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# NOW

(Founded in 1900 by Henry Harrison Brown)

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(Say You Saw It in NOW)

# NOW

## A Journal of Affirmation

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Vol. XVI

JULY, 1919

No. 7

### ST. ANTHONY AND COBBLER JOHN.

Anthony the Monk

Dwelt in the desert sands, alone with God,  
Beyond remotest ken of other men,  
And sought, by strictest due to every rite,  
With prayers and fastings of the Eremite,  
To perfect life and make his soul more white.

To Anthony the Monk

There came, upon the still noon air, a voice,—  
"Saintly and pure thy life, my Anthony,  
And in it my sore heart doth much rejoice.  
Yet, there in Alexandria, lives one  
More saintly still than thou—old Cobbler John."  
"Lord—how?"

"Nay—that I leave to thee, my son."

So Anthony the Monk

Took staff and gourd, and toiled across the waste  
To far-off Alexandria in haste;  
And found the house, and said to Cobbler John,  
"The fragrance of your saintliness is blown  
To heaven itself. I pray you make it known,—  
What do you then beyond all other men,  
That your sweet virtue has such great renown?"

"Nay then," said Cobbler John

Nor slacked one instant from his arduous toil,  
"I know of nought that should to God be known.  
Unless, indeed," he said, perplexedly,  
"That every shoe I cobble is to me Christ's own.  
To me it is, you see. And every one  
Is done my best for Him alone."

Then Anthony the Monk

Bowed his grey head, and very humbly said,—  
"I strove to make a saint of Anthony.  
You find the Christ in every man you see.  
Your way is best and you the more are blest."  
He knelt and kissed the cobbler's grimy fist,  
And went,—but went not back into the waste.

—From "The Splendid Vision," by John Oxenham.

**LESSONS IN PSYCHOMETRY.****VI.****HOW TO CONCENTRATE.**

There is no "one and only" method of practicing concentration. Everyone must develop his own way of "going into the silence." I shall here explain in a general way the method which I have found successful.

**OBSERVE A REGULAR HOUR**

Select an hour for your concentration and observe it regularly every day. Allow nothing to interfere with it. It is your school of the spirit. Your soul is pupil and God is teacher. It is your sacred hour.

**TAKE A****COMFORTABLE POSITION**

Place yourself in so comfortable a position that you will have no reason to think of your body. Relax every muscle and come into a position of perfect receptivity. Rigidity of body prevents spiritual inflow. You must discipline the will to keep it on the thought and off the body. I do not recommend lying down, for that position brings the suggestion of sleep, and you do not wish the unconsciousness of sleep. Seek the condition of sleep but with it full mental consciousness. Learn to let the body—the old sense life—sleep while you are more awake than ever to the recognition of the finer vibrations. Slowly draw long, deep breaths and when the lungs are full hold the breath a few seconds. Relax completely as you exhale. You can do all this mechanically and spontaneously without strongly directing your attention and will to your body or your physical acts. You can carry on all physical functions as unconsciously as you do when asleep. Use this affirmation: "My body is asleep. I have all the spiritual liberty I have when asleep, but I am conscious of myself as spirit and of what I as spirit know and am doing."

**SUITABLE READING**

Spend a few minutes in reading suitable passages from this or some other good book on this subject. As specially helpful, let me recommend some of the psalms, notably the twenty-third; Whittier's poems, such as

"Eternal Goodness," "Our Master," and "My Psalm," or passages from Emerson's Essays. You may select and memorize such passages as will, when you meditate on them, bring you into the proper frame of mind.

#### A CLEAR, FREE MIND

Above all, lay aside every doubt or fear before you go into the silence. For if you carry doubts, fears, or unpleasant thoughts into the silence, you will build them into your life. The God within you works in silence, making use of the thought materials which you furnish him. All such limitations you must outgrow by the thought of the infinite possibilities of the Soul. These doubts are signs of reliance upon externals and not upon the Spiritual; not upon the God in the Soul. Our God is a "Jealous God" now as He was in the time of Moses, and will have no divided allegiance. "Son, give me thine heart," is the demand now as in the ancient time. You must possess such faith in yourself as will abolish all limitations of fear. You will then say in regard to any desired thing which you wish to do—"I CAN!"

#### AN UNDIVIDED MIND

We cannot with a divided mind enter the Silence. The mind must be wholly centered upon the thing, or condition, desired; that is, in concentration you cannot divide your attention. This is the only difficult part of your work. You must learn to have perfect faith in your possibilities and learn to concentrate upon a selected thought. In the power of thought selection, in your power of choice and in concentrating upon that thought lies the power of victory. Business, social conditions, thoughts of failure, fear, mistakes, hope, or thought of time, must all be left behind when you enter the Silence. You cannot listen to the Inner Voice when you are thinking of any of these. All is Good! Love the Good with that "perfect Love that casteth out all fear," and you have found the key to "the kingdom of heaven." It consists in complete forgetfulness of present limitations through a perfect trust in yourself as a manifestation of the One Divine Power.

### LOAF AND INVITE YOUR SOUL

After you have thus brought yourself into the proper mental attitude, "Loaf and invite your soul." Merely hold up before your subconscious mind the ideal which you desire to realize. Make no further conscious effort. Whatever the work which you have desired, it is now, under the thought that you have chosen, being done. To learn to let the soul do the work is a most important and yet often a most difficult thing.

Put aside all question as to time. Let the soul have its way. Any anxiety hinders and delays. You will fill up with the thought, and will feel that you can at once do that which you desire—but patience—this is not the time to do. It is the time to get ready to do; the time to fill up with power to do. Fill up. Become full of enthusiasm, and then near the close of your hour call yourself back with the thought: "I am now ready to do when the time comes to do!" And when your hour for doing comes you will find that the Power you invoked during the Silence will do the work.

### THE SOUL BUILDS IN SILENCE

Remember that we "build the ladder by which we rise," and having thus builded in the Silence, you must "climb to its summit round by round!" It is building and climbing. The building is in Silence, in the subconscious. Thought directs. You give the thought plan in your ideal and life takes and shapes this ideal in the real: that which you have modeled in thought thus becomes objective reality. Says Lowell:

The thing we long for that we are,  
For one transcendent moment  
E'er yet the Present, poor and bare,  
Can make its sneering comment.  
E'en through our paltry stir and strife  
Glow down the wished Ideal,  
And Longing moulds in clay, what Life  
Carves in the mable Real.

### YOU ARE ARCHITECT, LIFE IS BUILDER

Do not forget that through your thought you are the

architect of Fate, because in thought you build your Ideal. Remember that Life is the builder. You create in Silence the model after which Life builds. Thus when you have learned to think into being, that which you wish, you will soon have the expression of Life that you desire. In following these directions you are learning, in these hours of silent thought, to create Life according to your will.

#### AN AWAKENED SENSE OF POWER

Probably the greatest benefit that you derive from the practice of concentration will be in the awakening of that sense of Power that will lead you to do things you never thought before were possible for you to do. Remember that if the Soul finds expression in any one direction its expression is strengthened in all directions. For the Soul is One and cannot be separated into faculties or functions as is commonly done in Psychology. When the "I Am" thinks, it all thinks. So it all wills, it all loves, it all works. When you say "I will!" it is the whole Being that wills. When you say "I love!", it is the whole Being that loves. When you say "I think!", it is the whole Being that thinks. The Intellect, the Emotions, the Judgment, the Will, the Conscience and the Reason are not parts of Being. They are the whole Being acting in these various ways. Just as the Hindoo thinks of Brahm as Creator when he is creating, as Preserver when he is caring for his works, and as Destroyer, when those works are disappearing, so you are to think of yourself. I Am creator, preserver and destroyer of conditions, and I at all times am present with the whole of my Self in my every act.

#### LIMITLESS POSSIBILITIES OF SOUL

You have learned that Psychometry is listening to the Silence. It is Soul Seeing. When you have learned to listen and to understand you have learned the most important lesson the objective life has for you. Nature has a purpose in your incarnation. That purpose she will fulfill. The purpose of nature's evolution is to bring the

the unconscious law into expression as conscious law. Man is God unfolded into self-consciousness. I am trying to teach you how you may become a conscious factor in your unfoldment and accelerate the evolution of the consciousness of your infinite possibilities.

#### CONSCIOUS AID TO THE SUBCONSCIOUS

These are lessons in Soul Culture. Culture is but our doing consciously that which nature is doing subconsciously and unconsciously to us all the time. As we become factors in our own evolution—add our conscious will to the divine will—we assist ourselves just as Burbank has assisted nature in the development of the finest fruits and flowers from the common stock.

#### MASTER OF YOUR DESTINY

You can become the master of your destiny. You can consciously direct the unfoldment of your soul possibilities and they are limitless. I wish you to live in the thought of the infinite possibilities of yourself as soul. If you do not now understand this, study and meditate on all that I have said until you do understand. All failure comes from self-limitation. That is, although you as spirit are limitless, you lack faith in yourself as limitless spirit, and by your doubt, fear, mistrust, ignorance and previous failures you surround yourself in your thought with limitations which are expressed in the words, "I can't."

#### MAKE YOUR LIFE WHAT YOU WILL

Psychometry is only the conscious bringing of the Soul's possibilities into expression. By the culture of known faculties we make way for others now latent. Once you become conscious of these finer vibrations and how to interpret them you are on the upgrade and may attain any height. You can, at will, direct the Life forces and make the objective Life what you please. You are learning the Laws of Spirit and since Spirit is the origin of matter and of the objective life, all you have to do is to use these spiritual laws; as man has used the laws of the lower vibrations, making them his servants,

so you can use these laws of Spirit, make them servants, and by becoming the conscious director of your unfoldment become what Emerson foresaw when he said:

And conscious law is king of kings.

#### BECOME ONE WITH YOUR THOUGHT

The secret lies in the power to concentrate upon a chosen thought until that thought becomes manifest in your life, to concentrate upon the chosen thought until you and the thought become one. Concentration is paying attention to the thought you have chosen, so that you think of nothing else. The only way to do this is to keep at it till you do it. No method can help you save that which you use in all things, i. e., attend to the matter in hand. Mind your business, and shut out that which is not your business by thinking of that which you have chosen. Train the Will to stick to the thought you have chosen. To develop Psychometric Power is to live in the vibrations superior to the five senses; it is to live in the Soul-realm consciously.

#### ELIMINATING THE PERSONAL FACTOR

In all your work the hardest thing to accomplish is the elimination of the personal self. You must learn to remove all desire as to how or what, you shall obtain. Learn not to wish for anything; not to be anxious over any of your work; to be indifferent whether you get anything or not. You are to become negative to the Soul and let it give or not give. You are, in the conscious act, only a reporter and are no more to put your personal self into your work than the telegraph operator puts himself into the telegram he receives. You are to be but a reporter, but a reflector, and are not responsible for what comes. Neither are you responsible for results. Truth comes. Truth will care for results. But Truth cannot come unless you *let* it. Where you interpose fears, anxieties and desires, you will not get Truth. For this reason learn to remove from your mind all personal desire in every experiment. No matter what comes—if it was not in your personal thought, it came from outside

your consciousness. Whence it came, is an unimportant factor yet. Later you will answer that question! "It was not in my mind; I did not create it; I am not responsible," is to be your thought. I have many friends whom I would like to assist, but with them I am too anxious; I will not try. When any personal factor enters I will not attempt. Personal desires paralyze. Any personal feeling is an obstacle. Only where the mind is free from personal gain, free from selfishness, pure and elevated in desires, can this gift be won. It is spiritual unfoldment and that unfoldment is not compatible with low ideals of personal gain.

HENRY HARRISON BROWN.

### THE SILENT POWER.

The silent, powerful law of attraction is always in operation. Mind is the magnet, attracting to us the equivalent of our thought. Character is the quality of the thought we think. Spiritual magnetism glows from the within to the without.

This is the peace that heals. Its rays are pure white. It illumines all that it touches. Animal magnetism is material electrical energy, drawing its power from the outer and lower animal kingdom. We can at will choose which way to think. The inner life is the real, the other but shadow. The inner is subordinated to the outer mortal when we allow the sensations of the physical plane of consciousness to control. After awhile they consume and destroy the animal through which they operate.

The inner spiritual power builds and gives real joy and lasting power. It is the Master Builder, artistically bringing into outer expression the beauty of the Soul. This inner power connects with all the inner forces in the universe. It is the Divine Oversoul or Christ Mind. It is the University of the Masters. By the voice of the Christ (within) it speaks. Be still and listen! Be quieted by its commands and you will be master of all circumstances. It is the divine law of attraction, a dynamic mag-

(Continued on Page 244)

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**THE LEAVENING OF THE LUMP.**

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The New Thought movement is the most significant and far reaching of any that is filtering itself into the public mind today. It is far reaching because its philosophy is entering into every church, and vitally significant because it is changing the life-attitude of the individual—it is vitally touching and reaching men in all stations of life and endeavor. It is the *only* system of thought or philosophy that is reaching out and affecting the lives of men and women in all the different walks of life. The philosophy of Catholicism appeals only to the Catholic, Protestantism to the Protestant, and so on down the long religious line, the same applies to the different industrial gospels that are being born at this present time, but New Thought with its gospel of Personal Power appeals to all alike. As many New Thought people are to be found *in* as *out* of the church, and a great many not only of the obscure but well known preachers and teachers are leavening the church-lump with the New Thought Gospel of Individual Power.

No one can deny that the attitude of man toward religion is changing. The church is not the power that it has been in the past. We do not believe in God, Heaven, Devil or Hell, as men believed in days past—and just as surely as men are dropping these fear-ideals of the old church, just as certainly the church is losing its power over the men and women of the present day. But even though the church as an institution is falling behind, eventually to be but a condition and a land-mark of the past, *its philosophy*, not the priest-philosophy of fear and hate, but the philosophy of Jesus, is going forward and is actually materializing in the hearts, minds and lives of present day men and women. God, Heaven, Devil and Hell were ideals of fear as taught by the church. Fear is being destroyed—and the first great fear that *had* to be destroyed was the fear of the power of the church itself, and the next the fear of God, Devil, and Priest, and

those conditions of good or evil that were to come with the next life, after the experience of earthly death. The greater number of men today fear neither God or the Devil, they believe in Hell not at all—heaven in a modified form they hope for, having at least a small degree of belief in the immortality of the Soul and the Survival of Consciousness after Death.

With the passing of these different forms of fear in relation to metaphysical and eternal questions, the whip-hand of the church and all institutional religion withered, but truth as taught in all religions of mankind is marching on and is being realized consciously in the Mind and Soul of Man. His eyes have seen the glory of the word in his own soul. The leaven of the New Thought has so filtered itself through all the different churches and creeds that men today are not seeking God *without* themselves, but today are finding Him *within* the Human Soul. Men are claiming Oneness with the Father, they are attaining the same realization of Oneness that Jesus possessed and experienced, and this is not true only of the New Thought Movement, but of the followers of all the different religions. Thus it is that the church power and the fear of priest-craft is being destroyed, but the vital truth as taught by the Master is marching on.

Many people object to New Thought because they assume it is not a spiritual movement—proclaiming it to be purely a mental philosophy and in no way kin to true spirituality. Any spiritual philosophy without a demonstrable mental basis to prove its truth is an irresponsible system of thought, and must of necessity be founded on pure assumption. A religion or philosophy that can be applied to every day life and living must first of all be mentally understood. Its first application in the life of the individual must be mental, and there can be no conscious realization of Truth until it be first mentally proven as demonstrable truth, to the satisfaction of the individual. Therefore, there *are* steps in the New Thought life and the beginner must of necessity be a mental-science student, that he may come into conscious

and actual working realization of his mind-power to control the spiritual within. There cannot be intelligent unfoldment otherwise. The psychology of religion must be understood. The whole of our philosophy hinges upon the aphorism, "Thought is Power"—if this is not an absolute truth all assertions that we make in regard to the control and direction of the Great Within are vain, we *cannot be still and know*, until we have proven without the shadow of a doubt the Power of Thought in governing and directing this inner Power.

In the new thought life we are attempting to establish by mental means a new consciousness of ourselves from the standpoint of indwelling Universal Power. This is only to be brought about first by Mental Recognition, and then by constant use of the Law of Suggestion in the establishment of a permanent consciousness. Suggestion is the Mental Law of Your Life, of my life and the life of every man and woman. Spiritual realization can only be attained by a constant repetition and living of ideals that we have formulated because of mental comprehension of an ability to direct the Power within. When this state of control is attained as a permanent consciousness then there is no need of holding to those particular forms of suggestion, because I have by mental means made myself to be that which I have held in mind and thought. But I cannot get away from the use of this Law, because I Am an Unfolding Soul; in other words, I am at all times, if normal, going forward in realization, and this Law and its Intelligent Use are my *only* means of conscious advancement.

The conscious use of the Law of Suggestion is supplanting prayer as taught by the church in the spiritual life of man. He realizes from mental observation of his inner nature and life, that there is a source of power within that responds to his every thought. This is the only operation of the Divine Power in his life that man can understand. In this sense he is realizing his oneness Here and Now. And under this thought and ideal the

old thought of fear is being destroyed and Man the Son of God is coming into the realization of his own True, Divine Power.

SAM E. FOULDS.

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**TRAINING CARD ON EXPANSION.**

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“The Indwelling Mind Does the Work.”

1. To always expand.
2. To develop.
3. To grow.
4. To advance.
5. To progress.
6. To forge ahead.
7. To increase my powers.
8. To be broad-gauge.
9. To broaden myself.
10. To branch out.
11. To see far and clearly.
12. To analyze.
13. To concentrate.
14. To be systematic.
15. To reason logically.
16. To think clearly.
17. To judge correctly.
18. To be efficient.
19. To be prompt.
20. To be prepared.
21. To be ready.
22. To inspire.
23. To use conscious knowledge.
24. To succeed.

HELENA F. MARTIN.

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**MOVING INTO THE NOW.**

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I shall not dwell in the lowlands of the past, neither shall I seek a freehold in the fairyland of the future, but I shall build me an habitation in the Eternal Present and abide therein forever.—W. M. N.

Where do you live? You must locate yourself definitely somewhere, or the "Wandering Jew" will have nothing on you when it comes to rapid changes of residence. You are a mental being, and have to establish yourself somewhere in mind. Where, then, do you live? In past, present, or future mind?

Look about you, and get the exact location of your mental apartment. Perhaps you will find it located in the district of mind inhabited by the phantoms of past experiences, or, again, it is quite possible you may find yourself up in a balloon in company with the maybes and the goingtos. Few find themselves domiciled in the radiant present.

If you want to stop present unfoldment and "grow old" mentally, live in the mind of the past; think and talk of past experiences.

"Build thee more stately mansions, oh, my soul," wrote the poet Holmes, and it is quite all right to build more "stately mansions," but let them always be built in the Living Present. Project your thought power into the realm of tomorrows, and your "stately mansions" will resemble floating palaces, in that they will be minus solid foundations, and forever go floating off just beyond your reach.

Move into the Eternal Now with all your radiant power?

Were you ever "homesick"? And did you ever look into your mental state when you were so? If you did, you found a condition of mental maladjustment to the present moment; a mental state in which the "unpleasant" experiences of the present were constantly being compared with the "pleasant" ones of the past, or the conditions of the new location with those of the old, with detriment to the new. After the present good had ar-

rested your attention long enough for you to quit thinking of the old or the past, you found yourself cured of your nostalgia.

In a manner somewhat similar, by forsaking the past with all its camouflaged experiences, by withdrawing your mental force from contemplating an elusive future, and centering your thoughtful attention upon the radiance of the present, you may enter into the glories of the Eternal Now.

Then get into your mental moving-van, thought, with such of your belongings as are worth while, and move out of the past and the future into the Now. But before you "pack up" be sure you make an excursion to your mental attic (you don't want to burden yourself with a lot of old junk, to occupy space needed for useful thought-tools), and get together all the old moth-eaten thoughts and bewiskered ideas and apply the mental match to the whole lot. Now you are ready to lock the door on the past, and get out.

"I am not bound by any past." If I'm alive in the spirit of truth, I'm not.

"I am not limited by any future." Certainly not, when I know that the future is merely the limitless present unexpressed.

"I am now and forever eternally free." Which becomes true to me, just as soon as I realize that "I dwell amid the Eternal Ways."

And what does it mean to "dwell amid the Eternal Ways"? Simply to move out of the nowhere of the past and the everywhere of the future, and establish yourself in the Mind of the Immortal NOW, the Land of the Eternal HERE. It is to find yourself in the Mind of God, the Mind of the Supreme Love and Intelligence, the place where you realize yourself to be face to face with what is yours NOW and FOREVER, so that you can say with the poet, in the "Song of the Soul Victorious":

I stand in the Great Forever,  
 I lave in the Ocean of Truth,  
 I bask in the golden sunshine  
 Of endless love and youth.

Worth while to make the move, isn't it?

Seeking life in the twilight of the past is equally as futile as postponing the realization of joy and happiness to the future. It is neither the light of the past nor the gleam of the future, but the Torch of the Here and Now, that we are after.

One single soul of truth and trust,  
 Keen, and undimmed by any rust,  
 That lives in the present ere it be fled,  
 Nor fears nor weeps, though the past be dead!

is the one to whom we instinctively turn for the light to set our own torch ablaze.

Dear reader, in the Pregnant Present lies all you can ever be, all you can ever have, and because the circle of consciousness holds but a fraction of that all at this time, does not, in the least, alter the fact. The circumference of that circle may be so extended as to include the Larger Fraction, and then the truth of my statement may be realized.

Then pull up stakes, and abandon your empty holdings in the barren land of the past or the illusory field of the future, establish a new claim in the Realm of the Living Present, and work it up into a homestead of beauty and plenty. And soon shall you find standing in the midst of your Mental Eden, the "Tree of Life, like the orange tree of the south, bearing at the same time bud blossom and fruit," and know that "God giveth us richly all things to enjoy" Now.

WILLIAM MORRIS NICHOLS.

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I will send a copy of the Lord's Prayer \$1 and NOW 1 year \$1.25 to new or old subscribers for \$1.75.

### CONCERNING PSYCHIC PHENOMENA.

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All real growth of the individual is toward the psychic, the unfolding of the latent powers and possibilities of the soul. The term psychic pertains to the soul, and psychic powers or phenomena are soul powers or phenomena. In the use of affirmations of good we are directing the soul in its unfoldment to build up and maintain health in body and success in the affairs of life.

Psychic or soul phenomena are most interesting and have always wielded a powerful influence over people, largely because the phenomena have not been understood and have been looked upon as miraculous and supernatural. Psychic phenomena, looked upon as acts of an external god, are the basis of nearly all religious creeds. Human nature worships that which gives evidence of power beyond its comprehension. Jesus, as portrayed in scripture, was a great psychic, and it was the seemingly miraculous performances of Jesus that gave, and still gives, him his great following. Yet scripture tells us that he endeavored to explain to the people that the powers he exhibited were not miraculous, but common to all of them if they would do as he taught them. The Bible is a book filled with psychic experiences of many different characters, and it is the soul experiences and performances of these characters that have made it live. Eliminate the so-called miraculous from the Bible and it drops into oblivion.

The difference between the old thought and the new is that in the old thought the psychic performances and experiences of the prophets, and of Jesus, are looked upon as direct acts of a god separated from the people, whereas in the new thought these so-called miracles are but the result of the awakened or unfolded soul found in every individual. The new thought eliminates superstition, cultivates the psychic powers, and uses them in solving the problems of health, supply and happiness which are constantly presenting themselves.

Among the psychic phenomena recognized today, and which were used by the prophets of old, and by Jesus

and his immédiate followers, are the phenomena of hypnotism, spiritualism, psychometry, telepathy, clairvoyance, clairaudience, and some others. All of these phenomena are different aspects or powers of the soul of the individual, the most sacred center of mankind. Yet we find them condemned, and those who use them in any way persecuted and abused, very largely by people who claim to believe in duality, that is, that there are two powers in the universe, one for good and another for evil, and that these psychic phenomena are powers of the evil one. This persecution, however, is not always limited to the old thought people. Many in the more liberal movements are bitter in their denunciation, and I have actually heard leaders of the newer thought, those who claimed to have thrown off the shackles of fear, and who called themselves free thinkers, most positively affirm that All is Good in one breath, and almost in the very next condemn these psychic phenomena as dangerous powers, productive of evil, and cautioning their listeners to avoid them. Many of these people will deny most vehemently that Suggestion is the means by which healing and all other demonstrations of the new thought are brought about, yet when asked if they understand what suggestion is they will admit that they are not posted in regard to it. They enthusiastically explain that God does all the work, but their concept of God is about as hazy as their concept of suggestion. It is such inconsistencies as these that is holding back the movement of liberalism and investigation, and if the so-called advanced though people do not wake up and push investigation into all psychic phenomena, endeavoring to get at the facts concerning them, they will some day come to the realization that some whom they have been wont to call orthodox are outstripping them in soul growth. Just recently one of the highest authorities of one of the most orthodox and dogmatic churches, in an interview, admitted the genuineness of the phenomena of spiritualism, and that spirit communication and materialization were facts, all of which goes to show the trend of popular thought in these lines.

If all is good, how can any power be condemned as bad? Just as well condemn fire as evil, because it sometimes does great destruction. Just as well prohibit the use of chloral and ether in surgical operations because they sometimes kill the patient. Just as well condemn the use of electricity, steam, gas, powder, because they might be used to destroy.

Just so with psychic phenomena. It is their misuse that has brought them into disrepute. A mention of hypnotism immediately brings to mind the ridiculous performances of the professional hypnotist on the stage; spiritualism brings the picture of the seance in the hands of the ignorant mediums, and so with other psychic powers. The blessings of hypnotism and these other powers that have been brought to the race are overlooked and the most wonderful powers of mankind are neglected simply because they have been misused by those who have not understood them.

If all is good; then these psychic powers are good, and instead of shunning them and fearing them, let us look into them; let us investigate and find the good and use it to bless humanity. I am not advocating the use of hypnotism as we have seen it, nor of spiritualism, nor any of the other psychic phenomena as we have known them through misuse; but let us investigate them, and finding that they are the same power that the mental, Christian, Divine, and Spiritual scientists use in their work, under different names, let us use them to benefit the race. Let us find the good, and then hold fast to that which is good.

CHARLES P. TILEY.

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Have you read *Six Steps in Mental Mastery*? 108 pages.  
50c. Post Paid. It is selling fast.

**FUNDAMENTALS OF SALESMANSHIP.****No. 2.**

(Copyright 1919 by Austin Breed)

**It's Up to You.**

It is so much easier watching "the other fellow" than it is watching ourselves. So let us take a little journey to view the efforts of a salesman, who has decided to improve himself as much as possible. Let us place him in a great castle—the Castle of Daily Experience.

He has been told that in certain rooms there are bags of gold; and if he can find these rooms, the gold will be his.

He sees a corridor labeled "Luck." "Ah!" he says, "this is fortunate. At the very outset, I have found what most men long for all their days, without finding it—Luck."

Down at the end of that corridor there is a door, and behind that door there surely is the pot of gold. But—the door is locked! The salesman has no key and as he retraces his steps he says, "This is the corridor of Bad Luck!"

He finds another long hallway, and this one is marked "Grab." He expects to be surprised by ruffians, to have to fight for whatever reward awaits him, but all he finds is another barred door.

This displeases him, because he was certain that if he only grabbed for gold, it could not elude him!

He comes to a hall called "Tricks." He is all aglow with anticipation. If he could only know tricks enough—stunts, clever approaches—he wouldn't need the gold at the end of the corridor of "Luck"; he would manufacture his own luck.

Once more a locked door bars his way. This isn't at all what he looked for, because all through his sales-life he has been impressed with the great possibilities in cleverness, in stunts, or tricks!

Wearied at last, he sees a short hall, not very inviting, and the word "Service" is printed on one wall. At

the end of that hall there is a rest-room, and the salesman is surprised to find a customer there, all alone. They begin to talk, and the salesman finds that there is great pleasure and relief in encouraging his customer, in helping him. And what is his surprise, when he reaches for a chair to offer his customer, to find the great bag of gold.

"Fine," you say, "a very pretty fairy tale, splendid for children, but not of much use for a busy salesman!"

But isn't it? Pause a moment.

Doesn't all the sales-history prove that those things which are *outside* oneself, such as luck and grab and tricks, lead only to barred doors—if not on the first trip, then on subsequent trips? Isn't it true that there is no good will until there is genuine Service? And the best part of all is that we have entire control over this Service. It is *within* ourselves, not outside—not like the fabled pot of gold at the rainbow's end!

No salesman can deceive or be crooked or "four-flush" successfully. He may hunt up excuses to explain why these plans did not succeed. But the big truth remains that, all the while, the other fellow has "got his number"!

To the customer, such an attitude on the part of the salesman becomes transparent. Only to the salesman himself does this false position seem obscure.

If the customer sees through this falsity, what is the inevitable result? Harm to the salesman, and nothing but harm! That is not a gain, but a loss!

The only way we can get larger incomes is to earn them! We must give to the world a service that is worth what the world pays us in return!

You and I have never seen a *big* salesman without finding a man who truly wished to serve—who thought about luck not at all, who had none of the "grab spirit," no used no "tricks" on his customer, but who believed, almost like believing a religion, that all responsibility started with himself!

I believe that I hear you saying, rather faintly, "But

there are so few who appreciate service!"

Don't put it that way.

Say that service is a surprise to many customers; that they may not show their appreciation immediately, but that this spirit of serving honestly is like good seed that is bound to grow, even in poor soil. It takes time for it to grow, but it grows just as surely as sound seed—wheat sown in rich black loam!

And by the way, has it ever occurred to you that service in business must carry with it a good profit? Because, if you don't get your profit, how on earth are you going to continue to render service?

A doctor may mistakenly wear himself out in giving free service to the public. But, unless he has private means, that free service must soon stop. How much more sensible it is when he asks a proper fee for his services, so as to enable him to continue to give service to his patrons!

The greatest of all things is *inside* us—and no one else can develop us as well as we can develop ourselves. This is true in gaining physical strength, and it is certainly equally true in gaining sales strength.

In the last analysis, we must admit that it is *up to us*.

If we refuse to see that it is up to us, we stumble down many corridors, looking for the bags of gold we cannot reach, and wearing ourselves out in the meantime!

The big salesman never attempts to fool himself by excusing himself for his failures. He puts them where they belong—on himself. Thereby he makes the failures of today the stepping-stones for tomorrow's success.

No one on earth can bestow upon us that which we refuse to find within ourselves. Once we have found it, we need not to look any longer for the pot of gold at the rainbow's end, because we need no rainbow. We create our own gold, which we mint out of our own healthy conception of sales-service!

You may not be interested especially in athletic subjects, but I assume that you are interested in Success—and that is why I have selected the following facts to

drive home an important point.

Frank Gotch was in training for his last match with George Hackenschmidt. Mr. Gotch had plenty of money—bonds, stocks, farms, sufficient to keep him in luxury. But he didn't let these facts stand in his way.

Each morning, soon after daybreak, he was training, and it was always most unbelievable what physical exertions he went through in his "daily grind." He trained over ten hours each day, drank no liquids between meals and very little at meals, and ate very sparingly.

This he kept up for weeks, but what was the result? He "manhandled" the "Russian Lion" with such ease that the spectators were disappointed.

But, long before, he had paid the price!

Here's another little story, but you will notice that it, too, is big in meaning.

There's a salesman who is now one of the cracker-jacks, a fellow who goes so far beyond his quota that that quota looks like a joke.

When I first knew this man, he was just a "good fellow," who was so well satisfied with small results that he didn't worry about things. He was just good enough not to get fired, but never good enough to get anything better.

One day he was watching some firemen fight a blaze. Suddenly the nozzle of a hose came off, and the water splattered all over the crowd. The engine was stopped, and the nozzle was put back into place, and then the water was directed to the place where it would do the most good.

He derived a suggestion from this ordinary incident.

Said he: "I could see that I had been diverting, dividing, my energies. Even in watching those firemen, I had been wasting time. The fire didn't concern me, except as a matter of idle curiosity. If that was true, and it surely was, then what of my wastefulness in my other good-fellow diversions? They were scattering my thoughts and other energies that should have been concentrated on my big work! I could see that it wasn't

merely my bread-and-butter that concerned me, but my success!"

"That brought home to me," is the way he puts it, "the necessity of concentrating all my energies on the goal. What was the result? I started to pay the price! Last year I paid Uncle Sam a pretty good sum as income tax."

He paid the price—first!

Here is something Jimmy Elliott told us at the Salesmanship Congress:

"Then I saw what was the matter with me—that I smoked too much, stayed up too late at night with the girls and the theatres, and so on; got up in the morning all groggy; ate too much breakfast, then went out and saw the automobiles and the picture shows—and how in God's name could I make good that way? I couldn't!

"Believe me, if you fall in love with your job, you will realize that you have got to pay a physical price for that job, and incidentally take your physical self into consideration.

"Pay the physical price, throw your whole self into your work, and you will win, and win big, and nothing on God's earth can stop you.

"To my mind, there is no such word as 'genius' as we understand the term. The genius is simply the man who pays the price that success demands, that uses all his ability, that concentrates his mind; and he is so thoroughly in love with his job that he doesn't hear the reasons why 'it can't be done'; doesn't see the million and one obstacles. Doing it is his job, and he goes through with it."

Frank Gotch was a poor farmer-boy. There were thousands as strong as he. As he himself put it: "There may be tens of thousands stronger." But—he was willing to pay the price by doing the gruelling work necessary to master wrestling, and he became the world's champion wrestler. He went in heart and soul, and won! And so it was with Jimmy Elliott and other successful salesmen!

Do you think the big fellows are so much different from the others? No! It is largely a matter of application—of paying the price. First of all, the man with real ambition has to arrive; of his own free will, at the point where he is willing to pay the price!

If you have been fortunate enough to hear Charles M. Schwab, you marveled at the charm of the man.

You probably said to yourself, "Why, he isn't so very much different from me after all. He just stands up there on the platform, without a bit of 'dog' or 'side' and is perfectly natural."

But when you try to imitate him, you will find that being "perfectly natural" is a big achievement, which can be accomplished only after endless self-training. To be "perfectly natural," a man must have perfect self-control, and that means *work*.

In order to reach that point where he could be so "perfectly natural," it was necessary for Charles M. Schwab to pay the price!

He had to pay first, and the remarkable results paid him back afterwards, as they usually do.

But remember this: You don't—can't—get the desired results by wishing for them. In buying Success, you can't "charge it." You've got to pay first!

There is every reason to believe that the world's greatest salesman hasn't been located! I think that there have been our greatest artists, authors, composers, statesmen, and perhaps, bankers and business men. I doubt that the greatest salesman has been found.

And when he is found, this much you may bank on: He will *not* be a rare genius, but quite an ordinary human being—one who figured the price beforehand and paid it.

We can all of us get a lot of inspiration from this thought. Whether we *use* it, depends upon us, individually!

AUSTIN BREED.

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**PHANTASMS OF THE LIVING.**

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The main object in psychic research investigation is the acquisition of proof that there is another part of us, other than the physical man; and also to demonstrate the nature and the function of this interior part of our nature.

The evidence for survival of identity after death is overwhelming and any one who seriously seeks proof of the existence and the consciousness of the soul, will readily find it. Nor is it necessary to seek for this proof *only* after death. There is a peculiar phase of psychic research which is classified in these experiences as "Phantasms of the Living."

These apparitions, as they may be termed, of living persons, constitutes an important part of the evidence that proves that the real individual, the ego, exists independently of the body, and that it may be seen and identified under certain specific conditions favorable to such phenomena. The evidence for this fact is not only voluminous but there are some well-authenticated cases where the soul has not only been seen, but it has also been questioned, with the result that it has given accurate information upon matters not only personal, but also general. Not only information of a general character, but in many instances this information has been of events that were still in the future—and which were thus beyond the knowledge of the strictly mental operations of the individual.

An instance illustrating this is the following: A young Canadian farmer was engaged to a girl who lived some miles distant from his ranch. One day as he was working in the fields he suddenly felt a deathly faintness steal over him, and sat down in the shade of a tree to rest. As he almost lapsed into unconsciousness, he saw standing before him the spiritual counterpart of his fiancee. She told him that she had been thrown from her horse that afternoon while out riding, and that her body lay in a certain

part of the road between him and her home. She told him to hurry and that she would have to, some time in the future, undergo an operation because of the injuries received. The young man mounted his horse and went to the spot directed, and there found the body of his sweetheart, lying insensible by the roadside. The astonishing part of his story is that it was not until five years later that the young woman, then the wife of the ranchman, did undergo an operation made necessary by the fall. Of course the girl, when she recovered consciousness, knew nothing of what she, in her psychic or soul, body, had done—and certainly had no knowledge of the future event which she had herself predicted.

I have had, personally, a startling and peculiar experience along similar lines. A student of mine in Los Angeles came to me one day and asked me to hurry to her nephew, who had just been struck by a locomotive and thrown from his bicycle, as he was crossing a track. The engine struck the rear of the bicycle, and threw the boy some distance but he was really hit by the locomotive. However, the shock had rendered the boy unconscious, and he kept calling for me. The attending physicians, of course, were glad to have me come and the moment I reached him he quieted down and seemed to be perfectly satisfied. It was found that he was injured internally, and the physicians wanted to operate, but the boy insisted that it would not be necessary, and that he would come out all right—and so it was left. Now the strange thing is this: Often I would hear that boy call me and ask me to come to him and put him to sleep; that he could not rest. He lived a long distance from my office, and some distance from the carline, and it was not an easy thing for me to spare the time, but he would come and insist upon my going to his bedside and would not let me alone until I had promised to go. As soon as I would arrive, he would hold my hand and sink into a refreshing sleep, but always I would find that he had been calling and calling for me.

Finally the boy got well, and when he had recovered

sufficiently, his aunt, who was my student and who had first asked me to visit the boy, suggested to him that he come to my office and at least thank me, since that was all he could do, as he was poor. He was most unwilling to see me; declared that he knew nothing about having asked for me; and insisted that he wasn't even interested in me or in my work; and as a matter of fact, he had never attended my meetings, having only heard of me through the newspapers and through the press. Here is evidence that the soul can and does function independently of the body; that it may and does do this when the mind is either unconscious or is otherwise occupied; and that it holds ideas and views of life which are at variance with those of the mind.

An instance illustrating this is told me by a woman in whom I have perfect confidence. This woman had a son who was more or less inclined to be wayward. He would have periods of dissipation and periods of reform. During these periods of dissipation, he would disappear from home for days and sometimes for weeks at a time, unless the mother went in search of him and brought him home. And this is what she frequently did, because his soul would appear to her and tell her where she could find him. Sometimes the soul would weep pitifully and threaten to "Break the cord that held it to the body," if the "mind part" of him did not stop doing the awful things that he did. The old idea of two forces at work, striving for mastery over the individual, is here exemplified—not as God and the Devil, each a personal power, striving to get possession of a person, but as the soul and the mind, each bent upon its specific office, seeking to express itself.

Not that all souls strive for the highest; some souls sleep and some are enlisted in the destructive vibrations, but as soon as the soul awakes to the reality of its imperishable vitality that moment it seeks to gain control over the actions of the body—seeks to actuate the efforts of the mind, toward further soul-awakening. We remember the words of St. Paul: "What I would, that do

I not; but what I hate that I do." We know there are persons who suffer from self-loathing, self-despair. A mysterious force seems to urge them on to ways of life which their soul detests and shrinks from. "Man is dual; man is dual," writes Alphonse Daudet. He says: "The first time I realized that I was two was at the death of my brother, when my father cried out so dramatically, 'He is dead; he is dead.' While my first self wept, my second self thought 'How truly given was that cry; how fine it would be at the theatre.'" Later, Daudet remarks upon this peculiar dual consciousness: "This horrible duality has often given me matter for reflection." "O this terrible second me always seated while the other is on foot, acting, living, suffering, bestirring itself. This second me that I have never been able to intoxicate, to make shed tears or put to sleep." "And how it sees into things and how it mocks at many things that my other self holds in high esteem."

Psychic research records many instances of apparitions of living persons, and these instances have been thoroughly investigated, and sifted out, eliminating all possible chance of either coincidence, or fraud. The result is beyond the possibility of doubt, and this result proves conclusively that the soul is the real person, and that the power to function independently of the soul exists (in some persons at least). Nietzsche says: "Man is a Bridge—a bridge between the earlier and lower forms and the Superman that is to be. As man he is of little account; as bridge leading to something greater he bears upon his shoulders the destinies of the world, and carries the key that will unlock Futurity."

At critical turning points in the world's history there have arisen men who in a similar sense may be accounted as bridges—bridges that show the way, by which the human race may pass through a time of transition, such as this in the world's history, and looking back when the transitionary epoch is past, men realize what a tremendous gulf lies between the old and the new, and may be frequently led to wonder how the whole thought and

outlook of the world became so transformed; how, in fact, Mankind ever succeeded in crossing the yawning chasm between the old and the new conditions.

Thus we are, in the present age, in this New Time, in a most critical period of transition from the Old to the New—from the narrow and limited into the broad and unlimited areas of Conscious Activity. In a comparatively short time, the fact of the soul's power to function without the body, and the fact of the immortal life, will be common knowledge. But in the meantime there is a period of conditions which seem chaotic. But it is only seeming if we will wake up to the need of Conscious Action. We, who are privileged to know and to establish this New-Time life that is to be, must arouse ourselves to united effort—to eager, vital, and immediate action. Why should it be necessary to be a fighter in order to be active? Can not we actively construct? Can we not be alive, and be united in some kind of vital effort to get through this transition period and to come out on the side of the New Time, with its new ideals and its new needs—its enlarged ideals and needs?

The great thing is to realize that everything means something. Phenomena of all kinds have an interior meaning—an esoteric significance. Psychic phenomena are important, not merely as phenomena, but as evidence of the reality of the interior self—that part that is seeking experience, and the acquisition of consciousness. Tolstoy tells how at one time, when he was being torn between doubts and beliefs in the Integrity and Justice and Immortality of Life, he went one day into the forest. "I remember," he says, "lending my ear to the mysterious noises. I listened and my thoughts went back to that eternal quest for God, with which so much of my time had been occupied. 'Why do I look further?' said a voice within me. 'God is here. God is there.'" "To live is to know God—God is what Life is." Tolstoy realized that this voice was that of his own inner self—his Soul. And from that time on, this great philosopher never lost the consciousness of the Real or the imperish-

able part of himself.

A former student of mine once had a similar experience. She heard the voice of her own soul, directing her in a great crisis; and although she felt that this voice which seemed to be her true self, was in truth what it claimed to be, yet the spirit of doubt prompted the mind to say, "How do I know that this voice is really what it claims to be—the voice of my own soul?" The answer came in a manner that was convincing and unique. The voice said, "Go into the next room." My student went as directed, and stood listening for the next word. "Go to the piano," said the voice. My student went and sat on the piano stool. On the rack was a book, and the voice directed her to open the book. She did so, slowly turning the leaves, at the gentle direction of the voice within her. "Stop here," said the voice, and looking at the page to which she had turned, her eyes fell upon the title of the song—"We All Have Our Angel Side." This was the answer to her doubts—convincing, and beyond the possibility of mere coincidence.

It is, naturally, under stress of great emotion, shock or accident that apparitions of living persons are visible, although this is not necessarily always the case.

A lady living in Detroit, Michigan, related to me an incident that occurred while I was lecturing there four years ago. She was going quietly about her housework early one morning, when she suddenly heard the front door open and close. She looked up and saw what she thought was her sister coming along the passageway that led to the kitchen where she was busy. She noticed that this sister was not dressed for a journey, but that she was in a loose wrapper over her night-gown. As her sister lived in a town some distance away, she was amazed to see her thus dressed. Immediately, she seemed to see a picture, as it were, surrounding the figure, of a house in flames, and she knew that her sister had been burned out and had come to her. But she also realized that the figure was not that of the sister in her physical form, but that it was her spiritual self.

In due time her sister did come to her, but she was dressed properly although all her clothing had been burned in a fire that destroyed her house in the night, leaving her with no clothing except the wrapper which she had hastily thrown over her night-dress when she first smelt the smoke of the fire. Of course the sister had not been conscious of thus visiting her, at the time, but the shock and stress of the fire had evidently sent the soul out and it was attracted to the home of her sister to tell her of the calamity.

An interesting report in the *Psychical Research Proceedings* is the incident related by a Mr. Kirk who decided that he would make himself visible to a certain lady so strongly that Miss G. would see him and he selected a time that would be daylight and probably active. Miss G. knew nothing of this plan, but duly received the vision, seeing Mr. Kirk standing near her chair, dressed in a dark brown suit. She saw him cross the room and disappear before he reached the door, showing her that it was a vision of himself and not the man in person.

All reports from the other side of life agree that locomotion is identical with the will to move. Thus, by merely thinking intently of a place, the soul like a thistledown is wafted to the place thought of; and by the same means, of removing the will, is returned. This seems to be true of the living personality as well as of the dead, which merely proves that the body is indeed the "tenement of clay" which we have always called it.

ALEX. J. McIVOR-TYNDALL.

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August NOW will be a fine number—even better than the June or July—and these Nos. have been highly praised. Articles by Dr. Leavitt, Eugene De Mar, P. O. Bryen Hoare and the regular staff.

## COSMIC CONSCIOUSNESS.

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The term Cosmic Consciousness will become more intelligible to the understanding when we remember there is a state of mind possible to every man wherein he shares the nature and the thought of God. It is the Vision of Totality, the Nirvana of the Hindoo, the Sabbath of Paul, the Kingdom of Jesus.

It is the goal of uttermost attainment, the true destiny of man wherein we are to be transformed to the image of God. Cosmic Consciousness must not then be thought of as something strange and foreign to man but rather the central light of his being, the "true light" from which all our partial lights are derived. Tennyson beautifully expresses this Cosmic relationship when he says:

Our little systems have their day;  
They have their day and cease to be:  
They are but broken lights of Thee,  
And thou, O Lord, art more than they.

Our first entrance into the world of consciousness brings a sense of separateness and independence. As we advance in knowledge we come in touch with "the Soul of the Whole," and seeing through the illusion of appearance, know that there is no separateness but that all is unity, cohesion and interdependence, and that "the kernel of creation is Love."

Personality is the goal of separateness. Individuality is the goal of the Cosmic. But here as ever the greater includes the lesser. The man who has attained to the Cosmic does not lose personality; on the contrary he has attained to the Principle of Personality.

An illustration from nature may make this point more clear to the understanding. As I write this lesson I am passing Vashon and Maury Islands in the Puget Sound. A few months ago, while ferrying from San Francisco to Oakland, I passed Goat Island. These names have been applied by man to such portions of the earth as have projected themselves above the earth's surface. It is that portion which we see above the water's surface that constitutes the personality of the Islands. Beneath

the water they take hold on the common earth. That is their individuality.

So in the light of Cosmic Consciousness we see all men as projections of God into conscious expression. To the surface vision he is separated from the Whole, a helpless atom in the great void. Action based on the sense of separateness is the cause of all earth's woe. It is the Mephisto of the intellect, the Tantalus of the soul. No more vivid description of this state of mind can be found in literature than that given by Thomas Carlyle in the chapter of Sartor Resartus entitled "Everlasting No."

I lived in a continual, indefinite, pining fear; tremulous, pusillanimous, apprehensive of I knew not what: it seemed as if all things in the Heavens above and the Earth beneath would hurt me; as if the Heavens and the Earth were but boundless jaws of a devouring monster wherein I, palpitating, waited to be devoured.

During the centuries which man has inhabited the globe a few thinkers have dived deep beneath the surface of appearance and discovered that just as in nature every island is related to the great reality called earth, and that no event can befall one island without affecting all islands, so is every individual man's particular life contained in and sustained by the Life of God,—“That unity, that Oversoul in which every man's particular being is contained and made one with all others.”

As we approach to the vision of the Cosmic our conceptions of the self are enlarged. It seems paradoxical to say that no man can come to the knowledge of himself while thinking about himself, but it is so nevertheless. I have expressed this thought more clearly in a poem entitled “The Hills of God,” than I can in prose:

The reason why the way is dark,  
The reason why our eyes are dim,  
Too much we watch our erring feet,  
Too little faith we have in Him.

Sense consciousness, functioning as it does in separation seeks to save its life. Cosmic Consciousness, knowing that the self is a part of the Universal Self, cries triumphantly: “In all men I see myself, and the good or bad I say of them I say of myself.”

No finer statement of this Cosmic relationship can be found in literature than that voiced by Jesus when, in describing the last judgment, he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

No higher statement of universality is possible. Cleared of the religious haziness which theology has thrown around the words of Jesus, he has simply said: Humanity is one Body and he who in any way ministers in love to one part of the Body has ministered to the Whole. The poems of Whitman are threaded through and through with this glory thought of indissoluble unity:

I embody all presences outlawed or suffering;  
 Not a mutineer walks handcuff'd to jail, but I am handcuff'd  
     to him and walk by his side;  
 Not a youngster is taken for larceny, but I go up too, and am  
     tried and sentenced.

It is ever the vision of the highest; it is ever the true beatitude of man; it is our inherent birthright; the part must contain all the qualities of the Whole and man is a part of God.

All fire is the same fire, whether it be the flame of Vesuvius or that of the candle dip. As Carlyle caught the vision of the Cosmic he saw that the fire burning on the smith's forge was primarily kindled in the sun.

To this consciousness the blacksmith's shop becomes an altar and the blacksmith a priest preaching the gospel of man's power over nature.

Dr. Buck in his wonderful book of Cosmic Consciousness seems to miss this insight. He makes Cosmic Consciousness to be rare and the endowment only of a few exceptional individuals who have had a vivid awakening. But all consciousness is one, just as all fire is one. Self consciousness, or consciousness of the limited self, is cosmic to a degree. It may be only a candle dip as compared to the sun, but if it is consciousness at all it is part of the Cosmic Whole.

"Every man is an inlet to the same and to all of the same." Let us hold fast to this simple statement: "The Lord our God is One." Then let us know that all are

but parts of the One. Let us not attempt to separate God from any part of His creation. If we do, that which we deny will tyrannize over us. Those who deny the existence of matter will become of necessity the servants of matter and judge their efficiency in spiritual things by their material possessions. Again I say there is a Vision of Totality which neither affirms nor denies. It asks nothing of time and is independent of space. Its voice is the Voice of the Absolute and the Unconditioned. It is the attainment of unity and the only healing.

How shall we purify the air in the stuffy crowded room? By using electric fans and perfumes? No, but by the simple process of opening all the windows. When the air in the room mingles with the whole where is the impurity? When the stagnant water of the pool is drained into the ocean it is no longer impure. Its stagnation was its separateness. Now its cleanness is in its unity.

So it is in Cosmic healing. How shall I rid myself of this distressing limitation, this stagnation known as disease? By consciously blending with the Whole. One of Washington's well-known judges lay at the point of death. The physicians had pronounced his case hopeless. He applied to a Science practitioner for treatment, but the practitioner had not attained to the vision of the Cosmic. He refused to treat because the judge was under the care of the medical doctor. In the uplift of a great faith the judge turned in thought to God and declared his Unity in words something like this: "As water blends with water, as air mingles with air, so does my spirit, Father, blend with Thine." With this prayer of faith in his heart he fell into a peaceful sleep and in twenty-four hours was at his law-office for duty.

We call this self-healing but it was more. It was the conscious laying down of his life in order that he might find it. The part had entered into the life of the Whole. And again Paul's mystic experience was realized: "I

am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God."

Let the sick man meditate on these spirit-born words until their radiance illumines his mind and his sickness will vanish in the Light of the Spirit.

HENRY VICTOR MORGAN.

(Continued from Page 216)

net that creates a protecting aura around us. It is creation, and produces the beautiful, making our own heaven in which we dwell. All our needs will be supplied when at last we learn to draw from this inner reservoir of power.

Very few people know this storehouse of power hidden within, but rather choose to live outward, to think outward, and to enjoy outside experiences. All of these latter are hypnotized by the world's customs, by its chimeras and troubles, are wise in the whirl pool, of mortal mind seeking God outwardly instead of inwardly, until at last they seek themselves and find All-in-All, solving problems for which religion has failed to give a serious solution.

HAROLD F. PALMER.

### IN LIFE'S SILENCES.

Character comes by doing what ought to be done and resisting what ought not to be done, when no outsider is looking.

It is quite true, and happily true, that life is not lacking in the inspirations that come from the sense of being observed, or in the restraints imposed by the realized concern of watchful well-wishers.

It is a blessed aid over hard places that in the nick of need some one is looking on to say an encouraging word.

It is a blessed cheer through dark places that a warning voice reminds of lurking danger. But for such timely voices many of us would have yielded to temptation, to our hurt and loss.

Nevertheless, character gets fixed in the silences of life, when no man is near, when no voices either to warn or to cheer are heard save only the voice within.—*Sunshine Bulletin*.

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**SERVICE.**

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"It is more blessed to give than to receive," the Master said.

We look out into the world about us and everywhere we see the spirit of commercialism, men seeking to get something for nothing, bargain-hunting, the business life!

Even in the pursuit of higher things, the same spirit creeps in, in spite of all our watchfulness, and we find ourselves frequenting those places and making friends of those people from whom we can get something — not money or material things perhaps, but instruction, or amusement, or inspiration.

When we join a church, a society or even a club, we set off against each other in our minds the privileges and advantages to be gained, on the one hand and the money and time to be given, on the other; and we are loud in our complaints if the advantages prove to be less than we had expected or different in character.

Still the blessing is to him who gives!

So simple are the words used by the Lord Issa (Jesus) to clothe His revelations of the great laws of the universe, that we still, after nineteen hundred years' study of His teachings, fail to appreciate their depth or extent.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

This is the law, not only in some imaginary and singular case, but throughout the ramifications of every social and business activity. He who observes its workings and obeys it, lives easily, because he strikes the balance and keeps it true; but he who tries to "get" by some other means is doomed to failure and, still worse, to moral degeneration.

Only as we give, have we any right to expect to re-

ceive; and when we receive we incur an obligation to give.

According to this rule it would seem to be as immoral to offer something for nothing as to seek to attract to oneself wealth or other commodities, fame or dignity, by "Concentrating" upon the thing in question or by "Affirmations."

He who would grasp and hold for himself, or his, is not blessed, is not divine. He is afraid of losing something, and so, that which he fears is attracted to him. He is poor now, in his fearsome soul, and material poverty will not be long in following.

Many persons are complaining today that "they get nothing" from their churches or the instructions of their various teachers, yet the food upon which they are starving is feeding others in abundance and these are growing strong and lusty upon it. The very fact that men complain, and find fault with something outside of themselves, proves that they are looking the wrong way. If they would turn around and begin to give, the tide would turn.

"I cannot be always giving" another says to us; "soon I shall have nothing for myself."

Does giving impoverish? No, a thousand times, no; for giving is the fly-wheel which starts the true life of man, when it is touched by the power of Love. It is the outward sign of the love within—love of others, of all beings, love of the good, of God.

All laws of society and trade, in so far as they are just laws, have for their basic principle interchange of benefits. What the citizen receives of benefit and protection from the state he is required to pay back to the state in the form of taxes and service, and in the proportion he has received. It is no chance conception that Justice is symbolized by the evenly balanced scales, for Justice is balance. When the balance is lost it makes no difference to the principle which one of the scales tips. It may be the "give" plate which has been overcharged, or it may be the "receive" plate. In either case the law has been violated—some one has gone counter to the

eternal plan—and readjustment must follow, accompanied though it may be, and will be, with suffering.

To give without receiving is condescension; to receive without giving is subordination; to give and receive is parity, and implies generosity on both sides, equally divided. We are all familiar with the home where self-sacrifice on the one hand is met with selfishness on the other, the home life departing more and more from the ideal and true state of interchange on all planes. Both extremes are wrong, and each is responsible for the other.

We should consider it absurdly impossible if asked to work out a mathematical problem without the equation—an abstract pair of scales. And how about the problem of life? Is it not just as exact, is it not based upon laws just as definite, as an exercise in mathematics? Reason and intuition both say that the law of the part must be the law of the whole, and if the law of the whole, then the law of all the parts, whether the field be mathematics, physics, philosophy, material or spiritual life.

Give that you may render a return for all the benefits you have received; receive, that you may have the wherewithal to give again—this is the way of progressive activity.

We have said that Justice requires generosity on both sides, that of the giver and that of the receiver. In an act of generosity the thought of bargain does not enter. This attitude is certain to bring bitterness if the obligation is not met. Better let the bargain go, better accept injustice for the time being, than allow the heart to be filled with thoughts of envy or hatred. Better suffer for another's misdeed (and suffer we shall, for law is law), than perfunctorily seek to effect a remedy. What we *are* is more important than what we *do*; when there comes an apparent parting of the ways.

Let us formulate our thought thus: They who give without receiving close the channel to another's progress; they who receive without giving obtain nothing except personal degradation. Attached to all organizations are many people who accept the good that is so

freely dispensed with no thought of rendering an appreciable return. The loss is theirs. The years pass and they make no progress; they soon become surfeited, unable to assimilate more, because they keep all they receive, and so they stagnate like a pond without an outlet. They realize that all is not well with them, forgetting or not knowing that Law is certain, and that no man can with impunity disregard it or for an instant receive something for nothing.

Value returned need not necessarily be of the same nature as benefit received. This is not possible where talents and conditions are so varied. One man possesses extraordinary spiritual insight, another has the gift of accumulating material goods. Should the man of money refuse to accept instruction from the philosopher because he cannot return problem for problem or expound marvelous doctrines in return for those he has received? His gift of money at best may seem a crude return for soul satisfaction, but the Lord Jesus recognized the widow's mite as sufficient, for she had done what she could. Receive what is offered you; give in return whatever possessions you have. If there is an unpaid balance, view with serenity the deficit if it cannot be avoided and bide your time.

Yet let us not forget that generosity may lose its virtue when it gives to one what is due to another, or when it deprives self of a greater good in order to bestow a lesser good on another. In considering the workings of the law, it is necessary that we behold ourselves impartially and from the standpoint of an onlooker. What applies to our neighbor applies to ourselves; surely we are not outside the law. Our watchword should ever and always be Service, not such as is represented by deeds of sacrifice to a few near and dear friends, but intelligent service to the world, that the great plan of the universe may be realized.

Above all things, utilize all the powers, opportunities and possessions at your command, and dedicate them to unselfish and unrequited Service:

Seek ye first the Kingdom of God and His righteousness, and all these (worldly) things shall be added unto you.

—Oriental Esoteric Bulletin.

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