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AN OPEN LETTER

Dear Friend:

I hold the degree of A. B. and A. M. from the University of Missouri, the degree of D. D. from the University of Kentucky, the degree of L. B. from the Washington University. I was editor of the Harriman Lines Railroad Educational Bureau, was attorney for the White Pass R. R., and practiced law in six states.

It was my privilege to have the personal friendship of Judge Hanna and Mrs. Eddy, of Christian Science fame, of Ella Wheeler Wilcox, and of John E. Richardson, better known as T. K., founder of the Great School of Philosophy.

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CHRISTMAS LONG AGO.

Yes, I remember well its joys,
Though now they're far away,
And sure it is that boys were boys
On the old time Christmas day.
We had no need for modern toys,
For we were old-time girls and boys—
Those dear old days were very tame,
But girls were girls too, just the same.

Our Christmas Trees? What do you think?
They were not trees at all!
We tied our stockings to a chink
In the dear old cabin wall;
Then laid awake—you wonder why?
Old "Bell Snickle" would soon pass by:—
But I never knew old Snick to make
A stop with boy or girl awake.

Our weary, winking eye-lids slept,
Our vigils turned to dreams;
Then down the chimney old Snick crept,
And funny as it seems,
He filled each stocking just to suit;
Each had his wish, and no dispute—
I used to wonder how he knew
Which sock was which, who was who.

I'd like to spend one Christmas Day,
Just one, if it could be so,
In the same old place, in the same old way,
In the same old long ago:—
But no! It could not pleasure yield,
'Twould open wounds that time has healed—
Let time roll on, 'twas better so;
Let memory have the long ago.

—Benjamin F. Bonnell.

MERRY CHRISTMAS.

The Editor extends Christmas Greetings to all the subscribers and readers of NOW.

January will begin the 18th yearly Volume of NOW Magazine.

THE UNIVERSE THE PLEDGE OF IMMORTALITY.

We use the word uni-verse so often; and it has so little meaning to it. It has the same origin as unit. It means one, a whole. The unit is the basis of all mathematical calculations, whether it be selling a bushel of corn, or calculating a comet's path. When, therefore, we speak of the universe, we mean a whole, something that cannot be added to, taken from or divided. Something immeasurably inconceivable and endless. It has no space, no time.

Think of a universe full of something; full of itself. What is this itself? In Christian theology it is called God. Other theologies have other names for it. Science call it force. Herbert Spencer called it "The Unknowable." But does not any attempt to define it limit it. Even Spencer's "Unknowable" is a limitation, for we do know something of the universe, which is it, for we are an indivisible part of it. We shall know more of it tomorrow. Therefore, it is the known, the to-be-known and the unknowable.

When we think of the universe we think of it filled with some thing. It must be full. Of what? Answer: The unknowable, and therefore we imagine ether, "A supposed medium, filling all space, through which the vibrations of light, radiant heat and electric action are propagated." This imaginary medium, "whose existence most modern authorities consider to be established, is thought to be more elastic than any ordinary form of matter, and to exist throughout all known space." So much for science. It rests upon the hypothesis of an imaginary something that is yet a manifestation of something beyond itself that is not even imagined. It is reasonable to say that scientific ether is a manifestation of original substance. But, substance as we know it has no intelligence. Therefore, in the last analysis, substance and intelligence must be manifestations of the original One—the IT—the Universe.

What is the primal manifestation of the original one? It must be some individualization—some THING. Once it was the atom. Now science divides the atom into a million ions. But has it reached the ultimate unit? Already scientists contend that the ion itself is divisible. Suppose they keep on dividing and sub-dividing; if at last it were possible to reach the indivisible, it must be the Absolute, the One, the IT!

But one thing the ion has taught us, and that is, that whatever Original Substance may be, it has but one way of manifestation, and that is through motion. The universe is filled with ions. Filled; full; note the words. There is not the vacuum equal to a single ion in the universe, therefore, while the universe may be movement, no thing moves; not an ion can change its place in relation to any other ion. Can you see the great significance of this? All the seeming movements of the planets, clouds, waterfalls, animals and man are illusions. To move a thing, there must be a vacuum or a vacancy into which it moves; and a vacancy must be left behind. This is impossible in a solid universe.

In the "15 puzzle," which was a fad some years ago, there could be no change of place with the numbers when all numbers were on the board, but with one number out, every number could be moved into the place of the absent one. The universe is a "15 puzzle," with every ion present. For this reason, no one ion (or if it is easier to think of the atom, let us say no one atom) can ever be moved into the place of another. If I am composed of atoms, those atoms are eternally fixed in their relation to every other atom in the universe. Then I, as atoms, am immovable. This is the only conclusion which modern science and modern metaphysics force upon us.

Since, then, the atoms are unchangeable, God, who is the atoms of the universe, is unchangeable, is fixed and immovable, and one atom must necessarily express all his power. For this reason, Emerson says: "God has delegated his divinity to the atom."

Since such is the condition of the atom, am I com-

posed of atoms? Can I be? Is not God more than the atoms? He is also the intelligence within the atom. I must therefore be that Intelligence. But, how does God manifest that Intelligence? Manifest to what? Certainly not to Himself, as atom or as Intelligence. To manifest is to become known. To what can he be known? Answer: Only to individualized consciousness! There can be no God without there is something capable of recognizing it. Therefore, wisely said a German philosopher, "Destroy me and you destroy God." Which is simply saying: "I am an effect, and God is cause. Destroy effect and you destroy cause also."

Since, then, Original Substance and Intelligence must, that it may manifest and know Itself, individualize Itself into consciousness, it follows that since I can recognize manifestation, realize cause and its effect, and am intelligent enough to reason upon it I am therefore the Individualized Intelligence and Consciousness of the One. But am I individualized substance? Since Original Intelligence manifests through consciousness, through motion, and atoms are fixed, it is logical to conclude that while I may be a manifestation of Original Intelligence in motion, I am not an individualization of that Original Substance that is relatively fixed and immovable, but I am an individualization of that Intelligence and that motion which manifests through Original Substance. In other words, of the dual manifestations of the Universe, one form of which is fixed in atoms, and the other is universal motion and Intelligence, I, as an individual, as an Ego, am a manifestation of the One, only in motion and intelligence. Which is saying in common language, "I am spirit (or I am mind), and not matter and not body."

This is scientifically deduced from the fact that while atom cannot displace atom, motion may move from atom to atom.

For instance, every schoolboy knows that if he will place twenty marbles in a row and fire a marble at number one, the first nineteen marbles will stand still and

the last marble will roll. The motion imparted by the marble he fires to the first marble is transmitted from marble to marble until the last, and the last one having no companion to which it can transmit its motion, must necessarily transmit it through friction to the surface along which it rolls. Another experiment: Take a rope; tie one end to a post; go a distance with the other and wave it up and down. The motion passes from your hand to the post, but the relative position of the rope is unchanged. The wind starts a wave on the China coast and that wave breaks on the shore of America, but the water remains relatively the same, only the motion passing.

It is recognized that sound, light, heat, electricity and other modes of motion thus pass from atom to atom. Light is not substance, but is Original Intelligence in motion, passing through substance from atom to atom. This is true of every manifestation of the Original One. No matter how solid a thing seems, it is merely a mode of motion passing everlastingly onward. Therefore, the sun and its attendant planets and all the starry universe are merely waves of motion passing through space, bearing identically the same relation to the universe which the waves of the sea bear to the sea.

In like manner, every THING is a wave of some form of Infinite Energy. Now, what is man? What am I as an individual? Answer: A wave of Infinite Energy passing onward through the universe. I am not light or sound, or electricity. I am vibration of greater pitch and intensity. I am Life! And as light and chemic forces pass as sun through space, so I, as Life transmuted into Love and Truth, as passing through space. I differ from all other manifestations of Infinite Energy in the fact that the Original One has evolved into consciousness and in me. It knows itself. I am thus a mode of motion conscious of itself.

What practical bearing has this on metaphysics? It verifies scientifically every affirmation of Christian Science and New Thought. I am not matter, I am not

body. I am that mode of motion termed Life. And as, in the past, humanity has been limited and injured by its ignorance of steam and electricity, so is it today merging from that ignorance which is embodied in the belief in matter, and which finds expression in the affirmations, "I am body. I am sick." Once anyone enters into the realization of the Truth set forth in this article, that Life is a mode of Infinite Energy, and that each individual is a manifestation of that Energy, an ever advancing wave, as it were, on the infinite ocean of Intelligence, he then transfers his thought from the limitations of body and of matter to Life, and no longer affirms weakness or sickness for that which is Infinite. He will think of himself as one with Original Intelligence and so affirm. As the belief in weakness and disease have created all the ills of humanity, so will the consciousness of Infinite Life redeem civilization from all conditions created by the belief in the limitations of matter. Thus have we scientific demonstration of the truth of the prophecy that ultimately man should be redeemed and Eden restored. The beginning of the fulfillment of that prophecy is found in the New Thought movement, and that movement is crystallized in the thought—ALL IS MIND! I AM MIND!

Since motion is eternal, I am immortal mind! Since I am consciousness, I am eternally I; and Immortality is demonstrated.

HENRY HARRISON BROWN.

N. B.—The Editor desires to state that now is the time to send in your renewal to this Magazine. Most of our subscriptions end with the December number. We cannot send the magazine but a couple of issues after failure to renew on part of the subscriber. This is the law of the Post Office Department. Then again it is not fair to expect a publisher to do so. Send in your subscription at once, and if this is not possible now do send us word that you will pay for the paper at a future date. Otherwise we will be forced to cut you off our list. Look for Special Christmas Offer in Advertisement Dept. Do it now.

HOW A SALESMAN MAY BUILD SUCCESS WITHIN HIMSELF.

PART 4.

(Copyrighted)

Who Is Boss in Your Organization?

Fool! The Ideal is in thyself; the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same Ideal out of; what matters it whether such stuff be of this sort or that, so the form thou give it be heroic.

O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee, here and now, couldst thou only see!—*Carlyle*.

Up to this time we have dwelt upon only two important parts of the work of the subconscious mind. It runs the body automatically, and it acts upon the orders from the conscious mind.

It is vastly powerful. In fact, we get glimpses of its power only when the governor of the engine, the conscious mind, is removed.

Witness the superhuman power of a maniac, when the conscious mind has left its throne.

But there is another important function of the subconscious mind. It is a vast storehouse of information which has been transmitted to it by the conscious. Its memory is perfect. Whenever the conscious mind says to the subconscious, "Remember these things," the subconscious will take the facts and store them.

If later the conscious mind fails to recollect, the trouble is that there is not the proper teamwork between the two divisions. The memory of the occurrence is there, but the conscious mind cannot get it from the subconscious.

A very good simile is to liken the subconscious mind to a wax phonographic cylinder, upon which impressions are made by the needle of the conscious mind. Provided that the cylinder is not interfered with by the conscious mind, these impressions will be kept stored up until they are wanted.

But let us suppose that the conscious mind is not working under the direction of the Ego, so that it is working in a sort of a helter-skelter manner, running hither and thither, like the office force without a boss.

The result of this record upon the cylinder of the subconscious mind will be a hodge-podge, a hopeless confusion. Then, later, when the conscious mind wishes to recollect something, it simply gets from the records the same hopeless confusion that it originally put upon the cylinder.

From the time that we are born, we are making records upon the cylinder of the subconscious mind, through the medium of the conscious mind.

If you like, you may call these impressions suggestions, that is, impressions made upon the subconscious mind through the instrumentality of the conscious mind.

Up to this time, perhaps, these impressions have been made largely involuntarily. The boss not being at home in the mind, the suggestions or impressions transmitted through the conscious mind to the subconscious mind are largely negative, vague, confusing and depressing.

Such being the case, it is not surprising that the orders which the subconscious mind gives to the body are of the same character.

Your environment has made many and powerful impressions upon your cylinders. Your parents and your companions have made others. But it is only when a man determines to be boss of his own organization that he himself begins to have any control over these records.

Up to this time the misfortunes and set-backs of life have been prone to make a deeper impression than is their right. Buffeted on every side by chance happenings, and with no control over himself, is it any wonder that a man's record is one of limitation and fear?

If you set out on a certain course and you think you have not the power of carrying it out, of course you will not succeed; or if your mind is filled with fear of innumerable possible disasters, your success is impossible.

Your record has been made wrong, simply because you have had no control in the making of it.

The purpose of this series of articles is to show you that all of us can, by working along the right lines, increase very much our total of these success-qualities.

If the outside suggestions from your surroundings made the beliefs that you now have, would not a change in surroundings and different suggestions change your beliefs?

Then why not make the suggestions yourself?

What brings success?

Many people think that it is opportunity or luck. But don't you believe it for a minute.

It is the man that does it, and he does it by improving himself so that he is prepared to take care of anything that comes along. Opportunities seem to pour in upon him simply because he is able to take advantage of them. He has built this ability within himself by long and arduous work. Is it then fair to call such a man's success luck?

Let us take, on the other hand, the fellow who is always down on his luck. He deceives himself with the idea that, if only he had the same opportunity that the successful man has, he would be able to do as well or better than his successful rival.

But if you were to analyze the events of this whiner's life, it would be very easy to see that he has had opportunities aplenty, but that the trouble has been that he has not been ready for them. He has not built within himself the mental qualities necessary to success.

The consequence is that, when an opportunity presents itself, he either does not recognize it or else he falls down on it.

Some people get the idea that success is due to some uncanny, occult force. As these people would put it, "He is a favorite child of nature, so that everything seems to put itself out to help him."

But such is not really the case. This man, "born under a lucky star," does not arbitrarily influence the forces of nature; he takes them as they come and uses them to his own advantage. In order to do this he must

have certain mental qualities, either born in him or acquired.

YOU can do the same thing when you have built up within yourself the necessary mental qualities.

Elaborating further on Mr. Hawkins' definition, we can truthfully say:

"Success is due to a state of mind which embodies the necessary mental qualities. These mental qualities are sometimes inherent, or born in a man, and oftener they are developed by him."

In case of a salesman, it is very easy to imagine that negative suggestions have almost covered the record on the cylinder of the subconscious mind.

He may have gotten into the habit of saying to himself, "Oh, I can't do any better than I have been doing."

Or, "It is impossible to sell my product when I have to ask so much more for it than my competitors do."

Or, "I just can't do anything with John Smith. He never did give me a decent show and I don't suppose that he ever will."

Or, "I can't understand why I don't make as good a record as So and So. I guess I must be born for hard luck, so that I never will make a successful salesman."

With a salesman of this sort, whose boss, the Ego, has not been in charge for many years, it looks pretty hopeless, doesn't it?

But it really isn't hopeless—not at all.

If you have been following me closely, you will agree that the first thing to do is to put the boss where he belongs—in control. The boss is you, the Ego. You must realize that your Ego is "some punkins."

Say to yourself, "I am in control. From now on I shall exercise my ability to select what thoughts I want to entertain. From now on I shall cultivate optimistic thoughts, thoughts of success, of achievement, of ability to overcome obstacles, etc.

So you see the job before us is to make a new record, of positive, constructive impressions, according to which record the subconscious mind will act in the future.

Mind, like muscle, develops with training. The kind of training determines the degree of development. Muscle trains on food—mind trains on thought—on habits of thought.

You, the boss, should keep the whip hand.

You may use all your faculties and all your senses to best advantage, if you will. You should be a dictator always, unless there's "nobody home."

You put a common, ordinary, shriveled-up seed into the ground. Is it a flower?

No, but it contains within itself all of the possibilities, which, with proper cultivation, will make the flower whose beauty and fragrance delight you so much.

Is the flower the finish or consummation of that original seed?

No, for this flower will bring forth seeds that will, in their turn, grow into other flowers.

And so it is with our own faculties. The faculty which we think we have developed to its fullest fruition may be but the starting point for greater and more wonderful faculties, just as the flower is the starting point for other flowers.

It all depends upon how we call out from within ourselves the possibilities that lie latent—hidden so deep within our natures that we don't even suspect their existence.

That which is Within your physical self—the something that tells you that You are You—is the Boss.

Assert yourself to yourself, and then You (the Boss) will "ride the horse of thought" and direct it where you will.

AUSTIN A. BREED.

INSPIRATION OF BOOKS.

I prepare myself by the study of history and the practice of writing. So doing, I welcome always in my soul the memory of the best and most renowned of men. For whenever the enforced associations of daily life arouse worthless, evil and ignoble feelings, I am able to repel these feelings and to keep them at a distance by dispassionately turning my thoughts to contemplate the brightest examples.—*Plutarch, Preamble to the Life of Timoleon.*

LITTLE JOURNEYS INTO SUCCESS.

"Every day is Christmas for those who know that God is love and that Santa Claus is the Spirit of Love."

"God's way of giving is full measure, heaped up, pressed down and running over, and don't you forget it, Mister," said Petijohn Brice.

I used to think as you do, that Christmas was sort of a rich man's holiday, leastwise it was meant for them what had families for them to give suthen to and to get suthen from. That's the way I figured it out until old man Johnson showed me how terrible it could be for the family men who were out of work and had no money laid by.

"Yes, I was worsen you be, I got to feeling that Christmas was no good at all and sort of hating to see it come around, then I went out West and met up with that sad little woman and her kiddies and changed my mind all over again. Now I know that it is just about the most blessed institution what ever got in any man's way.

"You see, it was this way: I've had my ups and downs like any other man. I had been away up once. Owned my own business. An' honest to goodness old-fashioned blacksmith shop, where you made your own shoes and put 'em on the horses and people brought their wagons to have new tires put on and, well, I not only lived well and had money in the bank, owned my own home and such like. I was a happy man. No man ever had a better woman than was my Lizzy. We had one boy and he was all a son could be until—well, I comforted Lizzy and she comforted me and we bent more to each other than ever after Georgie went away. Then these automobiles came and new fangled garages took care of their trade, and there wasn't so many horses to be shod. It's going to take too long to tell you about how our failure came about. It was just a gradual decline. I got sort of tired and discouraged and when Lizzy's health began to fail I sold out for a way less than what I ought to have had for the old shop and took her out West to get back her

health. I was a stranger out there and there were a lot of younger men than me out of employment and things went from bad to worse until the last dollar was gone and with Lizzy in a sanitarium I struck out afoot across country to look for a job of some kind. Jobs were not easy to find and I went on further and further West until I had crossed the border into Arizona, then I met a man who said that I had gone to just about the worst place in all the world to find work. That the mines had all shut down and even the best of the men were in almost as bad fix as I was."

I started to turn round and walk back, going a little north of the way I had come, and I can tell you that I was just about ready to give up, for I had got a letter from Lizzy at the last postoffice town where I stopped and she sure was needing money mighty bad. I remember passing a house on the out-skirts of Tucson one evening. The lamp was lit and the window shades were up, and I could see inside the room where a woman and man were laughing and hanging things on a Christmas tree. Law, I just gritted my teeth and hurried away from that house as fast as I could. Old man Johnson was right, I said. Christmas is a terrible thing when you've got some one depending on you and you can't give them even the necessities of life, much less giving them fancy presents.

"I plodded on, and the snow began to fall in little flakes all around me. It was getting cold and I knew that if I landed the job I was going after in the next town, I would have to take care of my own health. It wouldn't do to lie outdoors and get a cold. Too much depended upon me being physically fit when I went to see about that job. The man who had advised me to get out of Arizona had told me about this place but he had said that the job required a real husky man to fill it. Only a few rods before me I could see the lights in the window of a little cabin. I made up my mind to see if I could get to stay there over night.

"The cabin proved to be the home of a widow and her

three little children. A boy of some six years, a little girl of about four and a baby boy of only a few months. The woman was pitifully glad to let me sleep there that night, and while she first refused the fifty cents I offered her, I could see that she was almighty glad to get it. It sure was a God-send to her. She told me that she and the kiddies were all alone and that, after the holidays she expected to have to get out and seek employment some where, 'unless,' she said, 'something better came along.'

"Something better, I enquired, struck by the expression in the woman's face, sort of half shy and half glad like.

" 'Yes, something better,' she said. 'You see Santa Claus may come in now any moment and bring the children a fortune in love and, oh, everything nice.'

"Woman, said I, do you believe in that stuff? Nonsense; if you are depending upon the fickle affection of Santa you are going to get left.

"I didn't mean to hurt the woman's feelings and spoke my mind before I thought, for it did seem to me mighty foolish to have a grownup woman sit there and talk about a superstition when I could see that she and her little folks were actually in want. But my words hurt her and she showed it, and what seemed stranger to me was that she seemed more hurt on my account than about herself or her children.

"Said she: 'Mister, don't you believe in God?'

"Well, yes, at least I suppose I do. I used to anyway before I had to tramp hundreds of miles looking for a few dollars what I was willing to do enough work for to get twice the amount I would get.

" 'Oh, you poor man,' said she. 'You've had an awful time. But if you will just make up your mind never to doubt God again and to trust him with all your heart, he surely will send you the right position and he will not make you earn two dollars and give you but one. What do you suppose God made you for, if he is going to let you and your loved ones suffer?'

"Then looking at me for a long minute as if she would read my innermost thought, she said : 'I guess you've got the wrong idea about God and that's the reason that you do not believe in Santa Claus. You see that God is love. Just a big, wonderful love and this love lies deep within the heart of every man and woman and child and creature. Now this great love is a living force, and being force it is energy, and moves in and through mankind to gain an outward expression, in doing loving or kindly deeds one to another. God is love, Mister, and Santa Claus is the Sprit of Love. Of course, knowing my love for my children I cannot help believing in the spirit of love prompting people to do good to others. I want to tell you something: I was not yielding to a superstition when I said that Santa might come and bring the children and me a fortune. I was building my hopes on a solid foundation, and that foundation was just the knowledge that God, the loving force which fills the whole world and all the men and women in the world, was at work for me. I reached this faith by knowing my love for my children, and judging other people's love by the measure of my love. Years ago I did a wrong, and pride, a silly false pride, has kept me from undoing that wrong all these years and as a result of my pride and the wrong I did, my little children have suffered. I married against my uncle's wishes. Uncle was my guardian, a rich man and loving guardian of a penniless girl—his brother's daughter—and he was right. I knew before I had been married a week that Uncle was right, but I had made my bed and must lie upon it, so I thought, and I continued to live with the man I had married and bore him these three children. With motherhood came the true understanding of love and of a God of love who would give the best to his child. But still pride held me back until now, when I saw the Christmas time approaching and me here with the little ones and not even the right kind of food or shelter for them. Then about a week ago I came across an old letter from Uncle telling me that he was ill and begging me to leave

the man I had married and come home to him. The letter was written more than three years ago but somehow I got to thinking, what if that kindly old man was ill now and no one to take care of him and make him comfortable. I knew that he loved me even as I love little Jim. On the impulse of the moment I sat down and wrote to him. I have not heard from him yet. There has hardly been time, but this I know, the love of God is strong within my Uncle's heart and if he be still alive when my letter gets there, he will respond. Mister, I don't care if uncle is poor—I once heard, that was some years ago, that he had lost much of his wealth—if he hasn't a dollar in the world, I want to see him, to tell him that I was in the wrong and to work for him with my own hands even as he has worked for me. I know that there is work I can get to do and I am strong and well. Gladly will I go out into the world and work for my uncle and my children.'

"This talk with the woman was one week before Christmas. It was a three-day blizzard and the snow drifts were almost impassible. The woman was badly off for fire wood and I put in the time while I waited for the storm to abate in getting in a lot of fuel—old railroad ties, boxes and like stuff to burn in the heating stove. I also went into the village and got her some things she needed and because I had taken an interest in the kiddis I spared a dollar and got them some assorted candies and nuts and a big red apple apiece. When I took these back and gave them to that woman she began to cry and tell me how more than grateful she was, saying that we would save the things and put them in the children's stockings for Christmas. You know that the Great Master said: 'It is more blessed to give than receive,' and I felt that I could vouch for the truth of his words, for I certainly was nearer being happy right then than I had been in many a long day. Somehow Christmas seemed a gladsome time. Anyway I had spent the dollar that I had intended to send to Lizzy, but I knew as well as I knew that I was living that Lizzy would approve of what I had done if she knew it.

"The blizzard was over and I was telling the woman that I'd be leaving her the next morning to go look for that job in the next town north of there, when we heard horses' hoofs on the hard ground outside. Then we heard men's voices. Some one was saying: 'Is this the place? Then here, take this, I want to go in alone.'

"I looked at the woman and her face was as white as the snow outside but she was smiling happily and whispering like.

" 'It's Uncle Henry. Oh! God, how good you are.' Then to me, 'Now you see, how the Spirit of Love—dear old Santa—works his way out through his mankind. Wait and see the best of men, my uncle.'

"Then the man came in. A big, hale, hearty, glad-some man. Pshaw, I didn't stay to see the reunion. No, Mister, I just got out doors and shed a few happy tears all by myself and when I came back into the room, there was that big man, a holding the three children, who had been awakened by the noise, on his knees and asking me if I didn't agree with him that it would be much better for the youngsters to call him grandpa, than great uncle. Said he, 'You see their mother seems more like my daughter—I raised her from a baby—than she does a niece, and while I never taught her to call me father, and her aunt mother, out of respect for my dead brother, still in all, I'd awfully well like to have the kiddies learn to say grandpa.'

"I agreed with him and before I left there, even the baby was doing its best to lisp the name. I didn't go after that garage job after all. No, sir. Mr. Sheridan, the woman's uncle, hearing my case said he had something much better to offer me, and when the family got ready to go I went with them.

"I am still there. Own a half interest in the business--- that of buying, repairing and selling used cars. We did a business of over a quarter of a million last year and it was not considered a very good year either. Lizzy is home, well and happy and we have one of the prettiest California-type bungalows in the suburbs of Shenley,

near Pittsburg, Pa. But what is best of all, I know now that God's way of giving is full measure, pressed down, heaped up and running over, and that Santa Claus is just the Spirit of Love. But it is the biggest thing in the universe and don't you forget it, Mister."

AGNES MAY GLASGOW.

THE NATURE OF DEATH

If a man keep my saying he shall never see death.—*Jesus*.

Elbert Hubbard says, "This matter of life is a serious business, for only a few of us get out of it alive," and as far as Holy Writ records only two men got out of it alive, and these were Enoch and Elijah. That is, according to scripture, we are let to judge that these two men were not compelled to have a "sacred knowledge of death" before they passed into the "world out of sight," as Bishop Fowler defines heaven. And in this article I am mindful of the solemn fact, as John Fiske stated, that the physical body we inhabit is not us at all, but merely the "vehicle of the soul," that is, of our spiritual or mental self. Thos. J. Hudson says the soul is an entity capable of sustaining itself outside of the physical body, and that the objective mind dies with the physical body, but that the subconscious mind immediately takes its place and is permanent. And this I believe to be true, for who of us has not been out soul-floating, visiting foreign countries, meeting ships on sea, and has seen his own body lying on the bed while he stood beside it, or hovered over it. Or perhaps had departed friends appear and visit with him, or better yet gone out into the ether and had a friendly chat and visit with them, and seen glorious visions and things. Swedenborg explains this, but Swedenborg is not the only one who has had such experiences. There are people now living right here at home who have had similar experiences, and know them to be true. I am not speaking here of phys-

ical, or mental experiences, but of spiritual experiences and white visions, of illuminated souls—those who are forever conscious of their atonement with the Light, and know what they are talking about, and not guessing about. No “moonshine,” or subconscious mind-reading here, may I say?

According to the Word spoken within, “my best friend” has just passed out—a man of a great mind and broad and tolerant sympathy, an ex-judge, lawyer and successful business man. From him I came into the acute realization that “friendships are the solidest things we know,” as Emerson puts it, and that “we walk alone in the world,” which I see now more clearly than ever before. But this friend of mine is not lost, for he being a “part of God, and God being all of him,” and both being indestructible spirit he cannot wander outside of the bounds of Universal Spirit, therefore, I have spiritual access to him thru a spiritual affinity with the One Spirit—thru telepathy with the solid world of reality. And he can't lose me, for I can fasten myself to him with “nooks of steel” by the Silent Word spoken in secret.

That we will all be required to slough off the physical body some day we are all well aware, and, according to Helen Wilmans, this will be a tremendous loss, but if we gain what we lose in this process by “passing to more fitting spheres” while “love like the light silently enwraps us,” we will be the gainers, anyway. “The rosy, pearly gate of death,” said Beecher, and Walt Whitman sings, ‘Nothing is so beautiful as death—the soothing and benumbing sense of death’ to the physical. “Come lovely and soothing death, . . . Sooner or later delicate death to each and all alike.”

But what is the object of death, you ask. But as far as Spirit is concerned it has no objective, for Life knows only life, and has no sense of death, or any of its concomitants. That is, Life goes right on without having any sense of dissolution, or any annoyance as a result of what we call death, for nothing can disturb the Universal Mind, or Light.

And as to where we go when we die? as you hear asked, we will leave that for a certain class of preachers to explain, of whom Fra Elbertus said, "know so many things that are not so." "We are born into death, and die into life," yet there is no other eternity than that we experience this very moment, and no moment any more divine than the present moment, and won't be if we live a thousand years in the physical. The thing is to so live that we are "sustained and soothed by an unfaltering trust" and reach a state of happiness at last, and realize that "love does not fear death" but sees beyond death, just as we see across from one river bank to the other. "The last enemy (or monster) that shall be overcome is death" (that is, the sense of death).

There is more comfort regarding this sacred matter in the fourth verse of the Twenty-third Psalm than in any other scripture: "Yea, tho I walk thru the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Or, as Shakespeare says in one of his Sonnets, "Within be fed, without be rich no more: So shalt thou feed on death, that feeds on men. And death once dead, there's no more dying then."

CHAS. MATT. BERKHEIMER.

BOOK REVIEWS.

BREAD FROM HEAVEN, A Spiritual Digest of the Sayings of Jesus Christ, compiled by Annie Rix Militz, published by The Master Mind Publishing Co., Los Angeles, Calif. Bound in Leather, 280 pages. Price \$3.50.

A book that represents what must have been a great amount of labor, and shows on the part of the compiler a deep study of the philosophy of The Master. In the foreword it is stated:—"This volume aims to give all the sayings of Jesus Christ in a form that can be a daily study, a spiritual diet for the soul-hunger of the thousands who long to be like Jesus Christ in character, works and attainment." The book is arranged for five years continuous study. As a work of art, nothing more could be asked. It is a book that is worth every penny that is charged for it.

LAW OF NON-RESISTANCE.

(Printed by request.)

But I say unto you that you resist not evil.—*Jesus.*

In divine science we do not lose sight of the fundamental statement that God is All. If any student wishes to say All is One the results will be the same.

The belief of two Omnipotent powers opposing each other can have no place in the presence of pure reason. Either God is All or He is not at all. Students will soon see how inadequate our language is to express our thought. To refer to God as "He" is unscientific and misleading. We suffer it to be so for there is no other word which expresses our thought more adequately. No finite word can express infinity. I make this explanation so that we may get at the Spirit of Truth for that alone can make us free.

Until the mind is rooted in the idea of unity there can be no real growth. So long as we believe in two opposing forces our lives will be beset by fear and circumscribed by limitations. We will naturally "resist evil." We will never escape the bondage of fear until our eyes are opened to the truth that everything is right in its place, and what we call evil is just as necessary in the order of things as that which we call good.

It is a law of mentality that the mind can create good or evil. Paul says: "There is nothing unclean in itself but to him who esteemeth it to be unclean to him it is unclean."

The perception of pure reason is that All is Good, or God. When this becomes a soul realization it is the magic sesame that unlocks the reservoirs of power. It brings quickening to the mind and health to the body. It is the shield of righteousness by which we can protect ourselves from every claim of weakness. It is the Staff of Power on which the Psalmist leaned and which enabled him to say: "Though I walk through the valley of the shadow of death I shall fear no evil, for Thou art with me."

It is the everlasting assurance which enables us to meet every earth experience with fullest trust. When our minds dwell continually on this realization, sorrow and sighing will be no more. Until this truth becomes apparent to the intellect and reaches down into the subterranean channels of our being we cannot have perfect peace. Our way will be beset with regrets, our minds will express our divided state of consciousness and we will resist evil, and just so long as we resist evil we create the thing we resist and give it power.

I dwell at length on this point because I know how hard it is to dislodge the belief in evil from the human mind. You will find it cropping out in nearly every system of philosophy. The old devil is as good as dead but you will find he lives under new names. In Spiritualism we hear of "evil spirits," in Theosophy of "elementals," in Christian Science we have malicious animal magnetism," the belief in the power of these new devils brings man into the same bondage as did the old.

Now let us bring these devils to the bar of illuminated reason.

If God is All and All is Good, where did evil spirits or elementals get their power?

If God is All where did malicious animal magnetism originate?

The individual who finds that God is All in All has no place in his mentality for evil spirits or malicious animal magnetism. If there is such a thing as animal magnetism, it exists in God's universe and is necessary and the belief in God as All frees us from fighting an imaginary power.

I boldly affirm that no malign influence has any power in itself. Let all the practitioners in the world try to harm the simple soul who contemplates the Divine Unity and their thoughts will simply return to themselves.

Evil thinking can only affect those whose minds are already dominated by belief in the power of evil,—and most minds are thus dominated.

Remember now I do not mean that you must be think-

ing or wishing evil in order to be dominated by the thoughts of those thinking evil and who practice the art of domination. Negative goodness is not enough; the mind must be freed from the inner consciousness of evil through the understanding of the Truth that God is ever present.

Practical Application.

This teaching of non-resistance to evil, the understanding that every experience is good if we thus approach it, is a mighty lever in the equipment of the healer.

You will find that as soon as you can convince the mind of the patient that all his trials have been periods of development, that every pain has been kindly in showing him that law has been disobeyed, this attitude of mind will have a marked effect in bringing relaxation to the body.

Suppose you are called to a patient who is suffering from inflammatory rheumatism. The body is racked with pain and so resists.

Quietly place yourself by the side of the patient and fix your mind on him with intent realization, saying:

"John, listen to me. You are destined to be in the image and likeness of God. Your old diseased body is dying daily and your new body created in the likeness of God is being born.

"The pain you are suffering is not an enemy but a friend. It is the invisible surgeon assisting in clearing the way for the new body.

"You contemplate the perfect body and endure the suffering until it has done its perfect work.

"In the joy of birth you are free. **YOU ARE FREE.**"

As soon as you recognize that the pain is kindly, and yield yourself to it, you have agreed with your adversary and the healing goes on apace.

If you resist pain, your body becomes tense, the life current is impeded and very often Mother Nature will have to throw you in a fever in order to heal the hurt which is the child of your ignorance.

The true science of Jesus is embodied in: "I say unto you resist not evil," and again: "Agree with thine adversary quickly while thou art in the way with him," for when you have ceased to resist evil, evil for you has ceased to be. And when you have agreed with your adversary, your adversary is transformed into an angel of light with healing in his wings.

HENRY VICTOR MORGAN.

MATTER, MOTION, SPIRIT—ONE.

The chief obstacle in the public mind which prevents the acceptance of New Thought ideas is the old conception of the universe as a duality. In science and theology there has been ever present a duality. It has been Mind and Matter; Matter and Spirit; Soul and Body; and many other antitheses. Duality is the common thought. It has been God and man. To us, God—Spirit—Mind—is all-inclusive. Few have made their God large enough to contain man. This causes the ordinary person to hesitate before he can accept the Affirmations of Unity. "All is Good!" cannot be accepted, while one believes in Good and Evil, or in Matter and Spirit, or in a conception of God that does not include man.

To people in the old thought, the terms God and Spirit are connected with the supernatural. We in our thought are but bringing the Universe into universal thought as natural. It is as natural to die as to be born; as natural to live without as with a body; as natural to be diseased as to be healthy; as natural to be happy as it is to be unhappy, because each condition is the effect of Cause.

Affirmations of the healing power of Thought seem to border on the miraculous to those who do not understand the present position of modern science. Scientific philosophy has prepared the way in the average mind for the acceptance of a metaphysical philosophy of life when once it is presented to that mind in harmony with science. Mental Science is a fact.

To modern science the universe is, to Consciousness, but "Modes of Motion." The annunciation of "The Law of the Conservation and Correlation of Force" fifty years ago prepared the way for that conception of unity upon which every cult in New Thought is based. "Matter is but a mode of motion," is the dictum of science. By the phenomena of telepathy, Thought is demonstrated to be also a mode of motion, and the phenomena of the psychic, in reading by vibrations, has demonstrated that Love, and every emotion, is also but a mode of Motion.

The One whom all recognize as "the Power behind phenomena," is known to us only as we feel him through the contact of some modes of motion. God is to us only that which vibrates. We know some of His modes, but we do not know Him. But He IS, or there could be no manifestation through Motion. We are learning of Him by the study of things which vibrate, and of the conditions in which we find vibrations, and all we can know of Him is through vibration and by vibration. He is everywhere present at all times with all His power—is thus present in each thing.

All like motions pass through equal space in equal time; but motions differ in length of waves and speed of movement. Electric waves have been estimated as 1-156,000 of an inch long. The magnetic wave and the wave of gravity are measured that were 186,000 miles long, while a wave of red light is but too short and too swift to measure with our present machines.

Different wave lengths produce upon consciousness different feelings. Each of the four special senses, smell, taste, hearing and seeing, are differentiations of the one sense of touch-sensation. Touched by waves of certain length we say, "I see"; by the shorter ones, "I hear." Sensation, then, is limited only by the recognition of the vibrations about us. The unfoldment of the individual and of the race lies in the recognition of a larger number of sensations. For every vibration produces a sensation upon the consciousness, and consciousness is the Individual. The difference between the astronomer at

the lens and the ordinary man, lies in the trained eye, and the increased understanding of the one and the untrained eye and lack of understanding of the other. The ear of the leader of the orchestra notes discord which the untrained ear does not. Sensitives are those who feel more than others. This increase of feeling is in the line of spiritual unfoldment. We must learn to feel and then to understand what and why we feel.

Today Telepathy and Thought Transference are common because the generations are more sensitive, and attention having been called to the facts cause desire; and people are learning that they always have felt, but did not notice. As eye and ear have been trained, this faculty of recognition of sensation will be so trained that in future man will not need letter or telegraph to carry his message. It goes with a swifter messenger. Think the thought and speak the word, and it is caught by trained sensitives immediately. And more: The faces and surroundings of speakers also radiate, and these radiations when recognized make even travel unnecessary. We see, we hear our friends only when we feel—sense—and recognize the sensations their thought and presence cause in us.

Thus the recognition of Thought as Force has destroyed the idea of two forms of being, Matter and Spirit—has destroyed the idea of two worlds. There is but one world, one life. Death is but a change in vibration. The so-called dead live in the same world as they ever did. They think and love as always. Their vibrations of thought and love are about us as before they changed form of manifestation. One has but to learn to sense them and the hoped-for reunion, the longed-for heaven, is to him realized—it is here and now. It will come at no other time, in no other place, and in no other way. Says one writer, of that other world, "Tis but the opening of an eye" that brings it to us. Thus Spirit manifestation always is, and soul is no more supernatural than body. The "other life" is as natural as this; for life is one, and that so-called "other" is but the unfolding of

this. Telepathy between persons in either sphere is as natural as talking face to face is now.

The moment the idea of separation has passed away from one's mind, and the thought of Unity has found place, then all old conceptions pass away like nightmares of a troubled sleep; and in their place comes the reality, the assurance and the recognition of that Life that now is as the everlasting spiritual life—the realization that "heaven and hell with their joy and pain are now and here."

AFFIRMATIONS.

Peace.

Peace is mine.

Heavenly peace that passeth all understanding.

No more I strive for Peace—I realize that I am peace in Thee, Who art Peace.

The Father and I are One. I have taken the words of our Elder Brother into my life and found them true.

I am One with the Father.

In this realization I have found the peace I have sought so long.

After years of seeking I have found that which I have most desired within my own breast.

His Peace is my Peace.

I am Strength. Even as the miner finds the precious ore he seeks deep in the earth, so I, within myself, have found strength for my every need.

His strength is my strength.

I am Love.

His Love is my Love.

I know that my redeemer liveth.

God is Love, and His love is now in my heart.

In this love I am realizing more and more deeply my oneness with my fellowman. He is in me. We are One. Blest be the tie that binds.

This thought of God makes me thankful.

This realization awakens a love for my fellow man.

This realization gives me peace; lasting peace. I am Peace.

THE TRUE OBJECT OF LIFE.

The cause of most people's sufferings is to be found in their wrong understanding of life. They think that the object of life is "to have a good time," and therefore shape their conduct accordingly. Instead of learning life's lessons willingly, and, comparatively speaking, without suffering, they are taught their lessons through painful experience.

This present existence is but one of innumerable experiences in an endless life; but, although it is so brief, it is of the utmost importance to us in our spiritual evolution. We cannot evade one duty or experience without bringing about, by the operation of immutable laws, painful experiences which will compel us to go through the experience which we have tried to shirk. Some people get tired of the strenuousness of life and run away from it. They may say: "Let others carry the burden of life, I will retire to some secluded spot and enjoy quietness, comfort, happiness." They retire, and, before long, circumstances arise which fling them back into the furnace. Again and again they try, and again and again they are flung back, thus do they suffer needlessly through a wrong understanding of the purpose of life.

The average man or woman is constantly trying to avoid that which looks uninviting, and which savours too much of duty and discipline. They are like a scholar at school, who plays about instead of learning his lessons, and who in consequence is kept in during recreation hours and compelled to complete his task while other boys are enjoying their well-earned sports or games. The lesson has to be learnt: it is so much easier to learn it willingly.

It is the same with the lessons of life, they have to be learnt. We can learn them either willingly without suffering, or unwillingly through suffering. By choosing to climb the steep ascent to God, we enter a path that is far from easy, but which is free from unnecessary suf-

fering. One well advanced along the Path does not suffer from disease or sickness: neither is he troubled either about wealth or the lack of it: his life is full of harmony and peace. He has his difficulties, for the way is steep and nothing worth having can be had without strenuous striving, but he treads the Path of Victory, of joy, of overcoming.

Most people sigh for a life of ease and comfort. "If I had only such and such a thing, or so and so's means, how happy I would be." But they are deluded. If they had the things they sigh for they would not be one whit happier, for no happiness comes through material possessions, but only added care. Happiness can be gained only along the Path of Attainment, of climbing, of difficulty, of victory. It was Phillips Brooks who said: "Do not pray for easy lives: pray to be stronger men. Do not pray for tasks equal to your powers: pray for powers equal to your tasks." This gifted man understood life: his words tell us how to make a success of it. In the outward life, choose the strenuous and difficult rather than the easy course: in the inward life choose the steep and narrow Path which leads to the highest Attainment. By so doing you will tread the Path of Victory and Overcoming. You will become, in time, not a superman, but a god-man, living a life above the cares and vexations of the ordinary existence: a life of health, joy, peace and true achievement. You will live your life amongst your fellow men, you will not be apart from them in one sense, for you will love them, serve them and help them. Yet, in another sense, you will live as far above the life of the senses as a mountain towers above the plain. You will build up character: you will become strong and self-controlled: you will know the joy of self-mastery.

Phillips Brooks says: "Pray for strength equal to your tasks." This is the secret of all achievement and attainment. Within us is the Divine Power, for God is not only ALL, He is in all, and He is in you and in me. There is no difficulty so great that we cannot overcome

it through the Power that is within us. There is no height to which we cannot climb, in God's good time, energised and sustained by this Infinite Power.

This Power can be aroused and brought into expression, by following our highest Ideals which are divinely planted in our hearts; through looking up and following the gleam: through affirming that the Power is ours and therefore we can never fail.

HENRY THOMAS HAMBLIN.

THE SECRET FOUNT.

From out of the soul to the woman I love
 There floweth a stream to me,
 That lightens the load of the burden I bear
 And lifts me on wings of the free.
 For the soul of the woman I love is strong
 And silent and deep as the sea.
 I stand in the sun on the heights above
 And men sing their praises to me;
 But little they know of the fountain of strength
 To which in my need I flee!
 For what is their praise when I know in my soul
 She waiteth alone for me;
 And the deep of her eyes will look into the depths
 Where no other eyes can see.

O soul of my soul, in your silent depths
 Is the strength men praise in me,
 To the deep of your soul I come for help
 As the stream urges on to the sea;
 For the stream could not flash in the sun, my love,
 Were it not for the strength of the sea,
 Nor could I work on the heights above
 Were your strength not under me.
 And I call to earth's sons, my love, my love,
 To praise not my work, but thee;
 And I call to the angels above, my love,
 To wait on still wings and see—
 For even the angels might learn, my love,
 The secret of strength from thee.

HENRY VICTOR MORGAN,

MENTAL METHODS OF HEALING

(PART I)

In making demonstrations by Metaphysical methods one should have in mind exactly what is desired. I do not mean the details of how it is to be done, unless that is the object of your demonstration. What I mean is that there should be a definite, positive Concentration on the **thing desired**, with full and complete expectation that it is already becoming a fact. This is the process of the formula: Suggestion, Expectation, Realization. The working of the Law is—first Mental, then Physical.

All forms of Suggestion may be employed. Use the several methods, co-ordinately or separately, as the case requires. Circumstance, environment, and locality, as well as one's own personal attitude and personality, all have a bearing on the Power of Suggestion. The wise practitioner will take advantage of all these aids, and employ them as best he can. In treating one's self the same rule applies. Make Nature your ally. Use your brains as well as your Will. When you wish to give a silent treatment, lock the door, plug up the telephone, and don't allow yourself to be disturbed by anything less than the burning down of the house. Make your treatment, or effort at demonstration, a really vital matter, and you will succeed.

If you want health, go after it. Make up your mind that you are going to have it. It is right here within your reach, if you will but cognize it and take it; but it is a Mental thing. You may perform many physical feats to aid or distract your attention; but in the last analysis health is primarily a Mental condition; a condition which must completely possess the Mind. If you want health, quit thinking you are sick. Fool yourself and play that you are well. Do as people do who are well and normal. Try to get into the atmosphere of healthy people, but don't be so foolish as to tell them about your ailment. They may want to tell you to keep it to yourself, as they do not want it. Healthy people do not like to

hear about disease. "Like attracts like." It is only a diseased mind which willingly entertains stories of sickness and disease. If you want to be healthy, keep sick thoughts out of your mind. The only time to mention sickness is in psychoanalysis, when explaining conditions to a practitioner.

PSYCHOANALYSIS—In Psychoanalysis the patient may not realize that anything is being done for him. He tells his story; and after considerable questioning the practitioner finally uncovers the complex or emotional repression, which stands sponsor for his ailment. When he sees the "nothingness" of his ailment it disappears. It is the Subconscious which retains these hidden memories, which need to be brought to light. The Conscious Mind usually recognizes, without argument, that incidents which happened years ago, or even yesterday, are past, and, if undesirable, should be forgotten. Why worry about "spilt milk?" Clean it up and forget it. The psychoanalyst has shown that fully ninety per cent of human ills have a mental or emotional cause. It is admitted that the original cause may have been physical, but the immediate cause of any ailment that continues for more than two weeks under normal healing conditions is Mental.

The methods of the psychoanalysts seem to be taking place of the deeper and more forceful Suggestive methods of the original teachers along mental lines. The methods of Dr. James Brade, Dr. Liebault, Dr. Quackenbos, Dr. Morton Prince, and the many others who use Direct Suggestion, usually get better results than those who use psycho-analysis. The technic of Subconscious dealings with Mind Action requires an expert to handle it safely; consequently, Suggestion in passive states, and objective Suggestion through analysis, reason, affirmation, etc., is for the most part taking the place of the definitely scientific methods.

PROFESSIONAL TREATMENT—The usual method of treatment is for the patient to recline in an easy chair or on a couch. Then, as nearly as possible, allow

the Objective Mind to be still; but keep the attention steadfastly fixed on the Suggestion offered by the practitioner. The expert Suggestionist may look intensely into the eyes of the patient for a few minutes to establish a directing authority, and to gain the absolute confidence in both patient and practitioner. Usually, however, the practitioner requires the patient to close the eyes, then become attentive and passive; silently and receptively affirming and believing what the practitioner suggests. Impressions thus suggested seep through into the Subconscious, and as a rule, bring excellent results. In fact, there are few ailments which cannot be cured by this simple method when persisted in and wisely handled.

Sometimes after the patient closes the eyes the practitioner makes gentle passes over the forehead, or possibly over the affected parts; perhaps lightly touching the body with the hands. Manipulations of any kind are seldom necessary except in spinal adjustments. The shock method is used only when it is required to obtain Subconscious attention. The Subconscious can make most any adjustments instantly by automatic relaxation and convulsion of the muscles. If you can aid Nature so much the better. However, we place no limitation whatsoever on Mind Power in the cure of disease. In this connection, we are constrained to frankly point out to the patient the necessity of not being too ready to believe the claims of practitioners who profess to have the ability to reach everybody's "Divine Mind" at will. Few, if any, have such power at all times.

On this point I am always reminded of a Mental Healer who claimed to heal everything, in man or beast, and to know all things Subconsciously. When his failures were pointed out or on his inability to recall someone's name, he would say that his "Subconscious wasn't working," or "that he just didn't get in touch that time." That is the trouble in most such cases—they "just don't get in touch" with that Inner source of All Power and All Knowledge. The knowledge and power needed is

there all right, but to get it out is another question.

By all means the practitioner should be sincere in his belief that Mind is All Powerful. Sincerity is essential. However, there are times when Suggestion, circumstance, and the patients own Faith may work as a substitute for the practitioner's knowledge, ability and sincerity. Patients sometimes get well even when the practitioner is an out and out charlatan. I recall the case of a man suffering with partial paralysis who went to a "fake hypnotist" and was cured. The hypnotist recently told me that it was the means of converting himself to the genuineness of his own performances. He was wise enough to see the value of his gift in "suggestive powers," and became a thorough Christian Science practitioner. However, in his present circles he never mentions the fact that he was at one time on the Orpheum Circuit.

ILLUSTRATION OF TREATMENT—As the patient rests with eyes closed, relaxed and passive, undivided attention must be obtained. It is only when the Attention and the Suggestion coalesce or work together that the impression becomes effective. An easy way to get the attention is to press the thumb and forefinger against the forehead just above the eyes, then draw the thumb and finger together, causing the pressure and attention to center just above the base of the nose. This will result in a momentary centering of the attention. This is the time to give the Suggestion for health which you desire. Then to relax the person, or to cause him to go in deeper or to sleep, reverse the passes and draw the fingers apart. Using both hands, gently rub the forehead from the center to outside back toward the ears. The right touch, varied with different people according to their sensitiveness, becomes a powerful aid in giving Suggestive Treatment. This is true even in treating one's self.

When the patient is ready for treatment, and just as we begin the oral suggestion we usually say, "You are

to give me your undivided attention." The suggestions which follow are, of course, adapted to the respective needs of the patient. For example: suppose the patient has a headache. As I rub my hands gently over the forehead of the patient I quietly, but positively, remark, "You are getting quiet and passive, your circulation is becoming equalized and soon you will feel all right." As a matter of fact, in nine cases out of ten, this simple act of relaxation and change of mental attitude is sufficient to release the nerve energy and cure the headache. After repeating a few times, I quietly ask them how they feel, but in the affirmative manner—thus: "You feel better, don't you?"

VIBRATION AND SUGGESTION—When a pain is positive and severe, as often is the case in nervous headaches, I sometimes manipulate the neck a little or vibrate the region where the pain centers. I do this by rapidly tapping with my fingers, as though I were beating a drum. The vibration stimulates cell consciousness by a counter-irritant; thus, the attention is shifted and the sensation benumbed. It will be seen that usually the pain will cease as soon as the attention is shifted. I also accomplish this same end by appropriate exercises or osteopathy. Electricity is also good. The back of the head will usually stand stronger vibratory treatment than the face or forehead. In trying this method on other people, it must be remembered that Mental Influence is the dominant element. If the mind is fixed on pain and the patient fears your treatment, it is apt to result in making him worse. A study of human nature will soon teach you the art of adapting yourself to the other fellow's consciousness. Once you find how to bring about favorable mental reactions, you will see that it is not difficult to cure people by mental methods.

Pain should be considered a warning and should be heeded as you would heed the danger signal in the running of any machine. There is always a reason for pain. Sometimes it has a mental cause; sometimes it is emotional and sometimes physical. Perhaps a complex of these different elements. Try to remove the cause. Es-

establish harmony in your emotional nature. Get the "Psychological kinks" out of your mind. Adjust your method of living so as to be consistent with the laws of health. This accomplished, you will find it not at all difficult to make your nervous system your ally in all that you wish to do.

Pain is merely a warning from the cell life that something has gone wrong; that there is a congestion or lack of supply; perhaps there is a conflict of orders; inadvertent thoughts have crept in, and a "big argument" is on down in the Subconscious. Whatever the cause of the pain, you may know that it is a signal for you to come to the rescue with dominant authority, and to give command as to what you want done. It should be understood that when the cell life or nerve tissue gets possessed with the idea of pain, actual suppuration of tissue, congestion, etc., begins. Whether the cause is physical, mental, moral, or otherwise does not matter. The Mental Attitude of the Subconscious Mind determines the conditions of the body—Mind is the Ruling Power.

SHOCK METHOD—With your hands pat yourself over the body acclaiming positively: "I am getting well. I am getting well. I am getting health into every part of my anatomy. My body is getting healthy. I am getting it." Pause and meditate a moment. Feel that the cells of your body have been awakened; that you have gained their attention by the slapping, patting, and exercising of your body. Thus you may be sure that good results will follow. This exercise will be found a wonderful aid to people who have trouble with their emotions. It is a means of getting the attention of the cell life off of the emotional disturbances onto what you are doing. Thus the cells become amenable to the new idea which you are suggesting. (I have been told by dozens of students that this one method has worked wonders for them, especially in overcoming fear, worry, malice, and other emotions.)

SYMPATHETIC METHOD—People of different temperaments require different methods of treatment.

People of a sensitive, emotional nature will, perhaps, find that soothing manipulations, gentle passes over the body, and quiet meditation on statements of health will be conducive to best results. One of our teachers often details this method to her patients (as she uses it on herself) in the following way: She thinks of the cells of her body as little intelligencies, in fact, with a psychic side like brownies. She has learnt to love them all. They are her children. She talks to the organs of her body as you would to a child and tells them what she wants them to do. And they do it. Sometimes she talks a good deal, and repeats what she wants very much as she would to an unruly child. But she claims that her psychic family are quite as well trained and as obedient as the average large family of children.

Don't be mean to yourself. Do not do like the Hindu, who tortures his body and then blames it for his woes. Your body, at best, is just a machine; a delicate, living instrument. Be kind to yourself. Love your own body as you would someone else. For it is a fact that there are many other intelligences (children of your inner life) living in you, working for you, building and repairing your body. These lesser units of your multiple self are very sensitive and amenable to suggestion. They partake of your life and thoughts. They become what you make them by the way you act, feel, and think.

DR. WM. FRANKLIN KELLEY.

OLD FRIENDS.

Old friends are the great blessings of one's latter years. Half a word conveys one's meaning. They have memory of the same events and have the same mode of thinking. I have young relations that may grow upon me, for my nature is affectionate, but can they grow old friends? My age forbids that. Still less can they grow companions. Is it friendship to explain half one says? One must relate the history of one's memory and ideas; and what is that to the young but old stories?—*Horace Walpole.*

STYLES IN DISEASE.

Indeed, to the realm of style there are no known boundaries; There are styles in sickness, as in everything else. upon its dominions the sun never sets, nor the moon either! Of Style may be said what "the judicious Hooker" said of Law, that "all things in heaven and earth do her homage, the very least as feeling her care, and the greatest is not exempt from her power."

For there are styles not only in haircuts and hats, but in sore heads under them; not only in shoes and stockings, but in bunions; styles in poetry and fiction in the highbrow magazines, and also newest things in slang and swear words; styles in women, varying from the generous charms of Fatima, the fat favorite of the discriminating Turk, to the bony slimness of the bran-eating movie heroine; styles in books and in boats, in tooth brushes and glass eyes; in dogs and democracies; styles in gowns that support the shops on the Rue de la Paix and Fifth Avenue, and styles in automobiles ranging from the imperial magnificence of Fatty Arbuckle's special-body lalopalooza to the swarm of gnatty flivvers that is the life of the suburb; styles in noses and newspapers; even styles in religion, for an attendance upon the services of the Established Church is a social requisite of English county squiredom, while in Zion City one cannot expect to move in the best circles except he attend the Dowie Tabernacle and sit under the eloquence of the Reverend Voliva, who seems to be an expert judge of styles in hell.

So it is not to be wondered that there are styles in complaint.

A good many epidemics are mere style-rushes.

In the good old days when the advertising columns were crowded with descriptions of the various ills that could be cured by Celery Compounds, Stomach Bitters and Pain Killers, whenever old Mrs. Gummidge read of a new disease she went and had it, so she could take the wonderful medicine and experience the amazing cure. One must have one's adventures and when all else fails we can be ill in new ways.

A French doctor recently divided his patients into two classes, "the Tant-pis and the Tant-mieux," the meaning of which, as near as we can guess, is that some are offended unless the doctor says they are in a very dangerous case, and others affect to believe there's nothing much the matter with them.

One physician who thought he would be very politic, but was unskilled in the subtler reaches of feminine psychology, assured his patient that the trouble she was having was "quite common." She being worth a million dollars and accustomed to only the most exclusive luxuries, was piqued. Why should *she* have a plain ordinary disease that any stenographer might have? So there is snobism even in ailments.

A wise doctor will give his patients their head a bit in choosing their complaints and the seriousness thereof.

—*San Francisco Examiner.*

THE TRUE LIGHT.

"Let there be light" is the call and need of the hour. In our natural world we have *one* light, with many variations, colors, shades and shadows; but there is only the pure white light of day which includes *all* and is pure. In the "true light" there is no darkness at all. Many have read the eastern story of the angel and the sun. The angel set out to show the sun darkness, but wherever he took the sun, even into a cave that had always been in darkness, when the sun approached it the darkness was not, because there is only light. So of man; if he only knew his true self, he would know "man's Divinity," and would come to the "True Light" that "lighteneth every man that cometh into the world," it matters not what his creed or profession. From this great central fact and principle of being everything radiates, and becomes the light that lightens all of life; so there need be no darkness at all; but this light has been obscured, clouded, hidden "under a bushel," unrecognized. "If the light in thee be darkened, how great is that darkness." Jesus said "I am the Light of the world," also "Ye are the light of the world."—"Let your light shine." What light? Your Divinity, the Divine image and life that you are, for "this is the true light that lighteneth every man that cometh into the world." This is the light eternal, it is in all, it can only shine from within out. Consciousness of the great fact of this indwelling light dispells darkness, ignorance, limitation; and gives light, health, supply, happiness, and all good; and will lead your fellow men to know this Light, and to begin to enter into the joy of living and walking in it.

The more we realize this true light, the more we shall see how to live that we may be in perfect harmony with all the principles and laws of life; and the divine will become a manifestation in the flesh. Our sins will cease, our mistakes will diminish, and the ill-effects will drop away, and we will walk in that divine light, that will lighten the way unto all good. This true light will lead us out of the Egypt of sin, sickness, adversity and pain, into the promised land of peace, wholeness, happiness, power and love. We shall now understand how, having received (realized) him (the divine within). "we have power to become sons of God, and of his fullness we receive and grace for grace. Our light will shine and there will be no darkness at all, for "there shall be no night there," for the light that lighteneth every man now shines,—

"Darkness flies, and sins depart.
Truth is reigning in my heart;
Endless day dispersed the night
When I found *I* was the light."

—T. W. Butler.

 NEW THOUGHT NEWS.

The East Bay Center of Applied Psychology, which has been meeting in the Hotel Oakland, has been forced to seek larger quarters on account of the increasing attendance. It now meets in the Wigwam Hall of the Pacific Bldg. at 16th and Jefferson Streets, every Sunday evening. Mrs. Haydon Rochester, wife of the late Dr. Rochester; Orcella F. Rexford, B. Sc., color psychologist of Boston; Dr. Lillian Hartman Johnson, psychoanalyst on the staff of Elsie Lincoln Benedict, and others have delivered splendid talks before the Center. All students of Applied Psychology are invited to attend. The admission is free.

* * *

Dr. Wm. Franklin Kelley is at present in New York City, doing special work with "The American Society for Psychic Research." At the first of the year it is his intention to open a research society in Chicago, and one either in San Francisco, or Los Angeles. These societies will be in conjunction with his Psychology School for the training of Lecturers and Teachers.

* * *

Henry Victor Morgan is at present conducting very successful meetings in San Francisco. His headquarters are at the Metaphysical Library, 165 Post St.

* * *

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 THE MUSIC OF THE SPHERES

It is my temper, and I like it the better, to affect all harmony; and sure there is music even in the beauty and the silent note which Cupid strikes, far sweeter than the sound of an instrument. For there is music wherever there is a harmony, order or proportion; and thus far we may maintain the music of the spheres: for those well ordered motions and regular paces, though they give no sound unto the ear, yet to the understanding they strike a note most full of harmony. Whatsoever is harmonically composed delights in harmony; which makes me much distrust the symmetry of those heads which declaim against all church music. For myself, not only from my obedience, but my particular genius, I do embrace it: for even that vulgar and tavern music, which makes one man merry, another mad, strikes in me a deep fit of devotion, and a profound contemplation of the first composer; there is something in it of divinity more than the ear discovers; it is an hieroglyphical and shadowed lesson of the whole world, and creatures of God—such a melody to the ear, as the whole world, well understood, would afford the understanding. In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of God.—*From "Religio Medici," by Sir Thomas Browne (1605-1682).*

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