so we repel all thoughts not in harmony with our character. The boy would have repelled a thought to sing or to dance, for he does neither. He would have repelled a thought to strike me or abuse a lady. In the playground, he would receive one in line of his thought there, i. e., to play. But, in school, he would not take a thought to play ball. Here we have the law. It is a most important one.

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Pause here for a day, if necessary, that you may fully comprehend it. *No thought* is received that is not in harmony with the character of the person. Persons will not receive a thought that is repugnant to them. This does away with all this ado about evil thoughts that we send out harming any one. This idea is a worse one than the orthodox devil. My evil thoughts, should I send them, cannot touch a good person. No one will receive a thought that is repugnant to him. If one is going the way my thoughts go, I can help him on his way. As two notes in harmony blend, so two thought-forces will blend if they are in harmony. But, if not in unison,

they repel each other. The Law: If you do not wish evil thoughts of another to harm you, see that they find no lodgment in you because you never indulge in like thoughts. Like draws like. My thoughts of impurity seek union with all other thoughts on that plane. My thoughts of avarice will unite with like thoughts from any person. My anger will find union with all other thoughts of anger; my love, with love; my joy, with joy; my fear, with fear; my trust, with trust. My blues will find a home with the blue thoughts of others and my faith, with the faith of my friends. After you have considered the significance of the above law, you are ready for another most powerful thought. *No thought ever dies.* Truth is eternal. Each expression we make is only the manifestation of an eternal vibration; a motion in the One. All Truth is in you. It is in me. All latent truth needs is to be started into activity. When I say a thing to you, either orally or telepathically, I awaken into activity in you a note that has ever been *yours...* Study this until it is clear before you go farther. I make a statement of truth. You pay no attention to it. It seems to pass in at one ear and out at the other. Seems only. It lies in the soul-life, in the subconscious life, ready to express itself when you are ready. Illustration:—I take a suggestive subject sound asleep. I tell him to do something that is not repugnant in any way and set any time I choose for him to do it. I awaken him and tell him nothing about what was suggested while he was sleeping. When the set time arrives, he will do what he was told. The thought has lain in the subconscious awaiting expression. This is the consolation for teachers of all kinds. No Suggestion made to another is forgotten. It lies within, like a seed in ground, and will bring forth at the right time. Look up incidents within your experience.

This is the power of Affirmation. It is the only way to education. All other ways are a memorizing, are a stuffing process and not an unfoldment. State truth, trust it and let it take care of itself.

But there is also a telepathy that clothes itself in

language, but the language will ever be that of the receiver. My language cannot be yours. When you get my thought, you will clothe it in your own language. This is called impression when it comes in flashes. It is inspiration when it is continuous. There is an inspiration from one's own soul. This is intuition. There is also an inspiration from without. It may come from any personality or from any strata of thought. That is, we may catch any note in the great diapason of truth from that ocean about us, or we may have it from any individual mind, from any more developed mind. Just as we go to a friend to be helped in physical matters, we can go to a friend in thought matters. Inspiration may be from those who have passed from the body, or it may be from those in the body. Any prior personal acquaintance is not necessary, for thought will draw its own from any source. Practice will enable you to determine whether the thought is from your own soul or from another's. The same difference is here that there is between your own voice and the voice of another. Friends testify that I help or inspire them. I am sure that friends both in and out of the body help me to unfold. I am often seen and felt as inspirer and healer by entire strangers. Thought is Eternal and Universal. The Thought World is the Immortal World. We can live the life that is not of the body here and now.

Study this. Stop here until you understand this.

.

Now we have to take up the power of thought upon the body. As this will be often touched upon, it will only be necessary to briefly allude to it here. Force molds all things. It molds the earth under the hand of the farmer, the clay under the potter, the marble under artist, the wood under carpenter, the meat at dinner, the water in the stomach, the grey matter in the brain. All things are controlled and shaped by force. Thought being force and the body being subject to the Ego that built it, it follows that it is by thought, or by feeling, that form of force which precedes thought, that the Ego

shapes its body. By this out-motion, called an emotion, is the body shaped and often all its conditions are changed by thought after it is once made. Until a person has learned to control thought, the body is subject to all varying emotions. Ill health, so prevalent, is from unpleasant emotions. The secret of health, happiness and long life is to control this force called thought and, by its reflex action, to control the body. By thus doing, we shall have the expression of pleasant emotions only. Health is the result.

Study carefully here and see that you understand *why* thought controls emotion or, better, controls sensation; and also that emotion is the primal manifestation of life. We feel and, by the law of reflex action, we think. By thought, we may reproduce the feeling from which the thought was born. It is, in reality, feeling that molds the cells. Thus, by recalling a former pleasure by thought, we may again feel the pleasure. By recalling a grief, a sorrow or pain, we may again feel them. Remember the young man in Tennyson's "Locksley Hall." "Can I but relive in sorrow?" he exclaims.

Persons uncontrolled are feelers and not thinkers. Understand the difference between thinking and reasoning. Reasoners are those who think about thoughts they have received. Thinking is receiving new thoughts. They who think without feeling thus make body subject to any and all emotions that may be aroused by any environment. They are not self-governed. They are slaves to externals. Self-controlled persons are those who will not feel anything they do not wish to feel. They will not think that which they do not wish to think,—will choose thoughts upon which to reason. They ignore all others. They do not allow the body to feel any unpleasant emotions. They hold pleasant thoughts until those feelings are produced which they choose. It is thus that by thought we control life. It is this power which differentiates Man from brute. It is in the use of this power that men differ from each other. To the extent that man is *Man*, he controls his

life by the choice of the thoughts he will think, by the choice of the emotion he feels and in the nerve cell he builds. Here is the law of health. Memorize it:—By conscious thought, man controls the expression of life to his will. By neglecting to consciously choose, he is carried on the tide of conflicting emotions into conflicting manifestations of life and has ills, pains, sorrows, failures. By consciously choosing only those thoughts that give him pleasure, he becomes the conscious master of his Destiny, and has, at will, joy, health and success.

The road to this is by Affirmation. Affirm that which you choose to be. These Affirmations, when held a sufficient time, become emotions, and these emotions mold the cells of your body into the resemblance of your thoughts. Thoughts of health, affirmed, build health into nerve cells; for, remember, all force makes its mark upon and controls all form of motion on a lower pitch. Affirmations of joy make joy cells. Affirmations of success make success cells; and soon, as the wood of an old violin vibrates in harmony with the music of the string, so the body becomes only the vibration of thought harmony.

The whole lesson practically is: Never think that which you do not wish to feel. By thinking it, you make it real in the objective life. Think that which you wish to become manifest, for all thoughts manifest themselves in bodily conditions. All our wishes and aspirations center in the Ideal. Therefore *Affirm the Ideal*. This is the important Law of Life. *Affirm the Ideal as real*. The Ideal is the *real in the Soul*,—it is the soul-germ of life. Affirm it! Help its manifestation by Affirmation. "I am Health," is the ideal. Affirm it.

"The thing we wish for that we are,
For one transcendent moment,
E'er yet the present poor and bare
Can make its sneering comment.
E'en through our paltry stir and strife,
Glows down the wished ideal,
And longing molds in clay
What life carves in marble real."

Practice.

For Telepathy:—Choose some friend who is willing to experiment. Learn, both of you, to sit and pay attention to the Silence. Practice concentration until you can listen. Then choose some time when both can be undisturbed and sit for messages. Do not try for words at first. Try to feel something from each other. Sit for five minutes or more with the body perfectly relaxed and the mind as blank as possible, only having, before you thus relaxed, considered conscientiously the purpose of your sitting, your friend at a distance of the next door or half way round the earth having done the same at the hour chosen. Then, having previously decided which shall at first be the sender and which receiver, if you are receiver, let whatever feeling there may come sweep over you. It will come when you are in sympathetic vibration with him or her from the thought that is uppermost in the mind of sender. Verify later; do not try to verify then. And remember that, like all other development, it requires persistent attention, time and effort. Therefore, be not discouraged, whatever the result. If you are sender, concentrate upon some message. Let it be definite, short, and something that will, when received, be different from an ordinary feeling.

THE CELL THEORY OF BODY BUILDING.**Multiple Personality.****(A Series)****By DR. WILLIAM FRANKLIN KELLEY.**

Physicists tell us that the functions and life of the body are carried on by the individual and collective activity of the billions of cellular entities of which the body is composed. Just how these cellular beings perform their work and what causes them to work as they do, sometimes for our upbuilding and at other times for the destruction of the body, we now aim to explain.

Taking the cell theory of body-building as our premise, it would be quite in keeping with scientific deduction to consider the body, and in fact the entire personality, as

a corporation of living beings very much on a par with almost any well organized institution, which is perfectly equipped with all modern conveniences. In this view of human personality we may take as our analogy a modern city. The city is peopled with individuals of all classes, temperaments and degrees of learning and attainments. So it is with the human body and with personality in the mental aspect.

There are individual beings, cells and group cells which perform the varied duties of body-building and which have intelligence or mental faculties which perform special duties, such as governing the heart, the liver, the lungs, the stomach, etc. These intelligences we may liken to the several departments of the city government. Then there is the legislative head or mayor. This individual we may liken to yourself in your body—to myself in my personality.

THE INNER LIFE—To get the right view of multiple personality, try to see your own internal nature as an institution or world, peopled and governed by living beings as greatly diversified as the inhabitants of this world. See the multitudes in their various pursuits, some as teachers, others as laborers, others as soldiers, and so on; then try to realize that their struggle for existence, though primarily for self, is the very substance of your own existence as an organic being.

Indeed, the human economy is a typical institution. It may well be studied from every standpoint of organic life. In the human economy, as in society, there is division of labor. Some forces build, others tear down. Some cells are very intelligent; they may be compared to artists, professional people, teachers or trained mechanics, etc., while others are ignorant and unskilled. They are, as it were, but the scavengers and laborers who perform the grosser functions of bodily nature.

Some cells build the solid parts of our body, as the mason who lays the foundation of a modern building; others make the tissue, quite similar to the carpenter and

shop man who do the finishing and furnishing. Then there are the electricians, plumbers, plasterers, etc., and last—but not least, the painter who puts on the finishing touch of beauty and grandeur. Each of these workmen contributes his respective talent, time and labor to supplying the demands of organic existence of bodily life.

The relation of the cells to each other, and their agreement and co-operation, is to a greater or less degree a reflection of one's own mental attitude. At least, it may be made so. We have the power to influence and control the nature of our mental attitudes and thought life. It is at this point that our study of human personality supersedes the cell theory, and is taken out of the domain of materialism and placed in the field of Psychology and things super-physical.

MAN IS A COMPOSITE BEING—Scientific analysis of man shows that he is a composite being, or infinitely multiple personality. He is literally and actually a nation or world of living beings, whose intelligences vary from a single idea or impulse to vastly complicated processes of action and thought far greater than normal human Consciousness. The activity and life of these beings intermingle in such a manner as to produce the organic creation which we identify as our personality.

In speaking of the composite nature of man, we mean to convey the idea that human personality is actually composed of other beings, living, intelligent, real entitized life forms. These beings, though more limited in their scope of organic manifestation than we humans, are often far beyond us in mental qualifications along particular lines of attainment. They are by no means all alike, but range in variation from mere expressions of a single impulse to forms of a psychic order which far transcend man's conscious attainment.

However, a portion of our self lives in each cell of our being. In fact human personality is made up of these entities. Our body is the total of the cells of which it is composed, just as our Mind is the total of the ideas

of which it consists. Each cell has a life of its own and may survive apart from human personality. While the psychic part of the cells does not depend upon us for individual existence, the cells do depend upon the human Soul for guidance in the building of a human body.

In this we see that Human Personality is actually an organization of a multitude of more or less intelligent beings. That is why we call these beings entities. Some authorities claim that in certain states of dream consciousness it is possible to converse as readily with these entities as we ordinarily converse with human beings during our waking hours in daily life. If this claim has in it any degree of truth and we venture that the development of the science of Psychology will prove that it has, it is evident that intelligent communion with these inner intelligences may open the door to a new and wonderful world of adventure and conquest.

MAN IS A COSMOS—Another view of the intricate and complex nature of human personality which often helps the student to get a bigger and broader conception of life, is to consider man a miniature cosmos, complete in every detail and likened to the universe in which we live. In this view let us see man metaphorically and think of him as a world, peopled and conditioned with living forms similar to the physical world. To this end try to realize that your physical body is actually and literally a universe. Think of the vital organs as planets giving habitations to millions of beings; look at the natural divisions of the body as solar systems which, taken together, form a greater system; then the Mind as your invisible universe, and the analogy is perfect.

In this sense man is an epitome of the universe. His own subconscious nature is virtually a summing up of the entire phenomena of the universe, past, present and future. He is a perfect miniature duplicate of Nature. In the higher sense he is a complete and perfect being. There is, within his own resources, all that is necessary for his welfare. He is a storehouse of Infinite Intelligence and omnific power; a center for the radiation of

universal forces, suited to display the intelligences of creation. Consequently, we may logically infer that to know man is to know the universe; to know thyself is to know God.

The physical and chemical explanation of cell life is not sufficient to explain the entire problem of existence. In a particular sense man is of a dual nature; he is spiritual and physical, and this duality starts in the cell life of his organism. To be alive as an individual being, two things are necessary; they are a Mind and a body. The cell has a Mind and a body and so has man. The difference between a cell life and a human being is not so much a difference of essential nature, as in the degree of complex operations, and combination of the elements of Mind and body. The amoeba is a small life cell; man is a large life cell.

THE ORIGIN OF LIFE—We have learned that the basis of the Mind of the cell is the mental image the cell receives at the time of its birth. This image is its personal Soul or mental self; the mental impressions which are added to it by experience and the thoughts of its own cogitations, comprise its Mind or mental body. Just what the original impression is, where it comes from and what becomes of it when it has no physical cell to inhabit, is a question admissable of much speculation. Some philosophers contend that Mind is eternal, that thoughts are the only changeless elements in the universe; that back and beyond all forms of cell life and things physical, there is a domain of spiritual being, composed of prototypal designs or primal Souls, and that these Souls are the substance of thought, consequently it is claimed that thought forms or mental images are eternal and real.

Accepting this theory as the foundation of the study of cell life, we at once transcend the physical side of the cell theory, and begin to deal with the mental or spiritual nature of its being. We have found that the first requirement of the secondary cell is the stamp of individual life or fixing of type. But the primary cell, as well as the secondary cell, must be animated by a mental im-

pulse to live. This impulse which enters the primary cell and animates it with the possibilities of life and being, is the Soul of the cell, or the Spirit of its life. It is in reality a Divine Spark, an emanation from God; a part and parcel, in embryo, of the creative potencies of the universe. This is equally true of all life. There is but one source of life and that is God.

The first requisite of manifestation is a concept or idea, which is the psychic self or mental counterpart of the cell. This psychic self becomes the center of an endless reel of ideas or impressions which arise from experience. These impressions are, to a large extent, the controlling intelligence of the cells. When an impression has been repeated a sufficient number of times, or has been received in the right way, it becomes strong enough to be a ruling force and thereby creates a new mental design, which begins at once to vibrate the energies of life into corresponding physical expression. This act is the basic cause of all physical existence. When the vibratory manifestation becomes sufficiently intense to solidify, we observe that a physical condition has been created.

I repeat that the first requisite of manifestation, or beginning of organic life, is a concept or mental impression; this we may say is the impregnation of matter by said concept. Thus life results. It is in this way that the Spirit first enters and animates matter. The result is atomic action or the birth of protoplasm and cell life. The form of manifestation is determined by the concept. Life thus begun, the laws of reproduction hold sway.

With all cell life, the same as with the higher species of beings, the controlling factors are heredity, environment and the assertion of the personal Ego. These three factors enter into the modification of the original impression in such a manner as to account for the endless variation of kind within the range of each given species. It is the combination of these factors which results in individual differences among those of the same class of beings.

The same thing holds true in the evolution and diversification of cell life in the organization of the body. The physical body is the result of the unfoldment of the Divine Ideal of man as modified by the accumulation of ideas during the age-long process of the evolution of mankind. The correspondence of this organized arrangement of cells to the prototypal man, or mental self, results in man being man instead of being some other form of physical creature. This is how the Mind makes the man. It is the Soul which stands back of the body, as it were, directing the action of the cells and causing them to conform their action to the ideals and designs of the inner self. It is this inner intelligence which determines the physical result of cell activity and the nature of the body.

CELL HEREDITY—There is a strong tendency in cell life, the same as in the higher forms of life, to pass along to succeeding generations the acquired characteristics and impressions gained from experiences which have entered the life of the parent. This is the law of heredity. It is a law of Nature which holds true in all species of life to a greater or less degree. These experiences modify the action of the new generation of cells more often than in the parent cells: in fact, many times the experience of the parents fails to take actual physical form except in future generations. *The organic process of life is not a spontaneous generation. Rather it is an age-long orderly development of physical response to mental stimuli guided by natural selection of the fittest to survive, as judged by the law of Predominant Impressions.*

The law of cell heredity explains why a person receiving a wound often has the scar remain year after year and sometimes the rest of his life, and this in spite of the fact that the cells of the body constantly change. We can easily observe the skin change and see new skin form when we have injured ourselves. But why a scar always continues to grow in the same shape can only be intelligently explained on the basis of cell heredity

with the law of impression as the controlling factor. The situation is this: the accident or wound made an impression on the Mind of the cells, or on the Sub-conscious Mind of the person, and according to the law by which the Mind controls matter, the new cells which are dispatched by the Soul to heal the wound become dominated with the mental image created by the wound. The only way to change the hereditary action of the cell life and return it to the original condition is to change the controlling impression.

The human body is constantly changing. This fact was recognized by physiologists a long time before they understood the process involved in the change. It was not until the high power microscope was invented that scientists so thoroughly understood how the body was constantly dying and rebuilding itself. Within my memory it was computed that the body changed about every seven years, but more recent investigations place the length of time required as being anywhere from three to eleven months. The medium of this constant change in the body is the constant change and activity of the cells of the body.

In the structure of the body is contained, literally, hundreds of billions of these cells, of which millions are dying every minute and being eliminated while other millions are being born into the system. Physiologists have for years relied on these facts in their efforts to cure disease and improve bodily conditions, but as we have seen, the most vital principle has been overlooked. *Heretofore it was not known that cells have minds. The Psychology of cell life is the important phase of the cell theory, as in that phase of the study lies its practical application.*

CONTROL OF CELL LIFE—The cell life of the body may be likened to obedient workmen, who—if they receive an order from their overseer to work at a task—continue to follow out his orders until another order is given. They will continue at the given task indefinitely until the order is changed. The same thing is true of

the cell life of the body. After the cells have received a Predominant Impression for illness or health, they function and build tissue according to the thoughts of illness or health, as the case may be, and they will continue to do so until there is a decided change in the mind of the man or, in other words, until they have been given different orders from the controlling Ego.

Every minute cells are being born into the body which receive their Predominant Impression at the time of their birth. Cells receive their Predominant Impressions from the thoughts which are in the conscious Mind, or have been in the Mind, and so it will be seen that every minute counts for sickness or for health, for success or for defeat. And the way each minute counts is determined by the character of the thoughts which dominate the Mind. The life and the destiny of man is determined by his thoughts reacting upon the cells of the body. The human body becomes sick or well, strong or weak, beautiful or disagreeable as the Mind makes it. This is by virtue of the fact that new cells are constantly being born which build according to the nature of the thought given them.

New cells and new life flow into the system with every breath we take and with every impulse of the vital force of the body. These cells must have orders for work, for they are workers; they must do something, for that is the law of their life. In the process of birth they are virgin cells ready to receive any thought impression given them, but they are not able to discriminate between good and bad, consequently it is of no concern to them what kind of impression they receive, just so they receive something to give them life. *Mind is the something which gives life*, and you and I, as the governing factors in our own personality, are the ones responsible for the kind of impressions given to these new born cells.

Just here I wish to speak of a principle of great importance which runs through all Nature and is applicable also to the cell life of the body. It is this: all young things change easily, but as a rule older ones are more

established. If a twig be bent it can be trained to grow in almost any direction. But after the twig has matured into a tree, it is very difficult to change it. The same thing is true of children. They can be trained according to new ideals much more easily than adults. This is particularly true in the training of the Mind.

The Mind of a child is very much more plastic than the Mind of an adult. A child can retain ideas more readily, receive new impressions and discard old ones more easily, than an adult. After things have matured it is more difficult to change them. The same thing is true of the cell life of the body. The Mind of the cells is easily changed when young. It seems from the experiments which have been conducted and the results which have been obtained in the cure of disease by *mental means* and in the attempts at transformation of character of incorrigibles, that the Minds of the cells receive their Predominant Impressions at or about the time of their being born into the body, or a few minutes thereafter, and that thereafter they have a tendency to function automatically along the line of thought which corresponds to the impression which they received early in their lives.

The Mind of the newly born cell, or better, the unborn cell, is very amenable to mental influence and to change, but the mature cell, as a rule, prefers to give up its life rather than change its idea. This is the reason that the body constantly changes. If the older cells would be as yielding to thought influence, under the dominance of the personal will, as new and unborn cells, a person could command the obedience of the flesh, bone and sinew, and heal the body at will. This is what Christ did when healing the sick. The cells obeyed Him and did His bidding. He changed their Predominant Impression from disease to health, and the health of the patients was restored.

This also explains why healing, as a rule, is gradual. When Nature has but little or no help from Conscious Mind, she must rely on the habit Mind, or the mentality

of the healthy cells, to change the Mind of the diseased cells or drive from the body the cells which refuse to change their Minds. Mind being the controlling factor, the battle of life is primarily a mental one. But a cell, the same as man, is a dual thing. It has a body as well as a Mind and its body, being the instrument of its Mind, finds itself impelled along lines of action endeavoring to carry out the dictates of the Mind. It is thus that the health cells attack and attempt to destroy disease cells and in the battle which ensues, often find themselves outnumbered and worsted, and thus sickness and death follow as the logical result. But this is not inevitable, for man may become acquainted with the forces of his own being and lend sufficient aid by the powers of his Conscious Mind to conquer any disease. *The Study which we are now pursuing is the science which teaches how to get in touch with the cell life and order its actions according to the laws of health and away from the path of disease.*

When once you rightly understand the process of cell activity, its Psychology as well as its physiology, you will become convinced that man is what he is because of the thoughts he thinks. You will see that every thing, even his environment, is the product or reflection of his mental attitude. "The Mind makes and controls the man." This is a truism of Psychological teaching which will stand much repetition and endless meditation, because of its vital bearing on life and personal destiny. When you correctly understand the cell theory from the viewpoint of Psychology, you will understand the why and how of mental influence, or—in other words—just how the Mind controls the body.

And while some books, like steps, are left behind us by the very help which they yield us, and serve only our childhood or early life, some others go with us, in mute fidelity, to the end of life, a recreation for fatigue, an instruction for our sober hours, and solace for our sickness or sorrow. Except the great outdoors, nothing that has so much life of its own, gives so much life to us.

—Beecher.

THE FAITH THAT DEMONSTRATES.

By HENRY VICTOR MORGAN.

Faith is knowledge of the invisible. It commands intelligence and relates us to Cause. It forever says: The things that are seen are the manifestation of that which is not seen. The magic words of Paul: "The things that are seen are temporal; the things that are not seen are eternal," are strangely echoed by a modern writer of greater scientific repute in these words:

"There is not a single side of life that is not capable of revealing to us an infinity of the new and the unexpected, if we approach it with the knowledge that it is not exhausted by its visibility, that beyond this visibility there is a whole invisible world, a world of new and incomprehensible forces and relations. The knowledge of the existence of this invisible world is the key to it.

What Ouspensky calls knowledge Paul calls faith. "Knowledge," says Ouspensky, "is the key;" again echoing Paul's triumphant declaration: "By faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear."

In these two master minds we witness the union of religion and science, and have delivered unto us a faith that is science and a science that is faith.

Truth is one and indivisible, and no one presentation of truth can possibly contradict another. He who is poised in the balanced place between the pair of opposites becomes the reconciler. He accepts the seen and the unseen and sees "the city that lieth foursquare." Until this place of balance is reached we are liable to be noisy partisans by over emphasizing one side of truth. When we first see that "the things that are seen are temporal," we swing to the other extreme and say, "There is no temporal." When we realize that matter is not what it seems, solid, unchangeable and permanent. we boldly declare, "There is no matter," and build for

ourselves an impregnable fortress of denials, and succeed in imprisoning ourselves in a new hypnotism.

Our ascent should be from glory to glory. Each new and larger revelation should not condemn but glorify the truth already known. Our vision of heaven should glorify the earth. Our realization of Spirit should make us masters over every material condition. Our knowledge of a fourth dimension should emancipate us from the seeming limitations of a third.

The matchless prayer of Jesus for his disciples floods with light ineffable the glory position of the emancipated. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world even as I am not of the world. Sanctify them through the truth. Thy word is truth. As Thou hast sent me into the world, so also have I sent them into the world."

The teaching is apparent. They were to be in the world, not as slaves but as masters. The new idea was to clothe them with power to deal with every material condition. Their enthroned consciousness was to make them masters of fate and conquerors of destiny. They should contagion no evil. Nay, rather, their health founded on principle, should be contagious with the life of God. "These signs shall follow those who have spiritual understanding (faith)." "In my name they shall cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

We are told today, by those who love to make excuses for their chains, that these words are not in the original. Let us grant all that is claimed without argument, and then read the Acts of The Apostles, the greatest treatise on the fourth dimension from the spiritual viewpoint that the world has had given to it, and we will see that these super-endowed disciples of the Nazarene did these very things. They healed the sick, and the dead were brought back to life by these masters of the invisible.

Our mathematicians of today dimly see this super-

dimensional realm and call it the fourth dimension. It is no doubt the best name the intellect of man can find for it. But we, children of the kingdom, trained in the school of the Christ, have a better name. We would say to the devotees of science what Carlyle said to the devotees of Nature: "Ha! Why do I not name thee God?"

It makes it all so very simple and understandable. It glorifies the intellectual comprehension of man's dominion over time and space, and the so-called laws of matter, by revealing not merely a cold, unalterable mathematical principle, but a heavenly Father with the immanence of life and the warmth of love. It makes this higher knowledge the common property of all of God's children. We cannot all be versed in the higher mathematics. Very few, perhaps, who read this lesson can work a problem in trigonometry, but we can all love, and love gives understanding and understanding is faith.

This universality of knowledge is the glory of our Christian faith. The scholarly Ouspensky, from whom I have already quoted, marvels at Paul's bold declaration: "That ye being rooted and grounded in faith may be able to comprehend with all saints what is the breadth and length, and height and depth," and asks: "How did the apostle Paul know that sanctity gives a new understanding of space?" Again the Nicodemus of the intellect is amazed that one who had no knowledge of the higher mathematics could understand these things.

But it is ever so. The sublime words of Jesus forever stand as the Rock of Ages to all who through love seek dominion. "I thank Thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

To the one who seeks to understand the deeper things of life by the unaided intellect, these words of Jesus will ever be a stumbling block. But to the earnest seeker after truth, whose scholarship has passed beyond the superficial into the profound, their glory worth is apparent.

The myriad minded Goethe, seeming master of all knowledge, works out the redemption of Faust through love of Margaret; while Emerson, finished product of our best universities, in his marvelous essay on History, wherein the soul powers and privileges of man are proclaimed in words of light, closes with these words: "The idiot, the Indian, the child and unschooled farmer's boy stand nearer to the light by which nature is to be read than the dissector or the antiquary."

The acceptance of this truth leads to the uttermost emancipation. It forever excludes vain boasting or cowardly excusing. It is the awareness of divinity. It super-endows all who in the negligency of trust accept the place prepared for them from before the foundation of the world.

Concerning the working of this power I subjoin a letter received from Dr. Marshall William McDuffie, a practicing surgeon in New York City.

"In the year 1909 Mrs. J. W., diagnosis. Diabetes and Nephrolithiasis (stone of kidney) with suppuration was operated upon by himself and another surgeon whom I had with me on account of the severity of the case. A large ragged stone and the kidney itself were removed. At the time of operation the assistant nurse holds a basin for the removed specimen, and in this case as it was handed to her the large stone dropped to the floor. Only an incident entirely foreign to the operation itself. Patient made successful recovery. In a short time a letter came from her old father, 90 years of age, in Ireland, describing the operation in detail; stating the fact that two surgeons were present and the incident of the stone dropping to the floor, saying that his daughter's soul was in his care during the operation and if it had not come to him she would have died. There had not been time enough to write him these details and get a return letter; neither could any one aside from those in the operating room have known the facts. My personal idea is that this is an illustration of the All-soul, the one power, in Japan called Tzie-Onne, by some telepathy, by

others "Messengers of the Air," and I feel that at the moment of going under the anaesthetic her thought sent out at a high rate of vibration reached her father who was en rapporte. He then witnessed scenes taking place thousands of miles away."

The power exercised by the aged father in behalf of his daughter is a power we all possess, and should consciously exercise for all in whom we are interested. Such indeed was what moved the apostle James to say, "The effectual fervent prayer of the righteous man availeth much."

ALL IS GOOD.

Everything that comes into your life is good, My son. Yes, everything. No matter how disappointing, or unhappy, or sick, or sad, or heart-sore, it may make you at the time, remember that I, your Real Self, permitted, even caused that thing to come at just the time it did, and directed its action in your life; all to bring about my purpose.

And is not My purpose always and only good? Think you My Love for you would cause or permit anything that was not for your good? I know it may not seem such to you at the time, but I, to whom time is not and to whom both the Future and the Past are the Present, I see only the ultimate, that which you will see and know when My Life within has refined your mind so that My Consciousness can abide in you.

You, who in childhood passed through the experiences your little son is meeting now, know that he must not play with fire, or wade very far from the shore. Most likely he will not listen or obey when you caution him of the danger, for that is childhood's way. Therefore you, who are wise, will stay near, and will continue to caution, but will let him burn his fingers a little and get in beyond his depth; and then will rescue and bring him back to shore, and bind up his burns, and lovingly and sympathetically help him to forget his pain and

fears in the lesson that you then can indelibly impress upon his quickened consciousness.

Think, My son, is this not the way I still must needs teach you *your* lessons? Then instead of seeing the bad in the mishaps I bring or the mistakes you make or the sins you commit, turn your face at once from them and seek the good that they hide. For I never cause a mistake or a mishap to occur, or permit a sickness or a sin, but to rid you of worn out, inharmonious or wrong beliefs, conditions or things, so that there will be room in your consciousness for the better things I have prepared for you.

This applies as well to your brother, for am I not in him even as I am in you? And if I am in him as his True Self, am I not guiding and caring for him as I am for you? Therefore, all that he does or is, am I not doing it or manifesting through him, and therefore it is all good? Only see this My son, and great Joy and Peace will be yours.

Seek for the good and I will always point it out to you. Look for evil and the evil in your mind will out-picture itself. For the good is everywhere, for I, Who am everywhere, I, Who am All that IS, I am that good. Evil exists not, excepting in your own mind. Things are to you what you think they are. And what you think they are is colored by what is in your heart. If you are evil-minded, you seek and attract to you evil—your own. If you are sick—you attract to you thoughts and people similarly sick. But on the other hand if you seek the good, the windows of your Soul will open and you can look into the garden of Love, and view all the wondrous beauty of God's children playing there.

There was nothing ever went out of your life but to make room for something better I wish to give you. And everything that comes into your life is good, because I bring it. Therefore, seek to know the good of it, instead of keeping your eyes turned back to that which

I took away. Look for that which *I* brought, and you will find it is always good.

Hug a sorrow to your breast and joy cannot get in. But open your heart so My Love can get out, and behold! everything and everybody will become so colored and changed by Love's rays that you can see nothing but good everywhere.

IMPERSONAL.

THE HUMAN AND DIVINE.

CHARLES HINE HUBBARD.

That which we designate as human, is limited manifestation. That which we designate divine, is unlimited. In the human type, there is generally manifested a sense of lack, in all things necessary to happiness, power, and perfect peace. In the divine, the things necessary to happiness manifest plentifully; they are freely flowing. There is no sense of lack in the divine as exemplified by Christ. Let us perfectly note this. In himself he was all-sufficient for every need, even for the healing of others and for the raising to life of the so-called dead.

In the ideas commonly held as comparisons between the human and divine manifestations, there are two distinct ideas that stand out clearly: One attributes to the divine a certain, never-failing power and wisdom; the other ascribes to the human, limited powers and ignorance.

It is universally agreed that there is a power which is Most High. It is not, for it cannot be, a distant power apart from the human nature in any way. It is omnipresent, being within and without. In seeking to manifest its perfection as a known reality to us, it is needful that we pray, as did Jesus Christ, "Thy will be done." For the human errs in believing his own will superior to God's. As long as he remains essentially human in belief, to learn of the divine he must resign his will to the divine, cultivating its perfection.

Christ came to the world to explain how to emancipate the human, personal will. The service of God, he said, through performing his will sincerely, would bring about this emancipation. In such service, limited, narrow, human thoughts disappear necessarily, the freedom, gladness, joyousness, gloriousness of man's divinity shines forth. He becomes radiantly divine through his humanity made harmonious oneness with God's Will, which is ever Love. Can this be said of the limited and limiting, personal, human type man?

In his day Christ was called divine because he thoroughly exemplified his divinity as the proof. Today he is still called divine, and indeed he is, he still heals, he still raises from the so-called dead and he still is the cheerful, helpful, understanding companion of all who know him. In other words, he still is God.

Ignorance, falseness, and all other errors of the impermanent, changing, human personality have existence only in thought. Thought having a wide latitude and scope for its expression can express in any phase, either good or bad. But God tells us to see that which is divinely good alone, or, him alone. In doing this, he really explains to us perfectly not to consider as reality anything contrary to his goodness; for the reality of good alone, is the *only* reality.

So it is clear that all errors arise from dealing with a type of thought expression which is unreal, or which has no real existence. All such expression, which is contrary to good, God or Reality, is human expression merely. It really is primarily from the animal plane of man. Man expressing such has not risen out of his animal nature far enough to enable him to take pure reason for his guide. Therefore, in such a state, he has fallen into error truly, into dealing with things contrary to his true nature, which always is divine. He is divine and yet does not know it. And how does this come about? Through believing in his own personality, environments and will. On the other hand, becoming truly humbled and awakened by the stupendous fact of God's omni-

presence in him and about him, he sees his errors and becomes, through sincere prayer, enlightened with God's Will, he consistently manifests his rightful heritage of divinity as a Son of God.

Christ's mission is to eliminate perfectly all error by uncovering its nothingness, its unreality, its utter absurdity, when compared with the reality of the divine. When man truly grasps the distinction between what is human and what is divine he can no longer be deceived. Uplifting himself fully by an aroused divinity that he knows to be in him and he himself, he does not battle unrealities with the power of his divinity, but like Christ, breathes sweet peace and love over all the world!

At the top of his mind the devout scholar has a holy of holies, a little pantheon set round with altars and the images of the greatest men. Every day, putting on a priestly robe, he retires into this temple and passes before its shrines and shapes. Here he feels a thrill of awe; there he lays a burning aspiration; farther on he swings a censer of reverence. To one he lifts a book of love; at the feet of another he drops a grateful tear; and before another still, a flush of pride and joy suffuses him; they smile on him; sometimes they speak and wave their solemn hands. Always they look up to the Highest. Purified and hallowed, he gathers his soul together, and comes away from the worshipful intercourse, serious, serene, glad, and strong.

—Alger.

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