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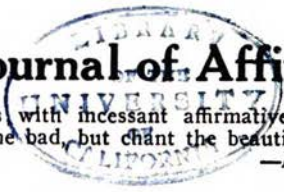
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589 HAIGHT ST., SAN FRANCISCO, CALIF.

OFFICE OF NOW,
589 Haight Street - - - - San Francisco, Calif.

Vol. XVII OCTOBER, 1920 No. 10

NOW

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NOW

A Journal of Affirmation

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

Vol. XVII

OCTOBER, 1920

No. 10

WHAT ARE YOU DOING NOW?

It matters not if you lost the fight and were badly beaten, too;
It matters not if you failed outright in the thing you tried to
do;

It matters not if you toppled down from the azure heights of
blue—

But what are you doing Now?

It matters not if your plans were foiled and your hopes have
fallen through;

It matters not if your choice was spoiled for the gain almost in
view;

It matters not if you missed the goal, though you struggled
brave and true—

But what are you doing Now?

It matters not if your fortune's gone and your fame has with-
ered, too;

It matters not if a cruel world's scorn be directed straight at
you;

It matters not if the worst has come and your dreams have not
come true—

But what are you doing Now?

—R. Rhodes Stabley in the Bolton Bulletin.

"THE WORLD IS AGAINST ME.

I have received many letters and many complaints from people who claim that the world is against them.

Now, my friends, I might say that the world is showing good judgment. If you are always complaining about the world being against you, there is something wrong with you, and the world is using good judgment if it is against you. But it is not against you. Nothing is against you but *yourself*. You are your own worst enemy. You are the only thing that is seriously blocking your way, keeping you back.

Your lack of faith in yourself, your lack of push, your lack of aggressiveness, your lack of willingness to pay the price of the thing you are after in downright hard work, your lack of persistence in pushing along the line of your ambition is what is against you.

Remember that every time you complain, every time you say the world is against you, you are creating a very bad impression of yourself; and the people with whom you are associated will think less of you for your own foolish self-valuation.

—Success Magazine.

THE SCIENCE OF MENTAL HEALING.

Part 9.

God hid the whole world in thy heart.—*Emerson.*

And every cloud that spreads above.

And veileth love, itself is love.—*Tennyson.*

Behold it (Soul) saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby overlook the sun and stars and feel them to be the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me. Let man then learn the revelation of all nature and all thought to his heart; this, namely: that the Highest dwells with him; that the sources of nature are in his own mind.—*Emerson.*

We have dealt with Man as a center of Power, as a Thought-center, and now we have to deal with him as a center in the most potent of all Power, Love. Man is a center of God in God. God stands in the common thought for the Ideal of All-Power. But in God, in the One in the Absolute, it is undifferentiated and latent. We can only say that God is the Infinite Possibility out of which Man is a manifestation. God is the possible; man is the manifest. Omnipotence is the only real thought of God. He is All-Possible Power. Out of this reservoir of All, comes in millions of ways manifestations which to our consciousness are modes of motion, vibrations of energy. Energy, motion, God, man, IS. Now is the word of wisdom. Use that which IS now. We can deal with IT only as mind. Under every manifestation of It, we find intelligence. A study of this intelligence gives our science; applying what we have learned of It, we have art; becoming It in conscious thought, we are Man; using It as Man, we are creators of Destiny. To use again Emerson's wondrous expression, we are "Conscious Law." For It (God) in us is All; is only potential without us. Without us It has consciousness, but is not conscious of Itself. In man It is self-conscious. This makes It in man the conscious possessor of All-Power. It in man is the human soul. This soul is a center of Power in All-Power. The soul possesses All-Power along self-chosen lines. In all manifestations below man, there is no self-choice. The mineral, vegetable and the animal are the unconscious ser-

vants of latent intelligence. This intelligence works orderly. This order is termed Law. All individuals except man are the unconscious servants of Law. Man is the conscious servant until he develops his power and becomes the master of law by being himself Law. He becomes this master the moment he realizes that he is One with Omnipotence. Jesus, speaking from the soul-side of life, said: "My Father and I are One." This recognition of Unity is the second birth. Out of the animal, Man is fully born. He was necessarily born into the animal life. By unfoldment, he has come to recognize himself as a manifestation of the One and is the only individual in existence that has this power of recognition. With this recognition goes the power of expression. This seems to be what the ancient prophets perceived when they spoke of the second birth. It also explains what is meant by the "Only begotten Son of God." Man is the only Son because he is the only one that can say, "God and I are One"; is the only one that can choose and direct his life as God-manifest.

This manifestation of God in man is first but a manifestation of Power in him as Life. Life is first found in protoplasm. From this come both the vegetable and animal forms of Life. God is Life, therefore, only in these. To apply the word "Life" to the chemical action of minerals is a misuse of terms and confuses science and philosophy. God is Power; God is Attraction; God may be many more Principles in rock, but He is not Life there. From the One come all these manifestations, but the manifestations are not one. We name manifestations and call the Principle that holds the atoms together in the rock, "Attraction." In the plant it is another form of Power and we call it Life. In animal, it is the same Power but with it go still other forms and among them we find the instinct of reproduction. God in animal, whatever else he may be, is reproduction. To call this sexual instinct Love is as erroneous as to call the attraction in rock "Life." It is not Love. It is that form of attraction which is developed from fertilization in the plant and can only be termed "the instinct of reproduction." Man comes into existence with all the animal in-

instincts. Among them are these of reproduction. Because the perpetuation of the human race is so important, he seems surcharged with the reproductive instinct. It is his strongest passion. It is called "animal passion" and rightly so. This is not in any way derogatory to him or it. Were it not for this passion, God would have no Son. It is the seat of all that differentiates Man from brute. In the sexual passion lies the origin of civilization, art and religion. The sex passion has also another function. Sex has a dual purpose: first, the animal; next, the spiritual. The animal perpetuates the species. The spiritual develops the individual. Through it, the latent forces of the God in man finds expression. The generative functions not only generate another individual but continually generate the body and furnish all the vital power that man uses. He is drawn to the opposite sex by the reproductive needs of the race. This is the animal manifestation of the principle of attraction. It is sexual instinct. It is not Love any more than the attraction of the rock is Life.

Man has individual needs and these needs draw him to his kind independent of sex; to the external world; to the expression of pleasure in society; to expression of feeling in presence of wind and wave, sun and stars, mount and plain. Out of these needs, Love is born. Nothing but the human loves. It is a degradation of the term and a great error to say that any animal loves. To love is to be human. To love and to be loved is the distinguishing sign of man. Take this away and you have not man, but brute in human guise. Therefore, in this study of Mental Science (or a better term is Soul Culture) we are to study man as a Lover, as an animal developed to Love.

Love is the highest form of Omnipotence yet manifest to human consciousness. It is the One manifestation of Divinity that crowns all others. It is the highest pitched vibration of Divine Power. We must depart from the ordinary thought of Love and consider it as Power, as a manifestation in Man of Divine Energy. We deal with it as science deals with sound, heat and electricity. It is here that we find the greatest significance of

"Man's Greatest Discovery." By telepathy he has demonstrated that Thought and Love are forces that can be sent from one person to another and be felt; that accomplish results as marked as those accomplished by heat, steam, light, or electricity. Love is today a demonstrated Force and, as such, is the most powerful agency that man can use for any purpose. It is the only Force that he ever has used. It is the only Force that has ever impelled him. It is interior Power. He has directed Love by his thought, but Love has done the work.

The ordinary conception of Love has no place in Mental Science. We have nothing to do with that narrow conception which limits Love to sex or to thing. To us Love is a Universal Principle. We regard ourself as a center of Love in the one Divine Love. From it we draw all we can at any time express in any chosen way.

The animal nature has been left behind. Man has outgrown it and the "Coming Man" has come. He has not done this in any arbitrary way, not by rule nor regulation, not by statute law nor conscious effort. He has, as a Soul, unfolded through expression, living and enjoying until the sexual instinct for reproduction has been left behind. With it has gone all the so-called vices and evils that spring from this instinct, gone as disease goes by paying no attention to it. Turning attention to the nobler issues of Life, sex has been forgotten and ignored. There is no greater evil than the present attempts to cure society by constant portrayals of the sexual vices. Hold up the ideal of virtue. Teach the beauties of self-control and the lesser manifestations will disappear. Sexual instinct unfolds into the Love of the Spiritual Man. He has come to recognize himself as a Love-center in the universe and to realize that as he expresses Love he lives and that through Love he is redeemed from all the conditions which he has brought up from the animal and from those he has created in striving to find his place out of the animal as "A Son of God." All these lesser forms were necessary lessons. Well says Emerson in closing his essay on "Love": "Thus are we put in training for a love which knows not sex nor person nor par-

tiality, but which seeks wisdom and virtue everywhere to the end of increasing wisdom and virtue. We need not fear that we can lose anything by the progress of the Soul. The Soul may be trusted to the end. That which is so attractive as these relations must be succeeded and supplemented by what is more beautiful and so on forever!"

HENRY HARRISON BROWN.

TELEPATHY.

A correspondent says: "Do not discontinue your psychic records. Anyone can write ordinary philosophy—very few can give authentic psychic experiences." As there really does seem to have been quite an interest taken in the two previous cases recorded from my past experience, I will venture to give the readers of NOW one or two more of these tests.

I have intended for a long time to put this following remarkable test on record. It is a case of telepathy and something beyond. Remember I do not pretend to give a scientific explanation.

During the year of 1903 in San Francisco I gave an evening each week of "Psychic Demonstrations." It was a mind reading entertainment. Such tests as telling the denomination of coins, their dates, etc.; the finding of hidden articles; and the carrying out of any simple action that was decided upon by the committee formed from the audience. In doing these things I was never in contact with anyone, and was blindfolded securely, with the eyes sealed firmly down with adhesive tape.

Anyone can do these tests with a little practice and they are not as difficult as they seem.

One of the audience this particular evening was Harry Gaze the well known teacher and writer. I think his wife was also present at this meeting. Harry Gaze asked that he might carry out a test of his own with me. No one else to know what he had decided upon. I gave him this privilege.

I was ushered out of the room and was brought back by the committee when he had prepared the test.

Mr. Gaze concentrated upon me and I asked to be conducted to the blackboard. Immediately I began to draw. The peculiar part is that the drawing was made upside down, and when the drawing was completed I wrote under the same, upside down and backwards—ENOTSDALG.

When the board was turned round it was plain to be seen that I had drawn a very fair likeness of the English statesman W. E. Gladstone and had written his name underneath.

When Harry Gaze showed his card to the audience it was seen that he had simply written the name Gladstone.

Then every one was at a loss to understand why it was that I had drawn the picture and had also written the name. I was simply to have gotten the name *or* do the thing that he had requested me to do on the card.

As no one knew what was on the card but Mr. Gaze himself, it is a patent fact to anyone that what I received telepathically came from his mind. He on being questioned stated that he had held a mental picture in his mind of the well known portrait of this statesman. I both received the picture and name and reproduced them by automatic drawing and writing on the blackboard. Why the picture and drawing should have been made upside down I do not know.

Some one told me the other day that Mr. Gaze is using this experience as an illustration in one of his popular psychology lectures, wherein he shows the power of thought to impress and direct the subconscious mind.

SAM E. FOULDS.

Health is much more contagious than disease. A constructive force is far more penetrative than a destructive one because construction is positive and a positive action is interpenetrative, while a negative one is interseparative; also a positive force vivifies and generates while a negative one deflects and degenerates. Health is the natural result of the vivified harmonious blending of constructive forces and stimulates by its presence all constructive desires; it helps to balance and assimilate everything which it attracts into its atmosphere and being magnetic, it relates itself to the opulent force of the universe.—*Grace M. Brown.*

THE FUNDAMENTALS OF SUCCESS.

Part 10.**“Enthusiasm and Indifference.”**

The ardent soul is ever spurred by the momentum of action. Eagerness is ever alert. Enthusiasm is laden with anticipation. The lagging spirit lolls along in dreariness and drudgery. Life is a burden; labor is a task.

The spirit awakened with a purpose, aiming at a goal, feels in every breath of air the pulsation of a new ambition. To live without an object that draws one on to constant effort is but to half live, to know nothing of the pungent relish that flavors the consciousness of existence.

One's mind does not need to be bent on great things, on the vast events that compass the globe with their importance, in order to feel the keen excitement of devotion to one's tasks. The same law prevails in small and in great ventures. Lincoln was doubtless no less conscientious and enthusiastic about his daily toil when splitting rails in pioneer Illinois than he afterwards was when settling the affairs of state. Napoleon as a little corporal followed the same laws of exacting care and ardent devotion to his every effort, although unobserved of the world, as he did when afterward the thundering guns of Austerlitz and Marengo challenged the attention of mankind.

We seldom succeed in what does not engage our enthusiasm. The heart must be inflamed before the brain is roused. We must feel deeply to think deeply. We must hope enthusiastically before we achieve magnificently. The half-hearted ever attain not only a half success, but a shabby and ungraceful one. We must first feel our hearts bounding with the delight and pleasure of the effort which engages us, before we may expect to find the results worthy of serious attention.

However, it need not be assumed that nothing worthy can be accomplished without initial enthusiasm. There are many undertakings which at first do not engage our interest, yet which we endeavor to carry forward because

duty or necessity demands. Even though we must needs plough our way daily through the drudgery, it is not inevitable that we fail, provided that we do not suffer indifference to take the place of the enthusiasm that should inspire us.

Without enthusiasm we may by arduous and intense application achieve, provided we force our talents to apply themselves with accuracy and persistence. But with indifference we not only cannot achieve well, but not at all. The listless worker is ever the laggard. The accountant who goes to the daily task of scurrying the long columns of figures, if he come to it drowsily and in indifferent mood, will continually err, misplace the figures in the column and grow impatient because of his inaccuracies.

One cannot read a page in a book in a listless and indifferent manner, and hold in his memory what his eyes but lazily scan. How often do we take a book in our hands thinking we would like to fill in the hour with what might interest us, yet soon grow tired, as it awakens no interest whatever. But on another occasion when having perhaps heard favorably of its contents, and desire being whetted, we seize the book with enthusiastic anticipation, how swiftly the letters, paragraphs, pages fly before our eager eyes, and how rapturously the mind absorbs what before it could not even peruse!

Enthusiasm has supplanted indifference.

But it were well that we studied these two contrasted qualities more in detail with special reference to their bearing on the attainment of success.

This may be a false enthusiasm, an enthusiasm which is so defiant of all reason and common sense that by very force of its intensity it becomes misleading and dangerous. We are not, in other words, to be guided by our enthusiasm alone. A youth, for instance, while yet in the preparatory field of his educational pursuits, is often impelled by an almost unrestrainable enthusiasm to break away from the formalities of his studies and plunge at once into some digressing venture which tempts him. If he heed this enthusiastic impulse it will doubtless be-

come a habit, and he will find himself anon following every impulse that seizes him with a momentary and blinding enthusiasm, and instead of disciplining himself for faithful and methodical application he will have become irregular, moodish and unreliable.

Indeed, we must be cautions of obeying momentary enthusiasms which pursue and tantalize us through life. They only become the strong and dependable characters, whose minds are bent upon one purpose in life, and who have taught themselves to brush aside every shitting and diverting impulse, whatsoever the enthusiastic grip with which it may seize the heart and the imagination.

Many a man's downfall begins in his submission to a false enthusiasm. I once knew a young man possessed of a nervous, sanguine temperament, who was early enamored of the law and felt all the pulses of his being stirred with forensic ambitions. He plunged with the maddest delight into Blackstone and Kent, and as he read and witnessed the engaging scenes of a large law office where human interest and living dramas were so often enacted, he felt that he had indeed well chosen his appointed field of labor. But one day he read in a book of the entrancing dangers connected with the sea, and that life before the mast was the most exciting and inspiring of any imaginable. Like Rufus Choate, who at one period in his youth came near being diverted from his great forensic field by the fascinations of a seafaring career, he felt his heart burn with uncontrollable passion. So in a moment of enthusiasm he yielded to the flame that consumed him and sought the nearest wharf, where he might find some vessel bound for sea that would take him on in any capacity.

Two years of seafaring life soon tired him, but he had in the meantime suffered his keen imagination to mislead him with a new flash of enthusiastic anticipation, and having read several dramas at sea, and now and then as they rested in port witnessed an occasional play on land, his heart began to burn with the desire to become a great playwright. It was soon observed by the superior officers that he was growing indifferent in his efforts, whereas heretofore he had been the admired of all be-

cause of his ardent devotion and excellent work. He would steal away as often as possible to his room and there in secret and often in the long and quiet hours of the night toil at some plot he was weaving and bit by bit inditing on the weary page. After several months he had completed a drama which he had every reason to believe would prove a success if enacted on the stage. And so it proved.

After this venture he felt sure he could bind himself down for the rest of his life to so desirable and pleasing an occupation, especially as he was successful. But one day in an evil hour for one so impetuous and susceptible as he, he was accosted by a promoter who had been commissioned to sell in the market some shares in a western gold mine, whose promises were most glittering, not to say dazzling. He not only bought some of the shares, but felt that he would like to work in the mine himself. He did so, and after spending many months there and acquiring quite a good return from his investments, was invited to become one of the directors. He might have done so, and because of his persistent enthusiasm and application he would doubtless soon have risen to a high position. But he was diverted by another serious attack of deceptive enthusiasm and thus wobbled from one occupation to another, ever deluged by the passion that so strongly impelled him, till he frittered away his talents and amounted to but very little in the world.

His case was but one of thousands. It is better to be employed at what we may be but perfunctory and indifferent, even though we but half achieve, than to be so obedient to our imaginative enthusiasm that it finally descends into mere impetuosity. These are, however, exceptional and extreme cases.

As a rule what pleases us is what augurs our success. It was Mozart's inborn love of music that forced him to steal up to the piano at four years of age and work out his childish themes in melody, which prophesied the great master that was to be. It was the same germinal and prophetic enthusiasm that stirred in the breast of James Watt before he was six years old, that made the unobservant imagine him a whiler and despoiler of

precious time. Even at that early age he would with his little finger work out geometrical problems in the ashes on the hearth of his father's library.

If such prophetic genius is properly discerned and nurtured, many a man who is meant for the arts will not be forced into the clothing business; nor will one intended merely for a prosaic dry-goods clerk be urged by an over-admiring mamma to waste his time in attempting to startle the world with forensic oratory.

Hence as a rule we may trust that what field of occupation warmly engages us is the one in which Nature intended we should prevail. But it does not necessarily follow that because our vocation awakens our enthusiasm, therefore our work will be facile, or, as some assume, almost automatic. Some are too soon discouraged if they find that what at first enthusiastically fascinated them must needs be attended to with close application, and ere it shall attain its perfect issue demands long and weary months or years, perhaps, of one's allegiance. So long as the work flows easily from their hands or brains, their enthusiasm is sustained. But so soon as the labor becomes a task and burdensome, then they feel their passionate enthusiasm oozing from their hearts.

We must by no means imagine that our enthusiasm will necessarily abide with us after we have submitted to its seduction and resolved upon some field of occupation to which we have sworn to devote our lives. None could be more enthusiastic than was Florence Nightingale when she surrendered her beautiful home and at the call of duty yielded to a gigantic sacrifice in order to nurse the wounded and dying in the hospitals and tents of the Crimea.

Yet how wearisome must have become her toil after the first bloom of her enthusiasm had been blown off and she found herself engaged in the long and tedious task of superintending the tremendous undertaking and not allowing a single patient to be kept unknown to her. Nevertheless, how toilsome and oppressive her duties may have been, how little the primal enthusiasm might continue to lighten her heart and inspire her devotion, she never faltered, but with the same undeviating ten-

derness and devotion kept up the strain through all the years, till released from her self-appointed duties.

Only those who learn to stick, even when the ardor of devotion has worn off, are fit for a successful venture in any field of employment.

Sometimes the enthusiasm keeps up all through life, as in the case of Byron. But it may have been that the facility of his achievements and the unwavering constancy of his genius sustained his ardor and enthusiasm. He wrote so swiftly when the spell was on him that he but touched his pen to the paper and the pages flew one after the other, inked and wet with his inspired thoughts.

But Campbell, also a great poet, was not so well sustained by his enthusiasm, and his efforts were so labored that the household felt when he had produced a poem as great a labor had been performed as when a general takes a city. A story is told that one day a friend called and tried to ring the bell at his house. After several efforts he saw that the bell would not ring and was about to go, when the servant ran out and, placing his hand to his mouth, whispered, "Hush the bell is muffled. My master, Mr. Campbell, has just been delivered of a couplet!"

But though Campbell's poetry is not to be compared in amplitude of scope or brilliance of imagination with that of Byron, still the fact that, in spite of the rustiness of his youthful enthusiasm which in age had so corroded, he still stuck to his task and did so well in the face of such obstacles, weighs tremendously in his favor. Had he grown indifferent, because he was now forced by duty and not seduced by enthusiasm, his work would have proved shabby, scraggled and irregular. This is the state of mind we must reach would we achieve well and long. As sings the poet:

Let me but do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market place, or tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me away,
 "This is my work; my blessing, not my doom;
 Of all who live, I am the one by whom
 This work can best be done, in the right way."

To be too much spurred by enthusiasm leads often to wild recklessness and untamed fanaticism. Indeed, there is nothing that so induces to the loss of simple common sense as an unguarded enthusiasm. It was this fantastic earnestness in the cause of liberty, undoubtedly, that led on John C. Calhoun to defy the Federal authorities of the land, believing as he did that the government was intrenching on the constitutional rights of its constituents, a defiance which finally infused into the south the spirit of revolution and secession.

Had he curbed his enthusiasm for his exalted goddess and listened but a little to the calmer gods that impelled Henry Clay to pursue the paths of compromise and conciliation, it is not improbable that slavery would finally have vanished and the constitutional integrity of the rights of citizens have been preserved.

And yet in all we undertake it is well that we cultivate the spur of such enthusiasm as at least keeps our hearts warmed to our tasks and our minds illuminated with a healthy imagination. To do the work we love is to cultivate a lofty mind and a healthy state of body. How often have we driven pain from the flesh and sorrow from the heart by enthusiastic devotion to some occupation that gives us joy. "The labor we delight in physics our pain," says Shakespeare, and how few are there who have not proved it by experience. Often the body is weighted down with disease and suffering for no other reason than that it is dragged along in the treadmill of some tasksome toil in which it finds no pleasure and must needs continue on without hope of delivery. If such a fate does befall one, and there is no opportunity to escape the burden, then the only thing to do is to learn in some way to cultivate a joy in the tasks imposed, so that the labor will be converted from pain into pleasure, and the once abounding but since forgotten enthusiasm of youth will return to revivify and invigorate both limb and brain.

HENRY FRANK.

THE BETTER LIFE or IDEAL LIVING.

Fling wide the windows—thou shalt hear afar
The song that birds have never sung before,
And hear the weaver humming at his loom;
For thee, on yonder thorn, a rose shall bloom—
For thee is dying into day a star—
Fling wide the windows, for the night is o'er!

THE FIRST REQUISITE IN PSYCHOLOGY, AS IN OTHER SCIENCES, IS TO HEIGHTEN THE FACULTY OF APPLYING THE RESULTS OF OBSERVATION TO PRACTICAL PURPOSES AND DAILY LIFE.

At some time you may have casually inspected a machine of some sort which was strange to you. Just as casually, probably, you moved some vital lever on that same machine and, as a consequence, were duly astonished at the unexpected and mystifying things that happened, all as a result of having moved that lever. Now let us indulge in a rather extravagant assumption. We will take it for granted that up to that time you were simply a good housekeeper, a good poet, or a good politician (all three as rare as they are valuable). On witnessing the miraculous conduct of that machine, however, you suddenly decided to become a machinist. By luck you stumbled onto just such instructions as to prepare you for the new line of work in the best way and the shortest time.

Let us turn our attention away from this simile now and direct it to the mechanism of the Mind. We see at once a corresponding lever in this mechanism of thought action. It is the lever of the smile. You have noted often enough, when things seem wrong and the world seemed darkest, that the spirit of a smile changed the ebb into a flowing tide of gladness, and with its accompanying aurora of buoyant thought turned darkness into daylight; that on its deliberate persistence the influence of depression, sorrow, discouragement and woe gibbered and vanished to make place for joy.

Are we not always glad to meet those who with their smiles and words of cheer dispel the clouds of despair? They show us the silvery lining of the darkest cloud and make us feel that beyond the darkness there is light, beyond failure there is success; that even though we are ill, we may get well, and that after all there is more good than evil in the world. It is said that "Optimism makes the world go round and words of cheer help it on its way." So always be optimistic and smile. One can do nothing that will serve better than the habit of smiling at discouragements and woes.

In the home, or in business and social life, a pleasant, wholesome smile adds immensely to one's personal charm. Its power for good is inestimable.

It is the meaning of your smile which gives it power. A surface smile is far better than no smile at all, but to have your smile carry weight, you must put yourself into it. Put spirit, life, and meaning into your mental attitude, then paint it with a smile and people will believe in you because you will have complied with the law of success, which is to be genuine as well as attractive.

Did you ever try to smile deliberately and with a purpose, when you were all down and out, when everything seemed to be wrong? Perhaps you have never thought to try. Or maybe you did not know that it is possible to smile and see the bright side when clouds of darkness overshadow your life. You should try it.

A healthy laugh will relieve the seeming necessity for tears; the genuine feeling that should go with it will banish all destructive emotions—fear, anger, jealousy, worry and all such undesirable attitudes and conditions of mind.

If you are in real trouble and your mind is darkened with clouds of doubt, fear, sickness and disease thoughts, just stop and calm yourself and declare that you are going to look at the bright side, regardless of the appearance of things, and even regardless of your own feelings, circumstances or the opinions and suggestions of others. Set your standard for what you want. Declare your ideal, then pin your faith to it and work to that end. That is the way to succeed.

Begin the day and end the day with hope, optimism and a pleasant smile. In business and in pleasure begin and end your task with a smile. The right kind of a smile means half toward one's success in a social or business way. If you are not as successful as you would like to be, try smiling. It's the greatest friend-maker in the world. Get the habit of smiling, and by your smile strive to inspire confidence, faith and optimism. These attributes are indispensable assets of success.

The Way to Succeed. If you desire the good will and help of other people, gain their confidence by making them happy. First, to like you personally because of your pleasant ways and smiling countenance. And second, by offering nothing by way of suggestion, action, looks or otherwise which ventures suspicion or deceit. Be genuine through and through, and you will arouse in others the same spirit you manifest. This does not mean to lay aside business sense; rather add to your best judgment and knowledge of human affairs, that something we have tried to describe, which is in yourself.

Learn to put zest and zeal into what you do. Make your personality positive in becoming what you aspire to be and you will arouse in others confidence and expectation which make for your success. You inspire in others a response to your own thought. A study of the laws of mental telepathy shows that the thoughts we think go a long way toward determining environment as well as personality.

The easy way to "get along" is to gain and keep the good will of everybody who in any way concerns you. It requires eternal vigilance and endless energy to thrive on enemies. Every enemy is a thorn in the side of your personality. It not only sticks you, but sticks your friends as well. To avoid these thorns, get the habit of being pleasant. Grouchiness buys nothing but trouble.

You can best gain the assistance of others by being pleasant, congenial and generally nice. Make people feel that you are really what you seem to be and you will impart the same spirit to them. That is why we say—be optimistic and smile and you will arouse in others the same spirit of good will and optimism. Thus you gain

their confidence and also their suggestions and thoughts for your emancipation.

If you inspire the sort of feeling which evolves suggestions from other people for your success instead of against you, the obstacles in the path of your progress will disappear. To keep your path free from the influence of evil thought, keep evil out of your own mind. Feel right toward all the world. At least keep making the start to feel and think as you should, and sooner or later you will form the habit of right thinking, then you will find the path of your progress clear and easy to travel.

Carefulness, but not worry; cheerfulness, but not flippancy; genuineness, but not the maudlin heart-on-my-sleeve kind; these are universally in demand. Just as surely as people must, to some extent, confide in you, just as surely as to some extent you are dependent on them for your happiness, just so surely must you have confidence in them and make them happy. Cultivate the honest, pleasant manner and the smiling countenance, and the world will work with you genuinely and smilingly. It wants happiness and pleasant conduct. It wants intelligent, genuine activity as well as sensation.

Creative Thought. Be optimistic, look diligently for the bright side of every problem. The pessimist gets nothing but disappointment. Even though the optimist fails to realize his ideals, he has the pleasure of anticipating success, but the pessimist is deprived by his pessimism of even the enjoyment of anticipation. Better be happy for the moment and feel the thrills of anticipation than never to know happiness at all.

The optimist is a normal person. He is progressing mentally and spiritually all the time, and often as not we see his progress manifested in the physical world about us. The pessimist is abnormal. Whether he is consciously and deliberately looking on the dark side of things, or whether in maudlin sobs he declares he "just can't help it," makes no difference whatever in the workings of the law. If you sit in a closed room containing a fast leaking gas jet because it seems so natural that you "just can't help it," you will be asphyxiated

just as surely as the deliberate suicide. Get out of that room! Get out of the habit of permitting the energies of your life to be consumed in pessimism, doubt, fear, wrath, envy, malice, jealousy and worry. They are the leaking gas jets; they are the agencies of destruction whose sinister aim always is the destruction of your peace of mind, your personal welfare, and your bodily health, as well as the happiness of others.

You, yourself, must turn off those poison-leaking jets and should do so at once. Your gas bill may alarm you, But you can by intelligent optimism and care keep those jets closed: that will supplant and drive out the negative thoughts which allow waste and destruction to go on unchecked.

The value of optimism cannot easily be overdrawn. The ignorant smirk vanishes at the first puff of adversity; the self-advertising "optimist" usually shrinks into nonentity when he loses his "job." But if you are a true optimist, if you feel you are drawing fair and optimistic conclusions from the trivial and often terrific occurrences of life, while closing your eyes to nothing: if you continue to learn in order to verify or discard prior ideas, you are fast becoming an inhabitant of real value to the world. You may smile with confidence, for your recompense is going to be proportionate to your value.

Occasionally men of great efficiency and iron will for making money, have amassed immense fortunes without the aid of being pleasant, but they have had to hire their tact, their geniality, their smiles, in the form of other personalities. As a general rule, the cheerful, hopeful, progressive person is the one who succeeds.

Thought Power. As long as a man is a social being, he will influence and be influenced by his fellow kind. To succeed and get the best out of life and in turn put the best of yourself into life for the good of the world and posterity, it is necessary that you dominate your life with thoughts of being an ideal person. Thoughts are living, active, potent forces. Directed heavenward they bring life; directed by selfish impulses or left undirected, they bring destruction.

To succeed in the largest sense in any line of accomplishment, in a social way or in business, you must fill yourself with thoughts of success, joy and kindness. This is necessary, because of the effect it has upon yourself. A word of comfort to others is healing balm to your own soul. A life of service in making the world better and making others happy is the only life worth while. Others need not expect in that "great day of the soul," when called to account for the deeds done in the body, to hear the blessed words: "Well done, thou good and faithful servant."

All mental attitudes have a definite effect upon the more subtle forces of the body. The nerve energy and cellular activity of the body is directly amenable to mental influence, particularly the impulses of deep thought and intense emotions. The chemistry of the body may be perceptibly changed in the smallest fraction of a second by a sufficiently powerful mental stimulus.

A happy attitude of mind insures normal chemistry of the body, provided the body is not already contaminated with disease germs and filth. However, a happy, hopeful attitude of mind not only tends to keep the body in a good condition, but to cure diseases as well. A melancholy, pessimistic, fearful attitude is strong evidence of disease of the mind or nervous system, which should be cured at once before it gains ascendancy in the body.

As a Man Thinketh. "As a man thinketh in his soul, so is he." Thought is the power which makes for success. Whether your success be in getting health, personal improvement, business, or social position does not matter; the principle which determines your success or failure is the intensity and depth of your thought. Surface thoughts and skin-deep aspirations do not insure success, health or happiness. It is the thought or conviction of the Soul that brings results.

As a man regulates incessantly the soul thought and convictions of his innermost being, so is he, and so does he continually become. So also, in ways not always understood, do material environments and possessions gravitate and arrange themselves about him. Feel the genuineness of this, force it through yourself; Not in

so vehement a manner that you cannot sustain the attitude, for then you may make yourself liable to a reaction; but make it the natural undertone of all your thoughts and activities, replacing thereby the undertone of timid and trivial wishes, fears and half-thoughts which seem to be the average lot.

The Mind Makes the Man. The Mind is the designer and builder of the body and creator of personality. By the kind of thoughts you think, you create and determine the destiny of your existence. It is not possible to entertain evil, destructive and disease thoughts and be healthy, efficient and at your best. You may for a time think evil and deceive your friends, but your own soul will find you out. The right way is the best way. Live right and you will be well and happy.

Inference, deduction and logic should be used in all observations. You probably agree with Prof. James and other authorities on this science—that a smile, a frown, a leer, even though but an artificial muscular contortion to start with, inevitably, if persisted in, will induce the corresponding mental state; if further persisted in, will finally show in physical action, corresponding to that mental state; if still further indulged in, will of course bring upon the individual the logical consequence.

The results of thought are quite as tedious and quite as true as a problem in arithmetic. The consequences of mental activity are as exact as in any other process of cause and effect. This throws some light on the necessity for the smile. It explains the feelings engendered when you meet the true disciple of the smile, and accounts for the fizzle of the blatant "optimist," who wears a pasteboard badge labeling him as such.

The man who through intelligent gleaning from the essences of joy and grief, is learning how truly akin to wisdom is the smile, is a true optimist. Does not this lead to the inference that if smiling can really alter things in part, it may, with persistence, demonstrate its power for good unconditionally and inestimably; that in its train it will assuredly bring material independence and serenity, business and social success—by inducing

that mental state and attitude to which wealth, health, geniality and friends alike, are attracted?

You have known one person, maybe two, perhaps a "crowd" in whose presence the silver lining is always more apparent than the cloud; in whose lives illness is an illogical intermission, within the sphere of whose influence it is agreeably certain that the world's ruling forces of optimism are reciprocal. That person, or that crowd, quite unconsciously perhaps, is making intelligent use of that tremendous leverage—the smile.

Let us repeat: The first requisite in Psychology, as in other sciences, is the faculty of applying the results of observation to practical purposes. You have seen the results of a smile. Suppose it to be the only lever, with the use of which you are acquainted in this study of your psychic mechanism—does that make the knowledge less valuable?

You have observed the action resulting from the use of this lever of the smile. Have you applied it? Do you use it? Without application of what you have observed, how can you reasonably expect further information to be of use to you?

If you would be well, happy and successful and enjoy the fullness of life, meet the world with a smile. Especially when things go wrong and the world is against you, just stop and smile, and you will see the truth of the poet's vision, picturing the world smiling with you when you smile, but leaving you alone when you are sad. "To smile is to live," and we might add that to keep smiling keeps one living. So—

Smile awhile and while you smile, another smiles;
And soon there are miles and miles of smiles,
And Life's worth while, because you smile—
So smile awhile.

DR. WM. FRANKLIN KELLEY.

THE MYSTERY OF COMPENSATION.

There is no sorrow so intense
 But time will bring a recompense.
 No joy so deep but the sad tomorrow
 May prove its counterpart in sorrow.
 Each life is given its cross to bear
 Each soul may have a crown to wear;
 And each will find, when the race is run,
 The place attained must first be won.
 God's law is absolute and just
 To him who follows in faith and trust
 And the burdens and cares the years shall leaven
 And prove but stepping-stones to Heaven.

The wisest of philosophers agree that there is a law of Compensation. No man may cheat the world; and no man may be cheated of the world." So much for so much" is a phrase that has become current in these days of commercial strife.

There is a strong tendency on all sides to demand an equivalent. Not that there is less charity than formerly—that is that there is more—but the idea of charity (giving without receiving) is giving place to the idea of self-help; the New Time ideal is one of returns for service rather than the bestowal of alms. We see this spirit everywhere.

In our commercial life, which is the phase of life most common, we have long felt this spirit of compensation becoming a dominant factor. And we have felt that it is cold-blooded. In fact the idea has gone forth that the world is becoming mercenary—that business has become a god; and that buying and selling has taken the place of every virtue in our human relationships.

This is indeed true in many instances, and if we have not the inner vision, we will say that the world is more cold-blooded than ever before. But, back of every commercial idea, there is an esoteric ideal.

I have told you this often and often—that if you will learn to look below the surface, you will see the esoteric message of every phase of life.

The world is seeking—what?

Balance.

Balance is another word for compensation; for equity; for justice. Balance means give and takè, in equal proportion.

Why have we not seen the equity of this Cosmic Ideal of balance in our commercial life?

Why, in other words, has our commercialism seemed so cold-blooded, and so unjust—so unbalanced, that we have appeared to be a lot of money-grabbers instead of seekers after equality—balance?

Because we have not the right estimate of what constitutes compensation. Our idea of compensation is based upon the actual coin—upon money. We can't possibly estimate compensation by an exterior condition.

For example:

A woman may scrub floors for her livelihood; she may be the sole support of a family of five children. That would seem to be something of a hardship—a source of anxiety and certainly the necessity to toil. But anyone who has known such an actual case has generally found that there was compensation in the form of happiness; of health; of hope; and cheerfulness and optimism, that far outbalanced the necessity for toil, and the anxiety.

I have known many rich people—very many.

I have known many poor people—too many, because this world can get along without poverty, and other phases of inharmony. I can say, truthfully, that the poor people have been happier than the rich. Therefore, it is very evident that we cannot use money as our basis of compensation.

What, then, is the basis of compensation?

Returns. That which the person gets out of his conduct of life. You can get nothing from without—nothing that is real.

Everything that you really get, must come from within.

If you have not the capacity to enjoy the beautiful, the beautiful does not mean anything to you.

If you have not love in your soul, all the love you attract from without cannot make you happy.

All things are from within—outward.

All things that are "grabbed"—and held close, and sought for, only for their supposed value—will be found to have no value. That which we use, radiate, and seek to give, that is what we have.

If you give out nothing to the world, then you have nothing.

If you give out much, you have much.

But occasionally we see a man or woman who seems to give all to the world, and, as far as we can judge, receives nothing but condemnation and ingratitude.

We see the great saviours of the world—giving all, and gaining, as far as this exterior life is concerned—nothing.

A life of intense pain and suffering has been the portion of all the great souls that have ever lived. Jesus is called "The Man of Sorrows."

Columbus; Galileo; Copernicus; Bruno—the names of martyrs would fill volumes. And, apparently, there were no just returns for their martyrdom.

Socrates died because of the world's ingratitude.

Tolstoy, of our own day, suffered intensely, despite his wealth. Walt Whitman died in poverty. Lincoln was assassinated.

Wherein lies the compensation?

The compensation lies in the fact that these men *were* what they were.

In Whitman's sympathy with the world; in his belief in everyone, there was a satisfaction that the mere absence of wealth could not counterbalance.

Even though we may not see their condition in the after-life, we may know what a person is, in his interior nature, what he will be when he has dropped off the external, and functions upon the interior planes.

No torture is equal to that of those who are incapable of tears.

To have a calloused soul, incapable of joy or sorrow,

surely is too great a price to pay for immunity from suffering.

And if we would have tender hearts; if we would have sensitive, refined, spiritualized souls—what must we expect?

We must expect to feel the harsh vibrations of discord; of strife; and greed and ingratitude, which we know the mortal race-mind has not yet outgrown.

The child who will not study is deprived, in after life, of the pleasures of reading; of understanding; deprived of the satisfaction of knowing!

We may see, even in our everyday life, that the stolid, the unimaginative, the merely "physical" man or woman loses the intense satisfaction which the artist enjoys—even though he or she also avoids the pain.

Nature is ever seeking a balance. We know this is true because the law of cosmos is equilibrium. In no other way could the cosmos be maintained.

So in all departments of life we may see this law at work.

The rich miser will probably have a spendthrift son.

The man who is heartless toward his fellow-beings will find his heart-strings torn by an ungrateful and heartless daughter! The minister who represses all his instincts fathers profligate sons.

* * * *

Every person comes into the world owing the world a debt of gratitude.

We have heard it said that "the world owes us a living", but as a matter of fact no one can be born without being under obligations to those who have preceded him as well as to nature herself.

The law of compensation is so ingrained in the fabric of the universe that we cannot escape from it.

We know that it is the experience of many men to find that the world defers to him in his days of prosperity, and turns from him in the days of his adversity.

We hear a person say, "I did thus and so, for that man, and now that I haven't a dollar in the world he

does not know me."

This would seem, indeed, to have given the lie to the Law of Compensation. Where is the compensation — what is the recompense?

There is an answer, and it is a just answer.

The person who did anything for any person was repaid in the doing; if he did it for the *person*, he needs no gratitude.

If he did it for his own pleasure, because it gave him happiness to do so, then he was rewarded at the very time.

But, greater than all, and above all, if we can be so awakened to the Truth, that we work, and we give, for the good of the world, then indeed we will find that the Law will return to us *all* that we have given a hundred-fold.

No person can hope to "cheat the universe."

Some persons may imagine that if they can avoid payment—in whatsoever way that payment is expected — then they are that much "in"—they have "saved" something.

But how absurd an estimate that is of the power of the Cosmic Law!

* * * *

It is natural to expect returns—to expect that we may, in our daily life, each and every moment, reap compensation.

But how shall the merely human life become the divine life, except it can rise superior to the natural?

How can anyone manifest divinity, if he is looking for bargains in effort?

If we look at life from the very limited, and the merely mortal viewpoint, we might conclude that there is nothing that can compensate for certain sacrifices.

But, if we will go to nature; if we will look over the history of the past; if we will, above all, realize that life is so infinitely greater than one short (physical) lifetime, we may know that "God's Law is absolute and just." We may use the term the Cosmic Law for God,

or we may say the Law of Equilibrium,

"The mills of the gods grind slowly, but they grind exceedingly small.

Though with patience they stand waiting, with exactness grind they all."

Not in the spirit of revenge, but in the spirit of Cosmic Law, which seeks balance.

The effort toward balance is one of the beneficent "traps", we may say, of creation. When we look at life, from the esoteric side, we at once realize that we are caught in a sort of trap.

We can't escape results, we can't cheat ourselves; and we can't cheat the universe—we are automatically constituted to get what we give, like the mechanical "nickel-in-the-slot machines."

Thus we find that if we look to the Cosmic Law for compensation, for returns, we will get them. If we look to individuals for compensation, for gratitude, we may meet disappointment.

We may safely trust the integrity of the universe.

That should be our only concern, in all our efforts—to trust the universe.

If one person seems to get more for his efforts than another person, it is because we do not see the final reckoning.

Seeming failures are a necessary part of the world's work.

* * * *

Suppose a man follows a given formula for making a given compound. It would seem like failure should this "tried and true" formula fail. And yet it is to just such seeming failures that we owe all our advancements.

You all know the story of the wonderful Wedgwood pottery—the first attempt at artistic pottery made in England.

Josiah Wedgwood was a lame boy; he was, as he himself said, "never very good-looking, anyway," and lastly, he was so badly disfigured with smallpox that he

was ashamed to be seen.

He was not only ashamed, but he was also too lame and too sickly to do anything but experiment with pottery.

The Law of Compensation took him in hand and gave him wealth and love and the lasting fame of a true artist.

And after all these, the real compensation came in the very fact that he could make such beautiful things.

There is one marvelous fact which is so much a part of our everyday life that we seldom notice it. It is this:

No person, no matter what his circumstances; his condition in life, really wants to be anyone other than himself.

We may think we want to be someone else, but we don't. We want the other person's seeming advantages, but we would not be anyone else, if we could be. This fact alone proves that there is a just, an equitable law of balance.

It frequently occurs that the more exalted a life, the nearer to the highest ideal; the more truly spiritual a life is, the more it would seem that the life fails in compensating returns. Why?

Because such a life cannot be compensated in visible returns, such a life cannot be paid in material things.

We know this, we see this fact evidenced in the history of all the illumined ones. Spiritual gifts must have spiritual compensations.

And who can measure spiritual compensation?

No atom can be destroyed. Nothing can be lost from the universe. This is true of organic material; how much more must it be true of good deeds and impulses—unselfish, cosmic generosity!

I want you to get those words—cosmic generosity. We all need those two words.

It is not always easy to give of your wisdom; of your experience, when you know that there are some who will not thank you, any more than it is to give of your dollars to thankless persons.

Wisdom, Experience, Spiritual Illumination — these are the most expensive things in this world. No person

ever got Illumination without suffering untold agonies—heartaches, disappointments, rebuffs, misunderstandings, and undeserved abuse. And, as it is such an expensive possession, it has no price.

To one who knows this, the necessity comes to look to the all-inclusive Cosmic Law, rather than to individuals, for compensation. Or, rather, we should say, one who has found this Illumination has learned to look not at all for returns—he must concern himself only with giving out the message.

In the work of spiritual teaching, we find that there are many persons who will take for granted all that you can give them. Persons who would not take so much as a pin's worth in material things will take that which they can never pay for, if they try—they will take your knowledge; your magnetism; your very vitality—and offer nothing in return. We have so long been a race of merely physical beings that we cannot seem to realize that there is something far more precious, far more costly, than mere things.

Do you know what is the esoteric significance of jewels? Or why diamonds are so sought after, as the most precious of gems?

It is because they are the "outward and visible signs" of interior illumination. They are the symbols on earth (in the material of aristocracy). At one time they were allowed only to inherited royalty—only kings and rulers could wear them.

Now we find that anyone who can purchase them may wear them, which is again a symbol of an interior truth.

The former (where only inherited royalty was permitted to wear them) shows this: That they are associated with spiritual beings, because royalty was supposed to be divinely born. The "divine right of kingship" is still recognized in some countries.

But later we find the "divine right" the spiritual symbolism of what? Of effort, of contribution to the world, in effort! The aristocracy and the gems of wealth are the "outward and visible signs" of the truth that all who

earn divinity are in truth divine.

But these gems, these radiations, only typify that which is interior—the illumined, the unresurrected, the uncorrupted body—the interior nature that is radiant with light and love and life.

May the radiance of divine life be yours!

DR. ALEX. J. McIVOR-TYNDALL.

SUBCONSCIOUS EXPERIENCES.

No. 2.

On the conscious plane of thought, questions are being asked, and answered, by means of spoken or written words, every moment of the day, and no one thinks it strange; but when we speak of questions being asked and answered without words, either spoken or written, the average man laughs, and sometimes speaks of a place where people with "wheels in their heads" are lodged and cared for.

The experience I am about to relate was an instance where a question was asked mentally (subconsciously) and was answered in words. I was treating a woman that as very weak and nervous. I was sitting by her bed treating her mentally. During the treatment, someone was unloading coal in the back alley. I allowed my subconscious thought to slip enough to wonder if she was being disturbed by it. Almost instantaneously she spoke and said: "No, it does not bother me at all." The fact is, she had not even noticed the noise until I asked the question in my thought. Some people have a short method of accounting for experiences like the foregoing—"hypnotism," of course, "hypnotism"! Well, "let the heathen rage, and the people imagine vain things," but I was never hypnotized, and I never hypnotized anyone. It was a case where soul spoke to soul. Millions of people are having similar experiences, but they fail to recognize them as such. Whoever realizes the truth of the affirmation: "Man is spirit, and has all the Divine possibilities within him, and can consciously manifest them Here and Now," sees nothing strange in this, or the experience which follows.

A few years ago, while in the Christian ministry, I was pastor of a church in California. A large audience greeted me every Sunday. I had a mixed congregation, but there were quite a number of very intellectual people among them, and I tried very hard to be equal to the occasion. One week I prepared rigidly (that is the word) for my next Sunday's sermon. I worked on it all week, and it suited me exactly. On Sunday morning after the preliminary service, I sat down while the choir sang an anthem. The pulpit was supplied with an old fashioned desk that hid the audience from my view while seated. When I arose to begin my address, I saw a woman in the audience dressed in mourning. I had never seen her before. I thought her the most beautiful person I had ever seen. I read my text, but not one thought of my week's preparation came to my mind. I suffered no inconvenience, however, for newer and better thoughts filled my mind, and demanded utterance. I turned myself loose, and I am sure preached the best sermon that ever fell from my lips. I surprised myself. I said things that I had never thought consciously in my life, but I knew they were true. I said things that have guided my life since then, and will continue to guide me through life on this plane, at least. After dismissal, I saw the strange woman waiting in the aisle, and I made my way to where she was standing. She pushed forward to meet me, and grasping my hand she said: "Oh, I am so glad I came, for you answered my question and solved my problem." I did not know what her problem was, nor her question, but at her request I called on her the same afternoon, and this was her story: Her husband died very suddenly, and her pastor, in the funeral address, followed a line of thought that offended her very soul, and from that time on she had refused to go to church, or even listen to religious consolation. One day a woman, a member of the same church said: "I don't like to send you away from our church, but if you will go over to the —— church some Sunday morning, you will be likely to get what you want." So she came, as I have already told, and made a subconscious demand upon me, and I answered her question and solved her

problem, and while doing so, solved my own in a way I could not have done had she not made the subconscious demand upon me. It is not necessary for me to record what I said in the sermon, but I do want to say that the "big sermon" that I spent a week in preparing has never been preached, and never will be by me, and no one else knows it. It is dead and buried, and the world is safe. We both gave up the churches to which we, at that time, belonged, and without knowing each other's intentions, both united with another church. She is still a loyal member, but, with all respect for the church, I am not.

The following verse is not meant to be antagonistic, but I write it as an expression of my own thought:

A man is a slave, no matter the breed,
 Whether bound by a chain, or bound by a creed,
 He will fight like a demon his limbs to unchain,
 But he'll welcome the tyrant to muzzle his brain.

I am free to use the Divine possibilities within me, and I can manifest them Here and Now. Creeds and manuals are no doubt valuable to many, but they lock the door to the subconscious mind, and hinder the divine possibilities from manifesting in the life of mankind.

BENJAMIN FRANKLIN BONNELL.

BOOK REVIEWS.

AN INTRODUCTION TO THE STUDY OF THE TAROT, by Paul F. Chase. Azoth Pub. Co., New York, N. Y. Cloth. Price not given.

This book aims to show how to use the Tarot cards for the purpose of evoking thought, and thus bringing to the surface of the student's consciousness those great, fundamental principles of Occult Science which lie hidden in the hearts of all mankind. The book is well printed, on fine paper, and the binding is very substantial.

SOUL POWERS AND PRIVILEGES: Twelve Lessons in the Science of Omnipresence, by Henry Victor Morgan. Master Christian Pub. Co., Tacoma, Wash. Paper. Price 75c.

A great many of these essays are among the best Divine Science lessons ever written. There is no one like Henry Victor Morgan, he is an original not on the platform only, but with the pen. These lessons will help every one who reads them, for they are the best essays any one can get—especially if you are a Bible student.

THE TIMELESS NOW.

A Vision of the Larger Healing.

A few years ago I received a letter from R. C. Douglass of Boston, written after having passed his eightieth birthday, in which he quotes Prof. James as saying: "Time is a fiction of the finite and three-dimensionally conditioned intellect, devised to differentiate, locate and dislocate events in the cosmic change and experience."

Dr. Douglas then goes on to say: "To know that time and age are fictions encourages me to live more in realities than in fictions and falsities. Hence the idea of salvation simply means entering the Timeless Now and resting satisfied."

This splendid application by Dr. Douglass of Prof. James' definition of time is of great encouragement to all who would live the life of the Spirit, for time and space are the two great non-realities that imprison the human soul. Thomas Carlyle, one of the greatest of scientific mystics, tells us: "Time and Space are not God but creations of God; that with God as it is a universal Here so is it an Everlasting Now."

This insight is in accordance with the teachings of Jesus in the Sermon on the Mount wherein he tells us: "Be ye therefore perfect as your Father in heaven is perfect." A plain statement this for all who have ears to ear. It is impossible to think of God as being old or young. He lies above Time and fills Space, and Jesus tells us we should be perfect as our Father.

That time is an illusion soon becomes apparent to the thoughtful mind. We speak of the New Year on which we have just entered, but a moment's reflection will show us that this which we call the new year is in fact the oldest year of the calendar. How then can it be new? According to the new physiology the human body renews itself every nine months. Wonderful is it to know that the material hand that is now writing this lesson in obedience to my will was not here a year ago. Not a single cell in the eyes that will read this lesson was in existence as such a year ago. And yet, no doubt, many of us have been guilty of saying: "My poor old body," and thus placing it under the law of age and of death.

Living in the sense consciousness we speak of the weight of years and hold the image of decrepitude. Naturally we grow into the likeness of that which we contemplate. But this is not the Truth of Being, for Substance is ageless and Mind can and does impress its own thought upon it. Emerson saw this as he seems to have seen all the great scientific and redemptive truths in the mental and spiritual realms and declares: "This old age ought not to grow on the human mind. In nature, every moment is new; the past is swallowed up and forgotten, the coming only is sacred." Prof. Henri Bergson's entire philosophy might be summed up by saying that our life is an eternal becoming.

I look across the table at my baby boy, now in his twenty-third month. I see the fine texture of the skin and watch the easy graceful movements of the hands. I remember that the substance out of which his little body is composed is as old as is the substance in my body. Why then this marked difference in appearance? Simply because I have not as yet fully learned how to live the life of the Spirit by becoming "as a little child." I believe this to be scientifically possible. And I am also confident that the year 1921 can bring to me a younger appearing body than it found. I know this is also true for every member of the human family when they rise to God consciousness, and bring forth their own possibilities.

Carlyle tells us that it is well for us to admit Space and Time to their due rank as Forms of Thought but not to allow them to usurp their sway over Spiritual Meditation. And herein is the secret of all spiritual power and metaphysical achievement. We become like that on which we meditate:

God, if we worship God,
Dust if we worship dust.

Through spiritual meditation we have access to the heart and the thought of God. In such moments we live with God above Time and Space and share the eternity of His Being. Then do we understand the difference between thinking in the head and thinking in the heart. I might say of the two methods that the former belongs

to time and the latter to eternity. . . . The metaphysician who lives in the thought of time will naturally make much of the time element. He asks his patient how long he has been afflicted and tells him that the cure will take time, and thus to him time becomes an essential part in the law of cure. Jesus represents the man who thinks from the heart where God is enthroned. He does not ask the leper how long he has been afflicted, he sees as God sees and instantaneous healing follows. Let us therefore enthrone God in our hearts; let us see that changes are wrought in time but not by time. When we see as God sees, a cancer will be no more difficult to heal than a pin prick.

Greater things than the world has yet seen are at hand. The Superman approaches. All the healings of Christian Science and New Thought are but faint foreshadowings of the things that are to be when the time element is abolished and man has brought all the forces at his disposal to bear upon the problem in hand, then, as Emerson says, the miracles come to the miraculous. Let us thank God for the open vision that can rejoice in what has been and what now is, but still stands with expectant soul awaiting the greater things. Let us thank God for Christian Science and the New Thought of today; for Mrs. Eddy and Alexander Dowie; for Elizabeth Towne and Thomas J. Shelton. They are but prophecies of tomorrow. Every Christian Science and New Thought meeting is an inspiration and a challenge. I have seen a blind man going Sunday after Sunday to the Christian Science church and still remain physically blind. At the New Thought convention in Chicago, Shelton tells us that a bright faced woman was brought in a wheeled chair to every session of the convention and was not healed. These things will not always be. They call for the greater healing through deeper realization of God's perfect creation. I turn to the Gospel of John and read the opening statement: "In the beginning was the Word and the Word was with God and the Word was God." I catch the soul vision of the writer and see the eternal beginning which is forever Now. In this vision I see each man to be a Word of God for

ever in the bosom of the Father and sharing His eternity. I know the ancient Seer saw as God when he sang:

Never the Spirit was born; the Spirit shall cease to be never,
 Never was time it was not; end and beginning are dreams!
 Birthless, and deathless and changeless remaineth the Spirit
 forever;
 Death hath not touched it at all, dead though the house of it
 seems!

In this Timeless Consciousness I refuse to divide between Spirit and body. In soul consciousness I see the glorified body, the resurrected body, the Now-possible body of our humanity.

HENRY VICTOR MORGAN.

WHAT ARE YOU WORTH?

This is not an impertinence. It would be if I asked, "How much are you worth?" That would be both impertinent and partial. I have raised a question which involves all the values. I am not trying to peep into your bank account. I am simply seeking to have you undertake a searching which takes in your whole life. We can take stock together and perhaps discover more in your life ledger than you dreamed that you had.

Jesus informed His disciples that two sparrows sold for a penny, but that they were of more value than many sparrows. He didn't stop with a mere material appraisal. That was a very small part of the worth which He saw. How much you are worth is a small part of what you are worth. He opened up the rich treasures of the Spirit, the unsearchable riches of God, the Divine Opulence to which each has access. He wasn't making mere millionaires but immortal messengers of Love and Truth. He opened up the hidden veins of Infinite wealth. He left them like Andrew Carnegie, worth so much that they couldn't get rid of all of it.

God bless the soul that makes you feel the ecstasy and thrill of life when you thought it empty and flat. All praise to the one, when we feel poor and handicapped, who proves to us how rich and resourceful we are. The old song, "Count Your Blessings," is a sure source of

optimism and opulence. But we are fast coming to a time when we will be guided by the All Good into a period when all our limitations are to be greatly lessened. Men will seek to know not how much you are worth but what are you worth?

The basis of this large estimate is the mental emphasis. Frank Crane has put it editorially better than any word yet framed:

"From your chin down you are worth about \$2.50 a day.

"From your chin up you are worth—anything. There's no limit.

"Without your headpiece you are just an animal, and about as valuable as a horse—maybe.

"You have a mistaken idea. You think you are paid for your work. You are not. You are paid for what you think while you work. It's the kind of brain that directs your hands that gives you your rating.

"And what causes you the most concern: the contents of your skull, or the mass below the collar bone?

"You exercise your body, keep your arms strong, and your legs limber, and your waist line supple—but do you regularly exercise your cerebrum?

"Are your thoughts flabby, uncontrolled, wayward, and useless, though you are expert in tennis or golf?

"Is your thinker as keen, alert, disciplined, accurate and dependable as your hands?

"Where do you get your pleasures? From the chin down? Is it all dancing for your feet, and meat for your belly, and clothes for your back? And—is all your fun in the cellar? Don't you ever have any fun in the attic?

"What interests you most, books or beer?

"What pains you most, a stomach ache or a lie?

"How are you pulled? To what part of you is the cable-tow fastened—to your loins or to your forehead?

"Suppose it were possible to live after the head had been severed from the body: which part would you rather be, the head part or the meat part?

"What are you, anyhow, an animal, pestered with a

mind; or a soul, prisoned in a body?

"Do you know that the gist of culture consists in transferring one's habitual amusements from below to above the nose?"

It is the increasing realization of what they are worth which is back of the restlessness of the many today. No soldier boy is ready to stay where he was before he had the training which made him a new sort of man. More men think and men think more. They think more of themselves, their capacities and powers. A new sense of dignity is gripping them. They have gained a new vision of self-respect. There is a new challenge to ambition. Now each increase in thoughtfulness is a rise in value. The mental key has become the instrument of conscious man to unlock untold values of life.

Mind power is actually to overtop money power. We are going to have mental millionaires. It has been easy to buy brains, but brains will yet become the actual standards of value. What you are worth above the chin will outweigh how much you are worth in the pocket.

"Above the chin" will spell the solution of economic problems. Men are to think down to the right relations with one another. Soon gray matter will settle every grave matter. Education in seeing each man in his place will give men sanity and social sympathy. Then they will begin to plan so that each may eat and all may taste comfort and happiness. We will see a man for what he is worth in God's sight.

When mentality awakens the divine estimate, it arouses the soul. It invests a man with a new sense of support, a new source of power. Thus the greatest value, the God-life of man, will be priceless when all men sense it. No man will doubt his worth. He will dare divinely and achieve limitlessly. He will touch the inexhaustible energies of Being and accomplish fresh marvels.

Jesus had easy access to possible material opulence. He had a mentality so rich that He could exercise any degree of creative power. But He sought the pearl of great price in the most unpromising life and for its dis-

covery He knew that men would sell all they had. Those who found it could have cornered the earth, but instead they blessed it by the radiancy of the divine revelation in their souls.

You can do one of two things. You can find the magic talisman of creative abundance and fill your pocket book beyond all reason, or you can touch souls with this golden realization and help them abound. The latter procedure will show just what you are worth. The former method will merely tell how much you are worth. I am after soul expansion, not mere material inflation. Choose according to your wisdom.

If you go in for soul expansion, you will be unable to explain the far reaches of influence which you express. They will be too high for mental comprehension. Sometimes the world calls it "just charm," as Maggie Wylie did in Barrie's play, "What Every Woman Knows." Sometimes men call it personality, this selling power of an individual. By that word they think they explain the business psychology as well as the great secret. But others call it God, the uncovering of the All Good in a human being. We often see the untainted sweetness of a soul able to develop an irresistible spirit in any sort of surroundings. The richness of such a life defies all values, and for it men will give all that they possess. If it is worth so much to see in another, it is worth as much to possess for one's self. So to unlock the treasure house of God in you is the biggest thing you do, for you can do anything when you discover the Abounding Good.

One should get the habit of seeing the possible good in a fellow being. Prospect for the jewels God has put in that life. Man always finds them in his brother when he lets God's eyes control his vision and his viewpoint. Seeing through the eyes of Divine Love is like seeing through a spectrum; you get a glimpse of innumerable values as varied as the colors of the prism. Best of all, you see what one is worth, for Love is the revealer of eternal values.

BERNARD C. RUGGLES,
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