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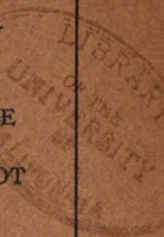
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No. 8

NOW

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August, 1923.

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MY CREED.

As other men have creed, so have I mine:
I keep the holy faith in God, in man,
And in the angels ministrant between;
I hold to one true church of all true souls,
Whose churchly seal is neither bread nor wine,
Nor laying on of hands, nor holy oil,
But only the anointing of God's grace;

I hate all kings and caste and rank of birth,
For all the sons of man are sons of God;
Nor limps a beggar but is nobly born,
Nor wears a slave a yoke, nor czar a crown,
That makes him more or less than just a man;
I love my country and her righteous cause,
So dare I not keep silent of her sin;
And after freedom may her bells ring peace!

I love one woman with a holy fire,
Whom I revere as priestess of my house;
I stand with wondering awe before my babes
Till they rebuke me to a nobler life;
I keep a faithful friendship with a friend,
Whom loyally I serve before myself;
I lock my lips too close to speak a lie,
I wash my hands too white to touch a bribe;
I owe no man a debt I cannot pay,
Save only of the love men ought to owe;
Withal, each day, before the blessed Heaven,
I open wide the chambers of my soul
And pray the Holy Ghost to enter in.

Thus reads the fair confession of my faith,
So crossed with contradictions of my life,
That now may God forgive the written lie!
Yet still, by help of Him who helpeth men,
I face two worlds, and fear not life nor death.
O, Father, lead me by Thy hand! Amen.

—Theodore Tilton...

DEMONSTRABLE PSYCHOLOGY.

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

Lesson 10.**The Law of Suggestion.**

One Law governs Human Expression. It is the same the Naturalist finds to be the governing factor in all life below man. They call it the Law of Environment. Life is controlled by environment. In Human Life, it is the Law of Suggestion; for all environment is to us only Suggestion. (Study up in your encyclopedias the scientific meaning of environment and remember that what it is to physical science, Suggestion is to your own unfoldment.) Suggestion is everything that is not yourself.

But there is no Suggestion where there is not thought and choice. For this reason, there is no Suggestion to plant and animal. That which is Environment to them to man is Suggestion. The best definition of Suggestion is: that which awakens an idea in the mind.

This Law is universal, omnipresent and inevitable. At all times and places, you are subject to it. Think you must. Everything causes you to think. By your thoughts, you are controlled. You can only partially control your environment. The sun and clouds, the rain and snow will come and, over their coming, you cannot exercise your will. They come; they affect the just and unjust; they affect plant, animal and yourself. Plant and animal have no power of self-protection. You have. Already the suggestion of cold leads you to put on clothing; that of rain, to use an umbrella. Suggestions from your environment cause you to think, to unfold. From without, you have sensation. This causes ideation. This is born of Suggestion. While you only modify environment, as you grow in wisdom, you have a power that plant and animal have not. You can decide what effect it shall have upon you. Fire shall warm and not burn; rain shall irrigate, but shall not wet you. The decisions you have made in regard to these conditions, you can make in regard to all conditions.

To allow no Suggestion to cause you to think anything but Goodness, Beauty and Truth, is to become Master of Fate. You can do this. It is my purpose in these lessons to so educate you that you will do it by thinking thoughts that keep you in health, happiness and prosperity.

"Whatsoever a man thinketh, so he is," is an old proverb. Put it this way and its import is understood. "I am that which I think I am." This is the fundamental Law of Human Life. This is the Law of Suggestion. Things are as I think them to be. I am poor when I think myself poor. I am sick when I think myself sick. I am happy when I think myself happy. Conditions and things have no ethical import. They represent only existence. They are material in your hands to be used under your thought; as you decide upon their effect upon yourself, they are divided into good things and conditions. But the condition that causes you to lose may be the condition that causes another to gain.

Conditions capable of being called either good or bad are neither good nor bad. The Law of Suggestion may be written thus: *All things and conditions are to me that which I think them to be.*

This Law being Truth, all you have to do is to learn what to think of conditions and be persistent in thinking it. *Concentrate upon the right thought.* This is the whole duty of man. Concentration upon thoughts of evil creates evil. Concentration upon thoughts of disease creates disease. Concentration upon thoughts of poverty creates poverty. These conditions are self-created or are accepted as the inheritance from ancestors or as our portion of the race-thought and public opinion. We can thus accept these thoughts and live under them and the conditions they bring or we can choose for ourselves. If we do not choose but drift with thought-currents, we are so much the less self-controlled, so much the less Human. The animal drifts; Man should guide himself by choice.

Self-Control, the distinctive trait of manhood, lies in the choice of Thoughts. *I am that which I think I am;*

let me think upon myself the conditions I choose. Never mind how much this contradicts previous opinions, nor how much it awakens resentment in you, it is Truth and you must adjust yourself to it. Learn it is true by *Demonstration*. Those who have studied practical Suggestion know it is true just as they know the truth that five times five are twenty-five. Just as you rest upon, and as thoroughly as you apply, the mathematical law in your daily life, you are to apply this Law of Suggestion.

What thoughts to think? No more important question than this can you ask. As you answer it and are faithful to your answer, so will your life be. The saint and sinner, the tramp and millionaire, the wise and the foolish have decided; their lives are as their decision. They did not know the Law. They obeyed it as water obeys the law of gravity. The water cuts its channel. So do Thoughts make the channels through which Human Life flows. Both are manifestations of the ONE. Water cannot think, cannot decide, is not self-conscious. Man is self-conscious; he can decide upon his course of unfoldment. Unfoldment is as imperative in him as the flow down hill is to water. He can make his own channel. This is his Humanity. He makes the channel by his thought. Now what thoughts shall he think?

Life, when controlled, is directed by Principles. Therefore, the thoughts to think are Universal Thoughts, Principles of Life. The water has one principle—it must reach sea-level. The details of its course are determined as it flows. So with the life of individual man. Each day will determine how he shall apply Principles. They never vary. Therefore you are to choose those which are capable of universal application and stick to them, Principles which make for happiness, honorable success and prosperity. The phrase, "The Power that makes for righteousness," fits here. That Power is Truth and Love. Principles of Truth and Love are fundamental. Life manifests through three loves: Love of Truth, Love of Goodness, Love of Beauty. Here you have your

answer. *Think thoughts born in the Love of Truth, Goodness and Beauty.* As you think these, your life becomes truthful, good and beautiful. These thoughts manifest in the objective life in health, happiness and prosperity.

It is therefore your duty, as you sense the conditions and things about you, to allow no thought to arise from them except thoughts of Goodness, of Beauty, and of Truth. No matter what it is, Good is there. The weed of the past is the source of clothing now; the refuse of the past, the source of perfumery and aniline dyes. Emerson says:

In the mud and scum of things,
There alway, alway something sings.

Listen to this song and you will think the thoughts that make for righteousness in your life.

Remember, all disease, all suffering, all disaster, all poverty in your life come from thoughts you have held or from those incorporated in your life, by heredity, which are tendencies that you can outgrow but have not. I wish you to feel a personal responsibility for Life's expression. Nature holds you responsible. When you feel this, you will care for your thoughts. Till you do so feel, you will allow tramp thoughts, vicious thoughts, disease thoughts, poverty thoughts to pick you up and carry you along with their stream of power. For you have learned that Thought *is* Power.

This thought of personal responsibility will soon bring a recognition of power to create conditions for yourself for, where there is responsibility, there is power. Individuality is developed only through a sense of responsibility. *Feel that you create conditions by your thought and you will be careful of your thoughts.* The circumstances of life are Suggestions. Your power of choice makes you the centerstance from whence you determine the effect of every circumstance upon yourself. What you *think* of the circumstance gives it power to bless or harm you. Therefore you are to hold, over every circumstance, thoughts of Goodness and it will then affect

you for good. You can do this because you recognize only Existence in the circumstance and realize that power lies within yourself to determine the effect. Thus, when it rains, you can say, "It is good" or "It is bad!" and this decision makes it to you as you decide. This decision is an Affirmation, is a Self-Suggestion. Affirmations control your life. Affirmations are the convictions of Truth we hold. Therefore, when anything comes to make you feel that you are harmed and you affirm, "It is wrong," that thought will produce in you pain. When you affirm, "It is all right," it will produce in you peace. This is man's greatest perception of Truth. It makes him a conscious creator of himself, King of Kings, for he is Conscious Law. As Emerson says:

Conscious Law is King of Kings.

PRACTICE.

Watch your thoughts and bring them into accord with Love for the Good, the Beautiful and the True. Affirm: *All is Good*, then no matter what comes say it, think it, even if it seems a lie, *say* it. If all your nature rebels, say it. Say it aloud. Go by yourself and talk it aloud to yourself. Remember the power of Suggestion in operator over subject. He says: "You can't open your hands," till the subject cannot. Repeat as he does till you FEEL the effect as the subject does. You are ill; say, *I am Well*, till you *feel* well. You are not happy; say, *I am Happy*, till you *feel* happy. Only practice and patience will bring the power of mastery. After awhile your body will respond immediately to your slightest Affirmation and happiness will come with a thought. Lesson 11 will continue this thought.

PERSEVERANCE.

Perseverance is a Roman virtue
That wins each godlike act, and plucks success
Even from the spear-proof crest of rugged danger.

—*Harvard.*

VIBRATIONS.

By **EUGENE DEL MAR.**

II.**Sound—Color—Thought.**

The color vibrations express a rate of from about 400 millions of millions to 800 millions of millions of vibrations a second, and from the lowest red to the highest violet. These several numbers of vibrations strike the retina of the eye at the same second of time.

Knowing the rate of vibration represented by each color and therefore the length of each wave, and knowing their mathematical relations, the result of any mixture of color-vibrations might be foretold and color-harmonies understood even by the blind.

We know, for example, that red and yellow light combine to form orange, and red and blue to form purple. We might have acquired this and similar knowledge simply through an understanding of the mathematical relations of these vibrations. We know that such combinations of colors form white—and are “complementary” colors—as together contain equally each and all of the seven colors, which go to make up the range of color vibrations. This might also have been ascertained through mathematical analysis.

Color is not inherent, nor do the bodies we see create color. A body placed in a light which it is unable to transmit, appears black, however intense may be the illumination. Thus, a stick of red sealing wax placed in the vivid green of the spectrum is black. A bright red solution similarly placed cannot be distinguished from black ink; and red cloth, on which the spectrum is permitted to fall, shows its color vividly where the red light falls upon it, but appears black beyond this position. (Tyndall.)

The sun's rays contain all possible colors and each particle of matter selects such of these as it can absorb. Those which it cannot absorb it reflects, and these latter

are what appeal to our vision. Therefore, the colors that we ascribe to any particular form of matter are those which that form of matter has little affinity for. In other words, it is the portion of light they reject, and not that which they absorb or appropriate, that gives bodies their color.

All known bodies both absorb and reflect light. If there were no absorption we could not see anything of the substance; we could see only the original light itself; and if there were no reflection, there would be no light sent to, or sensation felt by the eye. There are, in fact, no known substances that are either perfectly black or perfectly white. The following table gives various details concerning the vibrations of colors and their relations to each other.

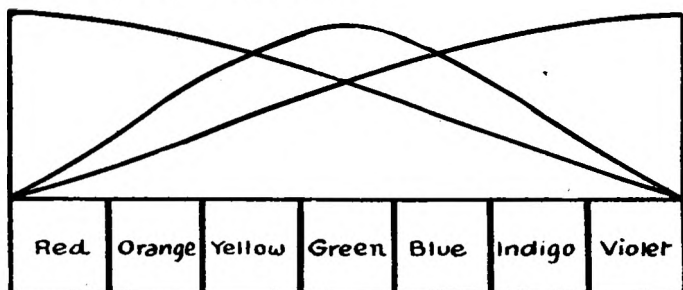
COLOR VIBRATIONS.

COLOR	Approximate No. of Vi- brations per Second Millions of Millions	Approximate No. of Waves to the Inch	Primary Colors	Relation of Primary Colors
Red	400	36,000	Red	4 ..
Orange . .	450	40,500	Yellow	5
Yellow . .	500	45,000		
Green . . .	533	48,000	Blue	6
Blue	600	54,000		
Indigo . .	666	60,000		
Violet . .	750	67,500		
?	800	72,000	?	8

Vibrations of light of a velocity of say 400 million millions and 450 million millions of vibrations a second, we interpret respectively as the colors red and orange; but each note of vibration between these two figures represents a different shade of red or of orange. Each color runs into the other, the red shading off by imperceptible gradations into the orange, and vice versa.

When all the notes of the chord are blended together

in equal proportions they produce white light. Each of the primary colors—red, yellow and blue—extends over the whole of the spectrum, but each is most intense in the part where that color predominates. Each of the other colors is composed, chiefly, of two primary colors with a little of the third. The orange is composed of the red and yellow with a very little of the blue, and the green of the yellow and blue with a little red. Each note is a compound of other notes.



It is by reason of the interference of combined vibrations that the distinctive characteristics of the individual notes are concealed or buried. These characteristics can be restored by a compensating interference that will reverse the first effect. When yellow and red are combined, for example, the effect is to strike out a certain common denominator—in this case 50 million million—leaving the combination to represent the exact difference between the two combining colors. Sounds are combined with similar result.

The fundamental notes or colors must necessarily contain all the common denominators inherent in all other notes or colors. For example, the vibrations of indigo (666 million millions) must be contained in the fundamental colors or their combinations, and are concealed because they are neutralized by the interference of other velocities of vibration.

Harmonies of Sound and Color.

Prof. Dolbear says: "If sounds are considered as vibratory movements, then it is evident there is practically

an infinite range of them; for there may be any rate, from one a year or a thousand years all the way to such vibrations as atoms make, measured by millions of millions per second. There is no good reason for drawing a boundary line at one point rather than at another, and saying that all vibratory movements beyond this rate are not to be considered as sound, yet it is convenient for some purposes to confine the range to such as can be heard."

Beyond the range of our various senses, on both sides, the objective cause exists, but our nerves cease to be influenced by them. In addition to the rays of light from the sun, there are heat rays and electrical rays that are invisible. If a ball of iron be allowed to cool from a condition of heat that renders it luminous, it will continue to send off heat vibrations not only while that fact is apparent to our visual sense, but all through the lower ranges of intensity until, and even after, the temperature of the ball is the same as that of its surroundings.

Some animals are able to see in the dark, proving that their eyes are sensitive to vibrations that do not affect ours at all. In strictness, we cannot speak of rays of light being either visible or invisible. It is not the rays themselves, but the objects they illuminate, that become visible. Space itself is unseen and ether itself is invisible.

The vibrations that appear to the ear as sound have a range, say, from 30 to 35,000 per second. In the ear there is a lute of some 3,000 strings (Corti's fibres''), each of a different length, and each of which co-vibrates only with its own pitch. These several strings can intercept waves only which swing at the same rate as they are attuned to. However complicated may be the motion of the exterior air, these strings can dissect and analyze it into its constituent or primary elements, which are then transmitted to the brain.

If the vibrations are of greater or lesser frequency than that to which the strings in the ear are attuned, these vibrations cannot be interpreted or transmitted to the brain, as sound. If any of these strings becomes

paralyzed or destroyed, the person is deaf to such vibrations as are represented by these useless strings.

The vibrations that appeal to the eye as light, have a range, say from 400 million million to 800 million million of vibrations per second. There is a structure of retinal elements in the eye which co-vibrate severally with the different rates of ethereal undulations known as color. The eye is merely a machine for the transformation of ether waves into molecular or atomic motions, and its function ceases at the end of the optic nerve.

Those vibratory motions which have no correspondence in the eye may not be interpreted as light. There is no co-vibration. It matters not how powerful the vibrations may be, the eye cannot translate them. The color-blind are those who have partially lost the faculty of visual co-vibration. It is usually the lower end of the scale that the eye fails to interpret; with the ear it is generally the higher end of the scale that is unrecognizable as sound.

Although widely separated as regards their vibratory intensities—sound representing, say 30 to 35,000 vibrations and color say 400 million millions to 800 million millions per second,—sound and color are governed by exactly the same principles. Any principle that applies to sound applies equally to light, and *vice versa*, although at times with necessarily different applications.

The friend who holds a mirror to my face,
And hiding none, is not afraid to trace
My faults, my smallest blemishes, within;
Who friendly warns, reproves me if I sin—
Although it seems not so—he is my friend.
But he who, ever flattering, gives me praise,
Who ne'er rebukes, nor censures, nor delays
To come with eagerness and grasp my hand,
And pardon me ere pardon I demand—
He is my enemy, although he seem my friend.

—*Scribner's Monthly*.

THE GERM THEORY OF DISEASE.

By DR. WM. FRANKLIN KELLEY.

Part 2.

The Cure of Disease—Nature has made all of the necessary provisions to keep the system clean and healthy. The poisonous gases and other materials which are detrimental to life will be taken care of by Nature's own methods, providing she is given a chance to perform her duties in her own way. Man, however, is a conscious being and has the ability to limit or aid Nature in her manifestation. Nature presents the design of what life should be. *That design is a living embryo incarnated in every cell of the human body.*

Every cell, therefore, knows exactly what to do to bring about health, providing man does not interfere. By adverse mental attitudes and overt acts man may distort the manifestation of the Ideal Self, just as he may bend and twist a twig and cause a tree to become deformed; or as he may distort the expression of anything in physical life. Likewise, he may stunt or pervert the expression of the health principles in his own body. On the other hand, he may learn what these principles are, conform his life to them, give them full sway in his earthly career and consequently move himself up to a higher standard of perfection. *It is possible for man to become perfect because there is in every cell of his being a perfect image of a perfect man.*

How to Attain Your Ideal—*The way to cure disease and attain your ideal is to change your methods of living and your methods of thinking and conform your life to the Ideal.* Personality is founded upon self-conscious, self-governed intelligence and self-directed action. If you desire any good thing and catch the gleam of its possibility, even though it seems too good to be true, grasp it, believe it, endeavor towards it and it will soon come true. Thousands of human lives are blasted by negative goodness. If you want anything get up and go

after it. Don't be afraid to move, don't be afraid to ask for what you want and when you are sure you are right demand it.

Some people are so centered in self-righteousness and passive goodness that their whole life wouldn't fill ten yards of a moving picture reel. To be somebody you must do something, but don't take life too seriously; it gets you into a rut and the first thing you know life will be over and you will have missed the fun of living. The secret of successful living is to lay hold of yourself and direct the cell life of your own personality as though you were commanding a great army of soldiers in a great battle. Don't think of defeat. You know you will win. If you don't know it, you have no business to be alive.

There is a Divine Entity enthroned in the palace of your personality which is capable of getting in touch with God Almighty and calling out the hosts of Heaven to defeat the devil and gain victory over the forces of human limitation; if you are not that Entity, you are an obsession and have no right to existence. Once you find yourself, you will see that you are king. *Proclaim your kingship to the hosts of your domain.* Say to the cells of your body, "*I am your leader—I am your God—I am King—When I speak. obey, for my will is supreme.*"

Any Ailment Can Be Cured—Organic and long standing diseases, as well as functional and acute ailments, may be cured by mental methods. Healing is the result of change in the organic processes of cell life. When cells are dominated with an idea of disease, they rebel against the constitution of the body, consequently, disturbance and suppuration of the tissue is the result. There is a physical phase of disease and there is also a mental phase. It is in this fact that we observe Mind as the controlling factor in every life, and if the Will allows a Predominant Impression for disease to become established in the Mind, the forces of the body are compelled to produce disease which corresponds to the Mental Impression. Even death will ensue, if the Predominant

Impression be made for death; but if the Predominant Impression be made for health, automatically health results.

Thus we see that back of and beyond all physical conditions there is what we may term the *Psychological Causation*. The germs which inhabit the body are there because there is created in the body a susceptible condition. The Minds of some of the cells in the body have become responsive to disease thought, otherwise disease germs would never be permitted to survive in the tissue. We have demonstrated over and over again that it is impossible for disease germs to thrive in perfectly healthy tissue. Before disease can occur, some of the cells which are building tissue must themselves be converted into disease germs by a change of their own mental attitude. This change of mental attitude in the Minds of the cells is the psychological basis of disease.

All modern methods of therapy rely on cell activity and change to cure disease. Mental specialists rely upon this principle to transform character. If it were not for this constant change of the body and of the Mind disease could not be cured. But the most vital principle, which heretofore has been almost vitally overlooked, is that the *cells have Minds*, and that they differ in their mental Predominant Impression just as the most complex organisms differ. *Thus, in knowing the Psychology of the cell life, lies the daily, practical application of the cell theory.*

Here is the principle which everyone should understand, and have so thoroughly in mind that it becomes a part of the Consciousness every hour of the day. The individual cells of the body receive their Predominant Mental Impressions from the Mind of the governing Ego, and in your personality that Ego is your Self. *Predominant Impressions of cell life are determined by the impressions which enter your Consciousness. But you may learn to control these impressions as you desire.*

Chronic diseases often produce mental images of disease which require mental as well as physical treatment

to effect a cure. Images of disease which have sunk beneath the threshold of normal Consciousness become a potent factor in determining the life of the individual and the health of the body. There are definite and scientific ways to eradicate these impressions or mental images. In this course of instructions we give these methods and the student is thus given information of intrinsic value, for once these formulas and methods are known and mastered, the secret of successful living is solved.

The Mental Principle—The student should have in mind the fact that *no disease can enter the body or find lodgment therein, unless there is receptiveness in the mental attitude of some of the cells.* Once this condition is established, disease can enter and thrive. But the moment these little intelligences are persuaded to change their Minds, the cause of the disease is removed and the disease germs find themselves surrounded by healthy cells. They thus become the prey and food of the white corpuscles, which in due course of time destroy all poisons and disease germs.

The controlling factor in the activity of all cell life is the law of Predominant Mental Impression. If a person has in his Mind a predominant impression for illness or death, then illness and death ensue. But if the Mind has a predominant impression for health, life, and success, then health, life, and success are the results. The thing for man to do is to give the health germs a fighting chance, by giving them all the encouragement and aid which he can extend. This is accomplished by entertaining in the Mind and Consciousness thoughts only of health, happiness, and success, and never permitting himself to entertain ideas of a contrary nature.

The seeds of health and the germs of disease are in and around us. Everything we handle or eat fairly seeths with germs. Poisons, and deadly microbes pass in and out of the body all of the time. A million enemies are constantly at work for our destruction, but he who trusts in God and lives as Nature intends, has nothing

to fear, for the moment man plays the part of Master Mind these enemies become his best friends and the preservers of his life. *Man is by birthright a Master Mind, but most men have lost their Divine connection. To assist you in restoring this kingship is the object of this study of Psychology.*

So long as we live in accordance with laws of Nature by which we were created, and which God intended should be the ruling agencies of our lives, the poisons and germs which prove so destructive and deadly, become the agencies of our salvation, for they are used to destroy the very things which would destroy us. Germs are living entities and may be trained to obey man's Will.

There is a law of life which is inexorable. It decrees that the human body and Mind shall be kept free from the microbes of disease by right living and thinking. Life and personal efficiency is impaired to the degree of man's disobedience. No one need ever be sick or indisposed. Everyone should always be well, happy and prosperous. There should be no "down days." The purpose of life is to live. Prepare to live, not to die. It takes a real man or a real woman to live. Almost anyone can get ready to die. Death and disease are enemies of life. *The germs and toxins or poisons which cause disease can be instantaneously transformed into healthy tissue or force by the power of the Mind through right thinking.* This is a scientific and demonstrable fact.

In the last analysis of being, the Predominant Impression in every Soul is Health and Life and Happiness. There is an ideal image indelibly stamped on every atom of our being; it is an image of the perfect man. Consequently it is easier and more natural to be well than to be sick, provided one travels the right path of living. Disease is not something which grabs you without warning. You must tear down your system first, and make a breeding ground for germs, or infection is impossible.

But there are mental germs as well as physical germs—microbes of the Mind as well as of the body. These mental microbes are often more dangerous to human welfare than the microbes of disease which invade the body.

The universal panacea for disease is right living, which means the right use of the essentials of health which are air, water, food, exercise, and mental influence.

◆

THE LIFE OF MAN.

If life were only the things we see,
 And the life beyond what Doyle has said,
 Sad, sad indeed, is the state of man
 With the live on earth or the deathless dead.

But deep in my soul is an Inner Light,
 My eyes have seen and my ears have heard!
 There burns in my heart a deathless Flame,
 And there springs to my lips a living Word.

And I seek to tell what my soul has seen
 Of the state of man when his heart holds sway,
 But my pen seems cold and my lips grow dumb,
 And what I have seen I cannot say.

But I feed the Flame and my faith is strong;
 My heart enfolds and my hand sustains
 And I send my love to the deeps of hell
 Till the fires go out and there are no chains.

For the soul of man will find its wings;
 All feet shall tread where the Lord Christ trod;
 The dream of sense shall pass away,
 And the Life of man be his thought of God.

—Henry Victor Morgan.

◆

Back issues of NOW—Nov. and Dec., 1922; Jan., Feb. and March, 1923, to date, containing the previous Demonstrable Psychology Lessons, 15c per copy postpaid. But very few left. Order NOW.

HOW TO BE EDUCATED, THO NOT

By **CHAS. MATT. BERKHEIMER.**

The question to-day is, Are you educated, and, if not, Why not? If not, you naturally say, my parents did not furnish me the necessary advantages, or I had no one to look after the matter for me. But such an answer implies reliance, and people who must rely upon others can hardly be classed as people who it would be especially worth while to spend a lot of time and money upon. Trust thy self, said Emerson, for every strain vibrates to this iron string, said he.

Our preachers, as a class, are not educated in the true sense of the term; neither are our lawyers, nor doctors, nor any other class of professionals. They lack sympathy and insight and understanding, therefore, they may be said to be just literally filled up with mental rubbish, as Petrarch said of the schoolmen of the fourteenth century. He further said that the colleges and monasteries of his day were merely nests of gloomy ignorance, laying great stress on abstruse nothings to begin with. Well, then, "Who is which in the warm air contest," you say?

The first statement is, that education can't be had in the schools, yet, I think that everybody should have a scholastic education. Socrates is credited with saying that the young people should be put to work, and the old people sent to school. The old people around us are not educated, and the young people are following almost headlong in their footsteps, and shunning almost all forms of useful endeavor.

Jesus said, I work, and my father worketh hitherto. To think is to work, but to think is the very hardest thing in the world for the multitude to do, so they prefer to use their hands and feet in their efforts, and "let George do" their thinking; and George can be relied upon to do it "to a finish"—for the accruing benefit of himself, usually. This is the reason why we have kings

and popes, and all sorts of aristocratic parasites, as Fra Elbertus once characterized them. The history of the world shows that from historic times down what the world has needed has been thought, for thought is God in vibration, and, is therefore, a spiritual function, which forms and moulds all things—animate and inanimate. The Bhagavad-Gita says that to act at all is a crime, so why not avoid the criminal aspect of the whole matter by acting thru thought, and thus let God teach us?

The saddest thing of the whole matter is, these days, to observe the apparent apathy of the young men of the age, to see their attitude toward religion and ethics, and philosophy, and the like. Where is Plato with his academy, or Pythagoras, or Frederich Froebel et al? The great public with their mad rush after the perishing remind one more of that many "wilted jimson weeds" than most anything else. The trouble with them is, that they do not know God when they meet up with him face to face. Sarah Bernhardt knew God when she met him, face to face, otherwise she would not have been Sarah, but somebody of less importance. She was 'divinely educated' in a practical sense, hence the appellation. Her heart and thought were educated, and when God teaches you he gets you there, whether you will or no. God is not the dunce that the average man would have you believe him to be. When asked what she thought of the eleventh commandment proposed Sarah instantly said that we have too many commandments already. Napoleon stated the same principle when he said that morality had nothing to do with such a man as he was. That is, he was an educated man in the Spirit, and, therefore, was a law unto himself, as the Scriptures say. To know the law is by that act to BECOME THE LAW; then lookout, for there is a thinker in the world—somebody home, as the saying goes. Thoreau, however, says that the heart is forever untutored, and, altho. he contradicts my statement one thing is sure, and, that is, that he was not a wilted jimson weed. Thoreau also says that he left his beloved because she questioned

him, when she should have known all by sympathy. You see her sympathies were not educated, and, therefore, he acted wisely in leaving her.

And now, I suppose, about here, you would like to know, How TO BE educated when not? Herbert Spencer quotes Huxley as saying that true education is effected by the marriage of science and religion, but whether or not that would settle the matter is doubtful. Carlyle said that a true education consists in a University of Books, and Elbert Hubbard indicated that it is found only in the University of Hard Knocks. Russell Conwell, who supports a college for young men out of his earnings, said he would be surprised if even one of them would turn out great. H. G. Wells says that the main object of all education is, to keep a man a student up until his dying day, which sounds good, indeed, and will likely be followed by about three-eighths of one per cent. Professor Sherwin Cody says that with all our education we are only about 61 per cent. proficient in speaking and writing English, which may account for the reason why Herbert Spencer wrote his principal works first, and then afterward looked into grammar to see what it was like?

There is a little book of about 75 pages called "At the Feet of the Master," written down by a young Hindu, which gives some of the best suggestions as to How to be educated without an education, of anything I have ever seen for practicability. In one place it says: "Men who do not know work to gain wealth and power, but these are mostly for one life only, and, therefore, unreal. There are greater things than these—things which are real and lasting; when you have once seen these you desire those others no more. In all the world there are only two kinds of people—THOSE WHO KNOW, and those who do not know, and this knowledge is the thing which matters."

Five feet of books and fifteen minutes a day, are supposed to educate a man intellectually and morally, according to a noted authority, but then why was it that

Napoleon dropped his head when passing by his enemies, so that they might not look him in the eyes? He was educated IN AND BY the Spirit. Were his common soldier-enemies educated by the same process, do you think? This is it I think: He thought they might detect God in his glance.

The little book indicates that THOSE WHO KNOW have seen the Master in his beauty, and, those who don't know have not seen him. It further says, that 'in the light of the Master's holy presence all desires die, but the desire to be like him.'

This, then, is the psychological recognition the editor of this magazine refers to, and also the same light and presence Walt Whitman had in mind when he said, "I am a man pre-occupied with my own soul," which is the only kind of an education that really counts after all—"I'll say so!"

The Silence is all there is, and nothing else is anything, says the Spirit, who is the only knower and teacher, which is according to the Spirit, saith the Spirit.

CHAS. MATT. BERKHEIMER.

SUCCESS.

If you want to succeed in the world you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on dry land, will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth or influence.

—John B. Gough.

DISTINCTIONS.

Nice distinctions are troublesome. It is so much easier to say that a thing is black, than to discriminate the particular shade of brown, blue, or green, to which it really belongs. It is so much easier to make up your mind that your neighbor is good for nothing, than to enter into all the circumstances that would oblige you to modify that opinion.

—George Eliot.

THE QUEST OF HAPPINESS.

By **URIEL BUCHANAN.**

The soul of the lily lies sleeping at the core of the bulb. The deep soil presses heavily around it. Worms are its neighbors and companions. Grubs and larvae fight for the solid plant flesh that ensheathes it. Mysterious thrills are felt by the soul of the sleeping flower, and its dreams are of heaven, where it shall be clad in beauty, kissed by the sunbeams, caressed by balmy winds and loved by the butterflies. Lured by these visions of bliss it breaks through the huge weight of earth; it springs up from below the ground and puts forth swaying stem and trembling leaves. It thrusts its roots down and draws up the sap for drink. It thrusts the stalk up and absorbs the sunbeams for hue and color. It turns the minerals into food for the stalk. Through the chemistry of the leaves, it feeds on the gases of the air, and works them into glowing texture. It blossoms into perfect life, a faultless white flower ravishingly perfumed. It reaches the crown of its being and fulfills the purpose of its existence, all without haste and tumult and worry.

"Come up! Come up!" the sunbeams signal.

"Come up!" echo the rain and murmuring winds. "Here is life, here is joy. Come out into the open and be bathed with the light."

The lily awakens to the beauty which envelops it. The falling dews fill it with refreshing nectars. It receives the overflowing wealth of life and light and sweetness that pours upon it. The finer elements play upon it to mold its stalk and petals and distil fragrance and beauty into its gossamere pores and veins.

And if a flower that tranquilly works with the equipment nature has given it, can achieve its mission of beauty, man is endowed with attributes that enable him to achieve happiness and peace. The test of the flower is beauty and fragrance, the test of the bird is that it soars and sings, and the test of man is radiant joy, resourceful power and victory over life's troubles. The soul of man should unfold like the lily. If we aspire earnest-

ly to reach up and attain, divine power will flow into the heart and mind with spiritual life and wisdom and beauty. We need only become receptive to be filled with light and power. We are encompassed by all that can make us beautiful, by all that can make us strong. We are channels for divine forces, for the steady strength that upwells from limitless power. If we stand still in our places, like the lilies, and open our eyes and all our senses, the light of truth will illumine every difficult problem and we shall live in peace and abundance. So living, harmonized with the cosmic forces, the friction of the struggle will vanish and we will enter the way of joy. Not cherishing ambition, opportunities will come for true advancement. Without hurry, without effort, we will achieve success. Without striving to conquer, we will subdue men's hearts. We will be freed from inward unrest and reach out with hopeful aspiration toward the peaceful reality and divine beauty of the unselfish life. We will overflow with positive power and be sustained by limitless creative energies.

The man who is dominated by pride, avarice, vanity and self-will, craving the wines of luxury and pleasure and ever seeking his own personal happiness regardless of others, enters the path which leads to the dark states of anguish and despair. He who desires to improve and become wise and good, will guard himself against self-seeking. He will be ready to sacrifice, to renounce to the uttermost, in order to gain wisdom and perceive truth in its beauty. The man who without expectation of reward, does good from motives of pure compassion and genuine charity, will attain to a higher state of moral and spiritual development than one who is in bondage to self and its illusive enjoyments. One enslaved by self cannot realize the inward harmony and the perfect justice. We do not understand the love that is selfless because we are chained in the dark prison of illusory desires. By giving up vanity, hatred, limited conceptions and all the illusions of error, we may enter the path of peace and find the spiritual reality.

A man develops power, stability and influence only by checking his impulses and selfish inclinations. When man awakens to the higher states of intelligence and consciousness and begins to build upon principles of truth and justice, his word and work endure. Spiritual power is acquired by inward illumination and the realization of divine principles. He who has gained perfect control of interior forces can retain an unbroken calm and confidence amid all duties and distractions. He possesses patience, purity and deep charity of heart. This tranquil state of mind may be realized by drawing nearer to the divine reality and turning our thoughts toward the divine source where satisfaction alone is to be found. The strongest chains of fate and circumstance by which men are bound are self-forged. Men can only escape the inward unrest and the binding chains of perishable interests by unremitting endeavor in self-discipline and by raising to that height of pure vision where love, goodness and justice are seen to be universal and all-conquering.

The instinct of happiness is as deeply imbedded in man's nature as the instinct of life. Joy should move like an advancing flood over the earth. Happiness and tranquility should be possible for all. Inward peace accompanies all right conduct; restlessness follows all wrong doing. Every act in accord with divine principle gives strength and resonance to those chords that vibrate joy. Happiness comes through the sincere acceptance of the temperament and task destiny has appointed. The great hours in life are not the dull, sodden hours, the hours steeped with selfishness and coarseness; but the hours of ecstasy that come when the soul is sensitive and sympathetic and responsive to the true and beautiful.

When the light of unchanging principles dawns upon the mind, man becomes calm, dauntless and self-possessed. The inward illumination and realization of spiritual principles can only be attained by constant practice and application. The essence of human life is the conscious ever-growing emanifestation of selfless love. To recognize this principle, to accept it as the supreme es-

sential thing in life as guidance for conduct, is to become one with truth and to know our divine nature. To attain this love, to understand and experience it, requires patience and faith. As we detach ourselves more and more from selfish thoughts and meditate upon the imperishable principles of truth and justice, the love that is selfless will gradually unfold in the consciousness, and we will come into the joyful realization of the supreme good.

When in full and joyous life and uplifted by a great hope, the human mind becomes freed from the trammels of evil and enters the way of purity and peace, the consciousness will arise to that height of clear vision where divine love, goodness and justice are seen to be supreme, all-powerful, indestructible. Then that within which had dreamed and hoped will more gladly and wonderfully dream, and hope, and seek, and know and see ever deeper into the mystery of beauty and truth. There is no dream that shall not come true, no hope that shall ever go famished, no tears that shall not be gathered into the infinite skies of compassion, to fall again in healing dew.

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