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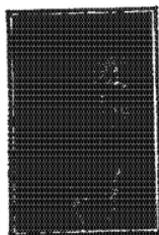
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JANUARY, 1920

No. 1

COSMIC LIGHT.

O flow'ret frail that with the breezes nod
Expression fair thou art-divine-from God;
Tho' fading quickly with the passing hour
Thy fragile form reveals the godly power
That placed thee by the roadside there,
To glad the life of man, and dull his care;
Who dares to say that thou are not,
Or that intelligence thy God forgot?

Scorn not the rose tho' brief its earthly stay;
Think not its life is gone for aye
Altho' tomorrow's sun may find it not
And shine upon a barren spot
Where once it bloomed so fair and went;
It bloomed not there by chance but with intent
Of Him who doeth all things well;
It lived and died this truth to tell.

Thou scientist, seer and sage
Make no denials. Upon th' eternal page
All things are writ unto the end of time;
All IS and e'er shall be, 'tis truth sublime:
Away with "nots" that havoc play with that!
Could nothing be? Can we conceive of nought?
Yea: all things ARE—the great Creator's plan
Reveals "I AM"—thy spirit form O man!

—*Laura McIvor-Tyndall.*

WILL.

You will be what you will be;
Let failure find its false content
In that poor word "environment,"
But spirit scorns it and is free.

- It masters time, it conquers space,
It crows that boastful trickster, Chance,
And bids the tyrant, Circumstance,
Uncrown and fill a servant's place.

—*Ella Wheeler Wilcox.*

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HEAVEN FOUND.

An honorable life is the kingdom of heaven.

—*Rev. Cyrus A. Bartol.*

The one universal desire, the one thing all men are seeking, is happiness. No matter what the thing sought; no matter what the means; no matter what the thought, the end is happiness. That disappointment is almost universal is demonstrated by the almost equally universal expectation of finding that which is missed here in the Hereafter. Heaven is only possible as the counterpoise of earthly misery. The fact that theology flourishes upon the promises of future happiness is its greatest admission of failure. Only that is success which gives happiness now. The credit system is a curse in business and leads to bankruptcy, but a greater one in ethics is promises of future happiness. Justice can know no time. She must be instantaneous. Cause and effect are never separated. No Karma is possible that puts off to another sphere, or time, the results or the compensation for the slightest thought. No system of philosophy is Truth that lets time enter into its consideration of questions of life. To Be, to Do, and to Receive is the all of life and they are now. A future heaven or hell; a future retribution or compensation is as impossible as a future life. That which is not now never can be. Now is all there is. Life is! Life never will be. Failure of any system is assured the moment it looks to the future for anything. Failure of happiness is assured the moment the person is going to be happy sometime. To hope to be happy is to be miserable now. Be happy. Let hope alone. Hope is born of fear, otherwise we should be happy instead of merely hoping to be.

If fears are dupes, hopes may be liars,
says the poet. Pope puts it thus:

Man never is but always to be blest.

Never will happiness come to him who hopes, fears, doubts, or hesitates. It comes only to him who affirms it now. Heaven is in the present tense. Heaven is. He

who enters, enters now through courage and faith.

Faith? Yes. In what? Not in any "absentee God!" Not in any theological patent right! Not in following any leader! Not through reliance upon any book! Never did any of these lead save away from heaven.

Where is heaven? It is where Jesus placed it. It is where you are. You are the Kingdom. There is no other. You are it now. If you do not recognize it, it is you nevertheless. Open your eyes and see the streets all about you! What is the Kingdom? It is the ideal! It is all you dream of Goodness, Beauty and Truth. It is all poet, sage or seer ever told that you have appropriated and built into your ideal. It is your idea of right. It is that which Reason and Conscience decide is best for you. Heaven is only a mental condition. It is peace that follows when the Inner Voice approves your course. He who lives an honorable, upright life, who obeys his conscience, who lives true to his ideal, is in the kingdom. The way to the kingdom was stated by Shakespeare in the oft quoted lines which Soul Culture adopts as its Rule of Life:

To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man.

HENRY HARRISON BROWN.

WHICH SHALL IT BE?

Stern is the Law I bring to you!
Yet charged with blessing through and through.
'Twill lift to heaven or sink to hell;
It will defeat or victory spell;
Your path with thorns or roses strew.
Which shall it be? It rests with you!

This is the Law! All thoughts you send
To those who call you foe or friend.
(Like Noah's dove, o'er waters blue)
Will go, swift winged; and never rest,
Until they come with increase blest,
And bring their likeness back to you.

—Henry Victor Morgan.

PERSONALITY.

The little essays that I have written on Success and Demonstration have caused some little comment in the New Thought press and I have received a great many letters from the readers of NOW, and entire strangers, many liking and some few opposed to the ideas expressed in the essays.

Wm. E. Towne, in the December *Nautilus*, says that I intimate that demonstration is largely a matter of personality.

I do believe there *are* exact and scientific laws that govern demonstration. But I also believe that these laws must be applied differently in the life of every individual, and also applied differently in the exploitation of every business venture.

The first need in business is that you must have something that the public wants. The second is that it must be something that gives good, honest value for the money asked. The third, it must be brought to the attention of the public that they may know that they want it. If these physical conditions are not fulfilled to the letter all the mental science in the world cannot make a success of the business venture. But the thing that is sold has in fact a personality and it must be brought before the public mind in such a manner that its personality may be known.

These three rules are also the most important of all in demonstrating personal success in life. First, I must be worthy; secondly, I must give of myself in full measure, and, thirdly, by the force of my personality make myself to be desired by others. If I can bring these conditions into being in my life I am surely on the way to real success and the expression of conscious personal power.

Success is not something to be prayed for—so much as it is a condition to be worked for and attained.

It is the development of this sort of personality that I have tried to impress on the minds of NOW readers. If you do not work, you cannot expect to have bread.

It is so with demonstration; you cannot demonstrate by simply using affirmations and thinking mental pictures of what your heart desires. You must see the bacon in the mind's eye and then go after it with all the might of your being. You will then bring it home. When you do this you get things accustomed to coming your way. But it is your work and faith combined that have called them to you. Work is advertising in the physical and affirmation is advertising in the psychic. They are the two sides of the shield of Success.

Modern psychology teaches us very plainly that the only difference between men is in the expression of personal power.

There is only One Mind and all men partake of and are one with this Mind. But we each give the mind a different form of expression. We express power or sub-consciousness in our life according to the personality we have developed. In this sense personality governs the life and demonstration of an individual.

I knew a woman who was in the possession of a great deal of money. She was very generous to others and I know of many gifts that she made to strangers. Yet she could never bring herself to the place where she would with a clear conscience use the money upon her own self and living. She lived as cheaply as she could. Made over her own dresses and practiced every known form of economy. She one day told me that she was reared upon a rocky New England farm and the hard conditions of living there had so ingrained themselves upon her consciousness that she could not do otherwise. She had allowed herself to develop that kind of personality.

I am that what I think myself to be in every way—and so are you. But what I am today I need not be tomorrow. All change must first start in the mind. I must mentally examine myself and be able to see the kind of personality I am manifesting at this particular stage of my unfoldment. Then build a new picture of the personality I desire to create and live and work as if that "new personality" is a present reality.

The New Year is a particularly fitting time to make

a mental portrait of yourself, for you to see yourself from the standpoint of personality—for that is how other people see you. Then it is up to you to decide upon the kind of man or woman you are to picture in the mind and bring into expression during 1920.

SAM E. FOULDS.

THOUGHTS WORTH WHILE.

Love your own work. Do not become temporarily infatuated with the work of someone else.

The more things we practice that we think will prolong life the longer we shall live.

The man with an exaggerated ego lives in a world so small that there is room only for himself. Therefore, he can see only himself, and concludes that he is all there is.

Retarded growth is the cause of everything that is undesirable in human life. To prevent retarded growth we must promote continuous advancement; we must so live that we are ever living more. And to understand how this can be done constitutes the science of living.

Some of the most successful men in the world won their success by taking advantage of opportunities that others had discarded as entirely useless.

Never say the older I get. When you do you instruct the subconscious to manufacture some more gray hairs, and to submit architectural plans for another set of wrinkles. Say, rather, the longer I live.

Adverse suggestions lead to sickness, misery, failure and want. Wholesome suggestions lead to health, happiness, power and peace. Every good thought is a force working for your welfare; then why think anything else; why suggest anything else; why encourage others to think or suggest anything else?

Every thought is a suggestion; every word is a suggestion; every act is a suggestion. And the way you think, speak and act will determine what the nature and the power of suggestion is to be. Ignore this law and you may become your own greatest enemy. Give scientific application to this law in all things and you will steadily gain ground in all things.

It is a fact that you will finally believe as truth what you continue to suggest to yourself. Therefore think only what you know to be true, and suggest only those ideas that actually convey truth. All other ideas should first be investigated.

The principal reason why so many fail to receive what they want is either because they do not definitely know what they want, or because they change their wants almost every day.

—*Christian D. Larson.*

THE SECRET SOURCES OF SUCCESS.

PART I.**The Value of Personality.**

Upon the tall cliff's cloud-wrapt verge
The lonely shepherd stands,
And hears the thundering ocean surge,
That sweeps the far off strands;

And thinks in peace of raging storms,
Where he will never be—
Of life in all its unknown forms,
In lands beyond the sea.

So in our dreams some glimpse appears,
Though soon it fades again,
How other lands or times or spheres
Might make us other men;

How half our being lies in trance,
Nor joy nor sorrow brings,
Unless the hand of circumstance
Can touch the latent strings.

—*W. E. H. Lecky.*

There is a too prevalent notion that success is a gift of the gods, mysteriously accredited to some, and arbitrarily withheld from others. The man who fails ever gazes enviously on those who win, and assures himself that were his life conditions as theirs, he too would have achieved with equal grace.

Fate holds the strings, and men like children move
But as they are led; success is from above.

The man of self-apology is never the man of triumphant endeavor. He who forgives himself his shortcomings is unable to discern the capabilities of others. If we fail while others succeed, or if in some things our efforts are successful and in other miss the mark, we may rest assured Nature furnishes the cause, and we see it not, merely because our observation is not sufficiently analytical.

The first serious lesson a man must learn if he would get on in the world is that self-pity is self-folly, and self-apology, self-slaughter. To win, a man must be his own

taskmaster. He must set for himself arduous and difficult undertakings and never cease to endeavor till satisfactory achievement has been attained.

Most people learn this lesson too late in life. Illy-taught; they have not learned that competence, application, determination, are the three absolute pre-requisites of all world-success. Not to worship this trinity in the temple of life's work is to be outcast by the gods and hurled into the limbo of oblivion.

What is it, however, which in some persons determines success and the absence of which in others invariably forestalls their shortcoming? Why do some always succeed and others always fail? Is it in our stars or in ourselves that we are underlings? Are we justified in blaming God or man, the misfortunes of birth or the miscarriage of governing environment, for what failures are credited to us in the Book of Life?

Are we to be grateful for some mysterious powers that usher us on to this planet, that forever guard us against mishap and guide us to favorable issues; or are we to learn that nothing comes to us which we have not earned, and whether we win or fail there is an underlying law that impartially determines the result of each venture?

So many people are persuaded that the secret of success lies in some mysterious cause, emanating either from some illusive source that evades apprehension or from some fortuitous circumstance, that I wish, first of all in this series of papers, the better to understand our subject, to study the thing we call Personality, or that something in each of us which distinguishes us from everybody else.

What is it that makes one different from another; and, granted that such difference exists, what are the factors that enter into its composition? It is safe to say that no two persons are more alike in personal characteristics than they are in features or size. Almost everybody is characterized different from everybody else, and each is distinguished after personal acquaintance, as much

by his personal characteristics as by the lineaments of his face or the shape of his body.

What then is Personality, and how is it fashioned? In answer, Personality consists of those idiosyncrasies or distinguishing characteristics that formulate the role or part one plays in the drama of life. In our personalities we act out our natures; we reveal the secret forces that have been evolving and operating in our development since early childhood, and even from a period antedating our births; we disclose, although unwittingly, the color of our thoughts, the passions that seethe within our breasts, the desires that either sway or repel us; in short the aspirations or degradations that strive continually within us for ultimate mastery.

One's personality is ever on the surface, ever manifest; it cannot be concealed. It is precisely what it seems to be; composed of all our passing thoughts, passions and actions that make the basis of our characters.

One's motives may be mistaken or unknown; but the effect of one's motives as revealed in one's personal characteristics can never be covered up. For one always acts his own part and cannot act that of another; each of us is self-responsible in the accountability of life.

Let there be two persons, each one sly and cunning in his nature. Their personalities will be revealed in similar characteristics. Yet the one may be cunning by design and knowingly, the other only unwittingly and by force of pre-natal or unconscious influences.

Their personalities, however, cannot be different than the underlying causes that generate them. Most people are so incapable of self analysis that they are unable either to distinguish the personal characteristics, or if they succeed in this are at least incapable of tracing them to their natural origin.

Now, the point I wish to make is, that in life's battles, in the failure or success of each endeavor, what is known as the personality is the chief and all-important factor. Why is it that two persons, both equally well educated, both equally skilful, both equally experienced.

will not advance equally, that the one almost always will rise to success and the other suffer ignoble failure?

If carefully examined it will be found that the illusive thing we call personality is the determining factor. The one was liked, was pleasing, was magnetic, was trustful, inspiring; the other was distasteful, cold, repulsive, uninspiring and supercilious. It would be easy enough to foretell which one would be the master and which the ne'er-do-well.

I know a man exceptionally equipped for his profession; whose manners were genteel and highly cultured; whose capacity was unquestioned; but who continually failed in spite of the fact that he began life under the most favorable auspices and with the universal anticipation among his friends that he would become a shining star. There was, however, in his case just one little idiosyncrasy that so tinged and tainted his personality as to carry him down to final failure.

That taint was his haughty egotism.

It will be recalled that Byron in his "Childe Harold" attributes Napoleon's final downfall to this unhappy fault in his personality:

Ambition steeled thee on too far to show
That just habitual scorn which could contemn
Men and their thoughts; 'twas wise to feel, not so
To wear it ever on thy lip and brow,
And spurn the instruments thou wert to use
Till they were turned into thine overthrow.

I know another man who was ardently ambitious of becoming a great politician. He was dreaded by his foes and wildly favored by his friends. His brain was clear and his tongue was eloquent. He was, indeed, a great orator. Yet he lacked one thing, and the absence of this quality qualified his entire personality to his prejudice.

He was exclusive, reticent, unconfiding, secretive. He was wholly devoid of magnetism. His icy personality finally chilled his friends and increased his foes. It killed him.

I knew still another who was desirous of becoming a successful lawyer. He had but little, if any, education.

He was crude, vulgar, impertinent, absurd, impossible. But he was fortunate in the possession of one peculiarity that carried his personality through to brilliant achievement. He inspired everybody with confidence in his sincerity. They trusted his sincerity even though sometimes they were forced to doubt his capacity. He won the consideration and sympathy of the judges who heard his efforts and the juries that were often swayed by his earnestness simply because they had learned to have confidence in the man's manifest candor and truthfulness. His personality was his only bank account, and against it he could safely draw to the full demand of every exigency.

We know that the slightest crack in a wind instrument destroys its musical efficiency. So, too, the slightest defect in one's personality leads often to one's downfall.

I once knew a man who failed in everything, although his youthful promises were above the average. He had been educated for an artist. He tried this and failed. He then ventured on numerous enterprises, each for a brief period, and each with the same final denouement. I wondered what was the matter. He belonged to that unfortunate species of the genus homo known as the ill-tempered crank. His bitterness and hatred so acidulated his disposition that nobody could endure him. The man who easily learns to hate another inspires the hatred of others. His personality was poisoned; people fled from him as they would from the plague.

Many causes enter into the make-up of one's personality. Chiefly we enumerate parentage, environment, education, which of course involves heredity and opportunity. One is not responsible for his parents, though he need not be irrevocably bound by parental limitations. One's environment may limit one's opportunity, but one need not necessarily be restrained to the environment that is forced upon one. One is very largely affected by his education; but one soon learns that education is not of the school of books but of the School of Life. In short, a brief experience teaches us that our destiny is shaped by our desires.

In the following chapters we shall study some of the forces that make for success or failure in life, but in this chapter we wish merely to emphasize the fact that one's personality plays a far more important part than most people surmise. If parents, teachers, nurses, governesses, and all who influence the character of the young by authoritative association, would but understand that in every thought indulged, in every utterance their lips give voice to, in the thousand and one small things that make up the events of life from day to day, there lie the unseen germs that permeate the souls of their charges, which will finally constitute the full-formed personality, far greater caution and self-restraint would be cultivated.

The entire future of one's life is sometimes shaped by the inflection of the voice, or the tenor of one's words spoken in praise or reprimand, in encouragement or derogation.

Many a stern and dominating father is responsible for the fear that begooms the future of his child and converts him into a cringing coward.

Many a foolishly indulgent mother feeds her promising youngling on candied falsehoods and thus inaugurates a career which issues in loutish sluggishness and beggarly indifference.

Successful personalities, however, are not always pleasing neighbors; indeed, they are often offensive, and win in spite of their obnoxious qualities. Yet it is better to succeed with friends than to lose friends by virtue of success.

There are certain qualities which everybody should court if a desirable personality be sought for. Generosity and magnanimity, justice tempered by mercy, suavity and consideration, gentle manners and a warm, softened voice are within the grasp of each of us. And we are each of us responsible to the degree in which we are void of them.

If, as some believe, our stars foretell our fates, we also learn that our personalities carry the message of the stars. But as our personalities are subject to our own de-

velopment, are, in short, the creatures of our own making, for better or for worse, it is not in our stars but in ourselves that we ascend or fall.

As the great poet of the Renaissance reminds us in the sixteenth canto of the "Divine Comedy," when he sings:

Ye who live
Do so each cause refer to heaven above,
E'en as its motion, of necessity,
Drew with it all that moves. If this were so,
Free choice in you were none; nor justice would
There should be joy for virtue, woe for ill.

Light have ye still to follow evil or good,
And of the will free power, which, if it stand
Firm and unwearied in Heaven's first assay,
Conquers at last, so it be cherished well,
Triumphant over all. To mightier force,
To better nature subject, ye abide
Free, not constrained by that which forms in you.
The reasoning mind uninfluenced by the stars,
If then the present race of mankind err,
Seek in yourselves the cause and find it there.

HENRY FRANK.

◆

PROMISE YOURSELF.

- To be so strong that nothing can disturb your peace of mind.
- To make all your friends see that there is something in them.
- To look at the sunny side of everything and make your optimism come true.
- To think only of the best, to work only for the best, and to expect only the best.
- To be just as enthusiastic about the success of others as you are about your own.
- To forget the mistakes of the past and press on to the greater achievements of the future.
- To wear a cheerful countenance at all times and give every living creature you meet a smile.
- To give so much time to the improvement of yourself that you have no time to criticise others.
- To be too large for worry, too noble for anger, too strong for fear; and too happy to permit the presence of trouble.
- To think well of yourself and to proclaim this fact to the world, not in loud words but in great deeds.
- To live in the faith that the whole world is on your side so long as you are true to the best that is in you.

—*Christian D. Larson.*

**PROBLEMS AND QUESTIONS PERTAINING TO LIFE,
RELIGION AND TRUTH.**

Discussed From a Metaphysical Standpoint.

PART 2.

Please explain, "The wages of sin is death," and then, when some one passes away, "It is God's will."

Sin is simply a violation of the law of the universe, and all violations of law cause pain, sickness, and death, whether the law is consciously or unconsciously violated. Continued violation of the principles governing the health of the body results in death. It is my belief that all death is the result of law violation, very largely unconscious, of course, and as people learn more and more of these principles of health and how to apply them, death will become more rare, and eventually will be overcome. Thoroughly understood and put into practice, the law of suggestion will accomplish this result.

The other part of the question, "that it is God's will when one passes away," to me is simply a very lame excuse, a putting of the blame on some one outside of the self, which is perhaps more comfortable, and perhaps more comforting, than accepting full responsibility. Whenever we don't like to shoulder a responsibility we look around for somebody else to whom we can "pass the buck," to use a modern slang expression. The devil is made to stand for much of human weakness, and when the blame cannot well be put there, God is finally made to shoulder it all.

* * *

"Seeing the good in all things."

The principle that "All is Good" is the fundamental principle of the Truth we are teaching. All of our work is to bring this principle to the recognition of the individual consciousness. When we contemplate that everything in the universe must come from one Infinite Power, it is easy to comprehend that nothing can come from an infinite power except that which is good. Recogniz-

ing anything as evil, as not good, then, is a matter of individual thought. Man creates his own standards. What some call good, others call bad. A farmer might consider a rainy day a wonderful blessing; but one bent on attending a picnic would consider it a misfortune. So no matter what the condition that may arise, if we wish to build up the Truth consciousness, that is, realize the goodness and beauty and truth in all things, we must go back to first principle and acknowledge that the condition is good, no matter how unpleasantly we may let it affect us at the time. Hold fast to the affirmation All is Good, despite appearances, and persistence in this mental state will gradually build up a consciousness where the good will be recognized in all things. None of us sees the good in all things as yet. This is the greatest problem of humanity, and its solution lies in the persistency with which we cling to the fundamental principle.

* * *

What is meant by, "Serve the Lord with fear, and rejoice with trembling"?

The religion of the ancient Hebrews was a religion of fear. Their teachings and commands were to do right, not for right's sake, but to escape the punishment which doing wrong would bring to them. They worshipped power and authority, and looked upon God as an autocratic ruler of the universe, as one to be feared, as one in whose hands they were as helpless pigmies. To serve God in fear is an awful thing to contemplate. Can we fear and love at the same time? Surely not. We are exhorted to fear God, but why fear that which is love? Again, how is it possible to rejoice when trembling with fear? Frankly speaking, to a thinking student of truth this quotation is purely nonsense. Use your own common sense in reading these verses of Scripture. Don't take them for granted as matters of Truth simply because they are printed in the bible. Remember the bible characters, and its authors, were simply men and women as you and I, all with their frailties, weaknesses and lim-

itations and use your own good common sense in reading the bible as you do in reading any other book.

* * *

What is meant by, "He that hath not the Son hath not life"?

Of course there are a number of different interpretations of this scriptural quotation, each claiming to be the correct and spiritual one. In fact, there are so many different spiritual interpretations of the bible, each claiming to be a direct revelation from Spirit or God, that I would just as soon accept the bible literally as any of these interpretations. If God or Spirit reveals these meanings or interpretations to people, surely they would not be one thing to one person and another thing to another person. Therefore, my advice is to use your own interpretations. You are just as apt to be right as these others.

To get back to the question: if it means anything to me at all, it is that until one recognizes the truth that he is the offspring or child of the One All-Power, All-Wisdom, All-Good, of the universe, and contains within himself all of the attributes of this One; in other words, until he recognizes that he has within himself all of the power and all of the intelligence necessary to enable him to solve his difficulties and problems, and so be master of himself and environment, he has not the real life of the universe. He is swayed and buffeted about by outside influences and believes himself subject to pain, sickness, disease, poverty, and distress and helpless under these things, instead of rising above them and being master of the adverse conditions and himself.

* * *

What becomes of life when it passes out of the body, and where does it go?

Any answer to this question is bound to be unsatisfactory at present, for it would only be an opinion. Nobody knows. There are many theories, of course. Spiritualists have one, and they are convinced they are right, but among the most highly educated and advanced spir-

itualists and mediums there is still an air of mystery and wonderment in what they call spirit communication. In other words, they are not absolutely sure and so are not convincing in their arguments.

Then there are the reincarnationists who say that the spirit or life of the individual finds habitation in another body, and comes back to earth to learn more lessons, and that this process continues until no more earth lessons are necessary. While there are things about this theory that are reasonable, many things may be reasonable and yet not be facts. Some can prove by the bible that reincarnation is a fact. Others prove by the same bible that it is not. You can take your choice. Some say it has been revealed to them that it is a fact. Others that Spirit has revealed to them that it is not. Here again take your choice. So my answer to this question is simply, I don't know. Experience alone by each individual will solve it.

* * *

Where does the life of an animal go after being killed? Is it wrong to kill for the purpose of using the flesh for food? How about fish?

To the first of these, as to where the life goes, I will answer as before, I don't know.

As to the right or wrong of killing animals for food, that is an individual question. Personally, I don't believe it was ever intended that animals be killed for food. The very fact that they struggle and fight for life with as much energy as does the human being convinces me of this. Had the intention been otherwise, the pain, suffering and cruelty of the process would have been eliminated. The infliction of pain, suffering and cruelty is revolting to the human being until he steels himself to it by practice. If each individual had to kill and prepare the animal that he eats there would be fewer animals eaten. To avoid this, he hires others to do the killing for pay, but this does not relieve him from the responsibility of the killing, and the thought or mind process stamps him as an equal with the one who kills.

I will not go into the merits of vegetarianism in this matter, but will simply say, think these matters over and decide for yourself.

In regard to fish, personally I can see no difference between killing of fish or fowl, or fish or cattle. The principle is exactly the same. Where there is a difference of opinion on this you usually find some one very fond of fish.

* * *

What good are insects to man?

I suppose the one who asked this question means the noxious insects, that is, those that annoy or injure us, such as mosquitoes and flies. All manifest life is the result of evolution and accomplishes the purpose for which it is brought forth. Were it not for many forms of insect life, decaying vegetable and animal life would so contaminate the air and water that humanity could not exist. A little thought along this line will answer your question fully.

* * *

What does man suffer for taking that life that he cannot give?

As one sows, so he reaps. As one thinks, so is he. Thought is the most potent thing we know of. It builds up, and it destroys. One who kills or destroys sets up a destructive thought activity within himself which will sooner or later kill or destroy him. Man may run away from, or avoid the destructive influences of others, but he cannot escape those of his own conscience.

* * *

Having a certain salary, and not working two months in the year, how can I overcome worry about supply?

The economic question is the most difficult one to solve. Nearly all other inharmonies find their beginning in this question. That the "love of money is the root of evil" is a fact, is easily seen. There are those who tell us not to look to our salaries as the source of our supply, but to trust in Spirit for it. While this is good advice in a way, many of those who give this advice are

making money out of the publishing business by printing books and magazines in which they give the advice to the public. It is not an easy question. All the strife in the world today, the struggle between capital and labor, is the result of it. While many can see that absolute trust in the infinite, coupled with absolutely just dealings with everybody in everything; in other words, the creation of a thought atmosphere like that we would bring into our lives, would accomplish the results we seek, we have not yet reached a place where we can wholly let go. To this one I would simply say if the ten months' salary is not sufficient for your needs, it would simply indicate a change of positions, or doing something else during the two months of idleness. Worry over your supply only tends to lessen it, because it unfits you to take advantage of opportunities to increase it. Form an ideal in mind of what you would like. Be sure that it is nothing you would not be glad for everybody to have on the same terms. Hold to this ideal while doing what comes to your hand to do, doing what you are now doing cheerfully; and wait for the ideal to grow into the real. It means patience, perseverance, persistency, work; but worth-while attainments only come by these.

* * *

Can one person hold the thought of sickness over another until it seems real to both?

Thought or spirit is no respecter of persons. It is vibration and it will produce results wherever it meets harmonious environments. A person who deliberately holds a thought of sickness over another must put himself in harmony with that very condition, and the result is if he faithfully persists in the thought it will make him ill. Now as to its effect on another, that depends on the other. If it is a person who believes that he is subject to external influences, that is, who believes that sickness comes to him from without, and that he is helpless under it, in a moment of abstraction, when his mind is not busy on other subjects, the thought of sickness being sent out by the other person may find a receptive

thought vibration, or at least one of non-resistance, and the inharmonious vibration will be set up. If, now, the person does not understand the power of thought, and how he can throw off this inharmony, he accepts it passively and helps it to produce the condition of illness. Under such circumstances both would be similarly affected.

One who understands how thought acts need not be affected by such adverse thinking on the part of another. He can protect himself, first, by living constantly under the thought of health and wholeness; or should he suddenly find himself yielding to adverse thinking, and taking on a condition of illness, he can at once begin to counteract it by vigorous affirmations of truth, and health, and abundant life, and by being persistent, can overcome the condition. All of us have these conditions to meet. They are individual problems and each must work out his own.

CHAS. P. TILEY.

POWER.

All true sanctity is saving power, as all true royalty is ruling power; and injustice is part and parcel of the denial of such power.—*Ruskin, in "Unto This Last."*

Both well directed moral training and well chosen reading lead to the possession of a power over the ill-guided and illiterate.—*Ruskin, in "Sesame and Lilies."*

Power is never wasted. Whatever power is employed, produces excellence in proportion to its own dignity and exertion; and the faculty of perceiving this exertion, and appreciating this dignity, is the faculty of perceiving excellence.

—*Ruskin, in "Modern Painters."*

There is nothing so sweet as the softness and gentleness of power.—*H. W. Beecher.*

Self-reverence, self-knowledge, self-control. These three alone lead life to sovereign power.—*"Oenone."*

Skill to do comes of doing; knowledge comes by eyes always open and working hands; and there is no knowledge that is not power.—*Emerson.*

I, if I be lifted up from the earth, will draw all men unto Me.

—*St. John xii, 32.*

FREEDOM OF THOUGHT.

Man has been provided with a wonderful instrument, whereby he may create and possess whatever he may desire. He has potential powers that have hardly been stirred into activity. He has unsuspected depths of energy that have barely been tapped. Why is it that ages have been permitted to pass by and these powers and energies been practically neglected? What is the hidden wonder that might revolutionize the life of man? Why has it not already fulfilled its purpose? Can it be that man has knowledge of this instrument and yet permits it to remain undeveloped?

The existence of an instrument having such tremendous powers cannot but be admitted. The only question unsettled is as to the extent to which these powers may be exercised. The instrument has been used from time immemorial, and the powers have been exercised to some slight extent; but man has never understood their real significance or the grandeur of his creative abilities.

A vast difference between the present age and the preceding ones is that a larger degree of intelligence has become more widely diffused, and the knowledge and wisdom of the few have become the property of the many. Some of the mysteries and miracles of bygone ages are now mere commonplaces, and children prattle of many things that wise men formerly regarded as treasures of wisdom.

What has been the instrument of this transformation whereby "the man of the street" has gained access to knowledge and wisdom that formerly was monopolized by the few wise of bygone days? There is but one possible answer to this question; but one instrument that could have achieved such tremendous results. The human mind has been the instrument, and the freedom of the Universe is accorded to man to the degree that he gives freedom to his thought.

It is man's thought that has transformed the world. It is man's greater freedom of thought that has opened

up to him visions of powers so vast that no one may measure their limits. When man shall think for himself with absolute freedom of thought and expression, he will exercise these powers to a degree that now he can but scarcely imagine.

There is a law of inertia that inclines man to do nothing unless he is obliged to act, and one of progress that compels him to move on or perish. Nature permits no permanent resting place; and growth or decay are its constant alternatives. Between the impulses generated by the operation of these opposing tendencies, man has had alternative spurts of progress and spasms of decay.

Under these contending influences, with desires and impulses that must eventually make for growth whatever their temporary trend, man has made great strides. He has gained knowledge and rested while he appropriated it for greater use. He has developed wisdom and used it for attaining higher planes.

Compared with other forms of life, man's existence on earth is quite recent. In terms of world growth, man's transition from an arboreal and climbing animal to a walking and thinking one, is but an affair of yesterday. Man's body has not yet responded entirely to his changed mode of living. It is still painful for man to stand constantly on his hind legs, but far more difficult is it for him to exercise intensely his thinking machine.

Man has always found it necessary to perform his own physical activities. In the nature of things, he had to do his own eating, drinking, breathing, walking, talking and sleeping. But there have always been a self-chosen few who were ready and willing—for a consideration—to do another's thinking for him. This enabled the latter to devote himself more completely to his physical and material welfare, and always man has more or less willingly accepted the exaction of these most ancient of income and inheritance taxes.

America afforded the first historical opportunity for freedom of mental expression, without which thought loses its vitality. The American Revolution, with its

world-wide influences, was followed by an unexampled freedom of thought and expression. The outbursts of intellectual activity that attended and followed the American and French Revolutions are still reverberating, and, until the present period, they have seldom been exceeded in their passionate vehemence.

There was no general freedom of thought and expression during the Republic of either Greece or Rome, though to the few was accorded a wide latitude, while there was a considerable degree of religious tolerance. During the dissolution of the Roman Empire and until the discovery of America, the Dark Ages intervened with their unparalleled repressions and general slavery of body, mind and soul. So low did mankind fall that it required a New Continent to break the fetters of feudalism, religious enslavement and social degradation.

Liberty and slavery, expression and repression or ebb and flow, is the law of nature; and contraction and expansion alternate in the mental world as in the material. The spirit of intellectual freedom that lately penetrated the less illumined regions of civilized humanity stirred up thoughts and expressions that were revolutionary, in that they demanded a liberty as complete as the slavery that had repressed them.

What advantage will man take of his new opportunities? Will he continue repeating worn-out platitudes, following old paths and accepting traditional limitations and conventional habits of thought; or will he blaze new trails and open up fresh avenues of approach to higher realms of freedom and understanding? Will he keep to the winding paths that continually circle into each other, or will he dare to scale the seemingly perilous heights that open up a wondrous vista of his creative powers?

There are at least a few daring souls who will scorn the lower paths of safety first, and will follow their inspirations through whatever perils they may lead. There are some who will soar to heights of vision or penetrate to depths of understanding as yet unknown, and start new traditions of human glory and effulgence.

These are the souls who will vitalize the accumulated knowledge and wisdom, but will reject limitations and restrictions; who will disregard custom, habit and tradition when these involve repression or negation; who will place themselves in harmony with divine law, and thereby attract from the manifested world or call from unseen spheres of activity whatever they may require.

This is an era of mental consciousness and it will be superseded by one of spiritual realization. All manifested life—all growth and development—comes from the unseen; all of nature's products are conversions from the invisible world; and all of man's handiwork first existed in his brain before they took form. The invisible takes on visibility through compulsion of Law, which man may manipulate to suit his purpose through his ability to furnish to the Law that upon which he desires it to act.

When man dares to believe himself a creator, the Law will accept him at his higher estimation and respond accordingly. When man claims boldly his divine inheritance, he will enter into its possession. When man divests himself of inherited and acquired limitations, knows himself to be divine, and places himself in harmony with the Law, all that he shall desire will be his, and both the visible and invisible will pay tribute to their lord and master.

EUGENE DEL MAR.

The silent force of sympathy—Love—is the sustaining and uplifting power of all harmonious efforts. Through it the criminal can be changed to an honest man, or be made worse by the silent, evil thought forces sent to him. This silent force is the true Good-Power in operation. Like the gem hidden in the moss of crude clay, it is hidden in the center of the crude, mental, animal man; it is ensphered within the coarse thought and physical action; it is the very essence of the Kingdom of Heaven within the being. This precious golden silence is born in solitude and in contemplation of the good and true. All the noisy part of the popular church, state and society is inimical to its evolution and would stifle it.

—Lucy A. Mallory, in *"World's Advanced Thought."*

THE NEW CREATION.

And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful.—*Rev.* 21:6.

Truth is both relative and absolute. I look at my watch and it informs me that it is five o'clock. That is the truth about the city of Tacoma in relation to the sun.

At the same instant my friend in New York looks at his watch and it is eight o'clock. I say it is five; he says it is eight, and we are both speaking the relative truth.

Now let us imagine the sun to be inhabited and my friend and I, watches included, transported to the sun. Let us imagine being asked by the Sunites about our watches.

Time as we understand it on the earth would be meaningless to them. If we should say, "I arrived yesterday," or "I will see you tomorrow," we would be speaking an unknown tongue, for there will be no tomorrow and there was no yesterday, as we understand the terms, in the sun.

Let us learn that what is true relatively may not be true universally, and having learned this, let us use our knowledge constructively. We are admonished by the Bible writers to judge righteous judgment. Let us know that what is actually true is not necessarily the Truth.

Emerson affirmed that there was only one disease, called by many names, namely, old age; and then wisely added: "I see no reason for it. This old age ought not to creep on the human mind, for in nature every moment is new." Emerson knew that the only place in which old age could have existence was the mind. He traced the phenomena to its source.

Mrs. Eddy perceived the same law in relation to sickness. The body cannot say, "I am sick." The deeply mystical Paul asks: "What right has the clay to say to the potter, 'what I shall be'?" The potter, not the clay, decides the shape of the vessel. We should become master-potters and deal with the body scientifically.

When we have become master-builders in the invisible, he who sits upon the throne can say to the different members and functions of the bodily organism, "Do this," and they obey. When we clearly see that it is the mind that sees and not the eye, that it is mind that hears and not the ear, that it is the mind that thinks and not the brain, in other words, that eye and ear and brain are organs that Mind has built for its own convenience, we are ready for mental mastery.

The pessimistic Solomon declared that there was nothing new under the sun. The inspired Revelator was in the Spirit on the Lord's day, and heard a Voice saying: "Behold, I make all things new." Both Solomon and the Revelator were right from their respective viewpoints. One from speaking from things as they appear on earth, the other as they are in the high heaven of consciousness. Strictly speaking, there is nothing new under the sun. The machine on which this lesson is typed was in existence as substance when Solomon declared there was nothing new under the sun, but it was not here in its present form.

Were the atoms in the machine endowed with speaking consciousness they too could say in the language of Edwin Arnold's Song Celestial: "Never was time we were not. End and beginning are dreams." All the words in this lesson have been in the dictionary for years. They exist now for the first time in their present arrangement. And herein lies the science of the New Creation. We do not have to create the substance, but to arrange according to predetermined, constructive imagery the form that substance is to assume.

What has been said about the typewriter is equally true about the cells in the human body. The substance is as eternal as God. It was there when the earth was a fire-mist. Whitman voiced this primal truth in his Song of Myself:

Afar down I see the huge first Nothing—I know I was even
there;
I waited unseen and always, and slept through the lethargic
mist,

And took my time, and took no hurt from fetid carbon.
Long was I hugged close—long and long.
Immense have been the preparations for me.
Faithful and friendly the arms that have helped me.
Cycles ferried my cradle, rowing and rowing, like cheerful boat-
men;
For room to me stars kept aside in their own rings;
They sent influences to look after what was to hold me.
Before I was born out of my mother, generations guided me;
My embryo has never been torpid—nothing could overlay it.
For it the nebula cohered to an orb,
The long slow strata piled to rest it on,
Vast vegetables gave it substance,
Monstrous sauroids transported it to their mouths, and deposited
it with care.
All forces have been steadily employed to complete and delight
me;
Now on this spot I stand with my robust soul.

Strange paradox! Even the changing body we inhabit can never be destroyed. Let any one who is afflicted with tuberculosis grasp the significance of this concept and their flesh will become again as the flesh of a little child.

When we realize that matter exists only spiritually to body forth an idea and to give it form, that is not fixed but fluid, that Spirit alters, moulds and arranges it, our vista widens to immeasurable possibility. The lifting of the eyes from the laws of matter to the eternity of Spirit is the way of emancipation. We become like that on which we dwell. As we have borne the image of the earthly by meditating on earthly things, so may we bear the image of the heavenly by meditating on heavenly things.

We can either be children of time or dwellers in eternity. In the old thought how the word Eternity used to frighten us. It sounded like the knell of doom. Foolish children of time, not knowing that every second is the conflux of two eternities. It is our privilege to count our birthdays by seconds or by years, thus can time be obliterated and marking our age by birthdays becomes ridiculous.

This is not mental jugglery but scientific sense. Did

not the Hebrew seer declare that with God a thousand years is as a day? The secret of instantaneous healing is in the scientific understanding of that sublime statement. For man is in God's image and has faculties wherewith he may see and work as God. If a thousand years are as a day in God's sight then a day is as a thousand. In other words, with God time is not. Jesus did not require time in order to heal, when the faith was sufficient the healing was instantaneous.

O reader, believe as thou livest that what can be done in a thousand years, through spiritual understanding, can be done today. Enthroned the thought of God on the mount of thy consciousness, and know that just as thou livest in every cell of thy body, so God lives in thee. Thus shalt thou, through creative meditation, put on the new man which, after God, is created in righteousness and true holiness.

HENRY VICTOR MORGAN.

MY PURPOSE.

To be a little kindlier with the passing of each day,
 To leave but happy memories as I go along my way;
 To use possessions that are mine in service full and free,
 To sacrifice the trivial things for larger good to be;
 To give of love in lavish way that friendships true may live,
 To be less quick to criticise, more ready to forgive,
 To use such talents as I have that happiness may grow,
 To take the bitter with the sweet, assured 'tis better so,
 To be quite free from self-intent whate'er the task I do,
 To help the world's faith stronger grow in all that's good and true.

To keep my faith in God and right no matter how things run,
 To work and play and pray and trust until the journey's done;
 God grant to me the strength of heart, of motive, and of will,
 To do my part, and falter not this purpose to fulfill.

—*Henrietta Heron.*

FROM MS. OF LETTERS TO MY PATIENTS.

NO. 28.**How Is Mental and Physical 'Softness' To Be Overcome?**

Too many doctors tell their patients, if they complain of a feeling of fatigue, to take a good rest; if the eyes object to doing a fair amount of work, to lighten their labors by using lenses; if the eyes are sensitive to bright light, to use smoked glasses; if the arm aches from exercise, to cease using it for awhile; if ordinary food gives rise to discomfort, to go onto an easily digested diet; if one feels sleepy, to indulge in extra sleep; and so on, through a long list.

So men go about the solution of the problem of life building in this most ineffective way. Lately everybody has gone mad over national preparedness, a goodly measure of which is doubtless demanded, and then when the militia couldn't all be transported to the Mexican border in Pullman cars, they set up a dreadful howl.

Lord help us! What ignorance is abroad in the land, and what a wish for ease! We are joined to our idols of comfort. "We are a great people!" is the loud cry. Yes, we are great money-makers; we are kind-hearted; we are well-meaning; but we are weak and soft in the terms of moral values.

It doesn't take a strong mind to do good work under favorable conditions; but it does take a firm mind to do well in the face of opposition, difficulty, and danger. Adversity is what tests the seams of character, and in these days of ease and indulgence this is found lamentably weak.

Let us get down to principles. How much can you stand of pain, of broken sleep, of irregular meals, of opposition, of hard work, or responsibility? How much can you bear in loss of ease, and pleasure, of agreeable companionship, of money, of ordinary creature comforts? Why should I stand these things? you ask. Are not there ways of escape? Can't my pain be dulled by anodynes? Can't sleep be given me by hypnotics? Can't

I forego business for my regular meals? Can't I do the planning and somebody else the labor? May I not shift responsibilities? Why should I be denied ease, pleasure, agreeable companions, money and other things which make life worth the living?

I confess that I have here set you up as an object to peg away at, though you have done nothing more provoking than to ask me if there was not some easier way to the goal than I had marked out for you. I am sure you will not take this attack on weak people in too personal a spirit. I have been much vexed of late over the disposition popularly shown to hug to our souls, as a people, the darling god of Ease, from which we shall have to break or go onto the rubbish heap. You have done well, and I want you to go on without a murmur, to the very goal.

NO. 29.

Anticipating a "Rainy Day."

One of your most nagging reflections appears to be that you have reached an age in excess of fifty years without having accumulated sufficient means to provide comfortably for your family should you be prostrated by sickness or in any other way incapacitated. You have practiced a strict economy from the start. You have denied yourself many pleasures. The haunting fear of poverty has followed you like your shadow. I do not doubt that your very soul has often cried out for relief from the burdens which oppressed you.

I hope to deliver you from the obsession of this great fear, and show you a rational course to be pursued under circumstances such as yours.

Let me premise by saying that in applying ideal economic principles to habits and practices, the ignorant masses have to be separated from those who have a deep comprehension of the things which lie beneath the surface. You will recall that Jesus did this. His teaching was addressed mainly to his disciples, and he expressly told them that the masses of humanity were unable to receive and assimilate his instruction. All of the great

sermon in which he charged them not to worry over temporal things was to this select audience. Very likely some others heard it, but they did not understand its deep meaning. Much of what follows in this letter to you would go over the head of the average man because he has not suitably developed assimilative powers. I should not write you as I mean to, did I not believe that you are ready for what I say.

This whole question of laying up against "a rainy day" ought quickly to be settled by one who has a rational philosophy of life, and surely by one who has a spiritual perception. Business and psychic principles seem to clash. The skillful business man says, "There are dark days ahead, so store up your sunlight. Save your money. In handling money keep your fingers sticky. Money is power, so get all you can. Some day you will need some of the money you are now earning, for your efficiency cannot last forever. Save while you are a good producer." The spiritual teacher said, "Take no thought for the morrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. . . . sufficient unto the day is the evil thereof." In another place this great teacher adds, "Seek first the kingdom of God and his righteousness, and all these things shall be added."

For the masses the business man's principles of economy are to be preferred. The comprehension of most people is darkened, and their vision is restricted. Those who live on the spiritual plane are in relation to spiritual truths and principles. They cannot gather material things and hold them, to advantage. They do not need to accumulate in order to make sure of abundance. Indeed, should they attempt to do so they would not make a success of their undertaking, for it is literally true that men must make their choice between spiritual and material living. The option is offered to everyone. By their constitution some are relegated to materiality, and they have to conform to material laws or suffer; but there are others with sublimated natures who find hap-

pinness and success only in spiritual living. Each can be happy and successful in his own sphere; and each is wretched when he attempts to apply the principles of one plane to that of the other.

I advise you, my dear patient, to choose the spiritual life, since you appear to be inclined to it, and to cease worrying over material conditions. If you do so you will not suffer, and those dependent upon you will be subjected to no conditions which are not calculated to bring out the strongest features of their natures. Cease then to fear. You shall not fail. Life more abundant shall be yours. Rejoice in it!

SHELDON LEAVITT, M. D.

AFFIRMATIONS.

Steadiness of Purpose.

Without haste; without rest!—Goethe's Motto.

The seasons come and go with order and precision.

I partake of the order and precision of the season.

The tides come with the regularity of their queen, the moon.

I am moved with the regularity of moon and tide.

Nature's law of gravity is constant and almighty.

In Love of Truth, I am equally constant to my Ideal and equally almighty in my life.

Nature's Law of Crystallization molds world and tear.

I also am the master of the Law and crystallize my body and my surroundings from the same One, from which the sun and flowers are crystallized.

The earth is "sure and firmset," sustained in its place by the forces of the One Infinite Power.

I am sure in my ways and firmset in my Thought. In the One Infinite Power, I am a Conscious Law and direct, with equal order, my Life's expression.

I move through ether as a manifestation of the One whose first Law is order.

I live on the earth a manifestation of the One whose Power is Life.

I enjoy the beautiful and wondrous universe about me. It is a manifestation of the One whose Life in me is Love.

I love all this universe that causes me through feeling to know that I am.

I think about this Universe in which I joy as a manifestation

of the One who in me finds Its only conscious expression of Selfhood.

By my thought, I become One with It as Creator. I now consciously create my Life into beauty and pleasure.

In consciousness of Unity with all Power, I rest.

I have dropped every burden. I find all yokes easy.

My every path is one of pleasantness and all my ways are ways of peace.

I know only content, peace, rest, joy and gladness.

I haste not; I rest not.

Like sun and wave, like moon and tide, like diamond and pebble, like flower and bird, I orderly and patiently manifest.

Like a child, I trust the Power that guides and moves in silence and in order.

I am One with IT. I unfold each day more and more that which I am.

I realize in this orderly life that I am a Conscious Son of Infinite Life, Love and Truth.

"Order is Heaven's first Law." I am orderly. I am Heaven.

HENRY HARRISON BROWN.

1920.

The year nineteen nineteen has passed and we are now living in the new year of nineteen twenty. The past year has been one of rich blessing to the editor of NOW. It seems that all the forces of his being and the universe have worked together for his good and success. I know that the readers of NOW are interested in the growth of the magazine. They like to know that it is prospering. The subscribers to this magazine have proved themselves to be very loyal. Fully 50 per cent of its readers have been on its sub. list for at least 10 years. I trust that the great number of new subscribers that have been won during the year will prove as constant in their affection.

It is important that you should be prompt in renewing your subscription for 1920. After the expiration of a subscription I do not continue to send the paper. The law is that the expired subs. must be cut off the list and I am following it to the letter. If you notice the "blue cross," *renew at once*.

The books advertised on the outside cover page of NOW by Henry Harrison Brown are by far the best of their kind ever published. They represent the highest value both from the standpoint of philosophy and amount of money asked of any pamphlets or books before the public. They are just the thing to use in New Thought propaganda work. If you have not read them you have missed much; if you have, send some to interested friends.

SAM E. FOULDS.

"THE WATERS OF LETHE."

Once I had the memory training germ in my system. I read the "ads" in newspaper and magazine.

Wouldn't I like to remember the name of every one I met on my lecture trips? To go back ten years from now and address all the folks in the hall by their correct title, and not get the village doctor mixed up with the undertaker, nor ask the maiden lady who entertained me how all her children are?

Nice when a man comes up after church,—“You don't remember me, do you, doctor?” “Oh, yes; you are Jack Bonehead a student I met at the State Normal School two years ago! How did you make out in your 'exam' in algebra?”

Wouldn't I like to roll off dates of battles, names of kings, and all the vice-presidents of the United States to groups of admiring friends?

So I got every memory training system then on the market.

On that third shelf from the top before me are fourteen volumes on the various arts of never forgetting. In the lower right hand drawer of my desk there are “lessons” galore.

I can condense that whole mass that cost me over a hundred dollars in money, much midnight oil and mental sweat, into one sentence and let you have it for what it cost you, gentle reader, to buy this magazine.

The great secret is—

Now listen!

The only way to remember is to remember!

Got it!

Jot it down in your mental note book! I really mean it!

Now let me give you another great secret—a phrase containing a deep philosophy put sententiously into a term of every day speech. It is this—

“Forget it!”

It is also the pass word for the outer and inner door

of the "Don't Worry Club."

We pray for powers of memory.

We might also do well to ask for increased ability to forget. No memory ought to hold at all times everything it has received. To be able to forget that which one had better not remember, is of equal importance to remembering matters one would better not forget.

To permit every plant to remain in the thickly seeded row brings a poor crop. Overcrowding is almost as fatal as weeds.

Failure to forget has caused many an embittered life, and crowded the insane asylums.

Brooding over mistakes, misfortunes, disappointments, is like carrying unforgiven sins. Forgive and forget; then let the other fellow carry the load, if he wants to.

Such remembrances are exasperating beyond expression. They rub sore spots into frenzied agony. Under unhealthful stress of morbid memory, all reasoning gives way. Things lose their proper proportions.

In Christ's School the Christian's hardest task may sometimes be to tax the memory, but more often it simply bids him forget. We should drop from mind anything in the past that may be a clog preventing the highest speed in life's race. There is too much possibility of good in each new day to weigh it down with the wrongs of yesterday.

Just let go.

We cling to old clothes; garret, closet and wardrobe full of them. To old letters, yellow and forgotten; desk drawers crammed with them. Should have been burned long ago. To old furniture, decrepit and lame, cellar and storage room packed with them.

But don't cling to the old dislikes, harbor old resentments, cherish old prejudices, nurse old grudges, keep alive old disputations, revive old quarrels.

Let them go. Don't drag such outworn, bygone trash with you. Many of life's ills can be cured by merely ignoring them. Why fuss and fume? The Lord knows you have plenty of present day problems without dangling

those of former days.

Don't be prisoner, dragging ball and chain, for such harsh keeper.

Give away the old clothes, banish the old broken furniture, make a bonfire of the stuff that is useless—and forget the old pain and sorrows and hatreds and misunderstandings. Don't look back—

Remember Lot's wife!

Today and tomorrow are big days. One the result of the other.

What is done is done. Don't waste your precious gray matter trying to recall it. The past is irrevocable. There is an iron door between you and yesterday.

Don't cry over spilled milk—start out to get some more.

Wipe the slate clean. Be careful not to make the same mistakes you made before. Remember what Mark Twain said about the man who was bitten twice by the same dog—"he ought to be ashamed."

And, say, brother—

If you see another fellow going ahead and making good, and you know something that would cause his downfall—forget it!

If a girl is about to marry happily, facing life anew, and you know something about her that would make her blanche and crush her hopes—forget it.

If you know of a skeleton hidden away in some family closet that would cause grief and dismay if the door was opened—forget it!

If you know anything that would quench the happiness, wipe out the smile, destroy the hope of any man or woman, boy or girl—forget it!

If any one has sinned against you, and you have the chance to damn them and get even, don't do it—forget it! Forgive them even as God has for Christ's sake forgiven you!

Paul's yesterday held one chapter he wished to forget. It was a black mark across the page of his life's book. Tradition says that he always observed the anniver-

sary of Stephen's murder. That awful past brought distress and torment. Instead of a place of refuge, a strong tower, it became a tomb, hideous and horrid.

Is your memory a torment, a hindrance? Have you in youth betrayed honor, soiled a good name, lost a golden opportunity? Did you refuse knowledge, "bull-headed," make blunders that cannot be retrieved?

Have you sinned against the body, drained away precious nerve force, and now find life's reservoir dry, bringing days of bitterness and nights of anguish?

Forget past sins—God has forgiven them.

Leave to the past all that belongs there. Even God cannot turn back the universe and give you yesterday.

Forget your neighbor's wrongs.

Erase his sins against you.

Possibly you have exaggerated them anyhow. Our memory of our neighbor's sins is often more vivid than our own.

Overlook the wrongs, the slights, the injustices, the insults; disregard them. "He'll never have the chance to do it again!" Good. One way is to avoid him and forget it. The other way is to meet him and remember—and make him your friend.

Better to have love in your heart than hatred.

Emerson said of one he loved:

"His heart was as great as the world, but there was no room in it to hold the memory of a wrong."

When you brood over a great wrong, or injustice, it finally becomes an ever-present obsession—that is the short way to the mad house. Let the man or woman who has done the wrong do the suffering—why should you torment yourself? Leave vengeance to God, though your enemy seem a very kaiser in his invincibility to retribution. As for you—forget it!

SAMUEL W. PURVIS, D. D.,

in *Weekly Unity*.

DESIRE.

Make your desire of the soul, and "All these things shall be added unto you." Do the Christ work and ye shall have the power, and abundance will come for all your needs. Desire for material things is all right, as certain conditions are needed in every one's environment for the soul's best growth and development, but desire for truth and light and the ability to serve must be paramount. God denieth His children no good gift, as he desires fullness of joy for all, but "seek ye first the Kingdom of Heaven and its righteousness, and all these things shall be added unto you," was the teaching of our elder brother.

Make your desire more effective by putting it into a positive statement, affirmation, or prayer. Make your desire known, externally as well as internally, for God works in mysterious ways to bring about his good ends. You know not whom you have benefited by a word, a look, or a smile; or whom you have inspired to greater love and expression, in your long upward journey, as many of the best things we do may be wholly unconscious, or long forgotten. But a good deed sown must sometime, somewhere bear fruit according to its kind, as this is the law. Therefore there may be many souls searching you out, to pay their debt to you, or their debt to mankind through you, and only waiting to catch the vibration of your silent thought or spoken word. So let your desire if it be for good, for upliftment, for progress, or for freedom, to yourself or others, be made known to God and man, and the law of love and attraction will bring to you your own.

But remember this important point, the law can bring us nothing which we have not drawn to us in this life, or the past, by love and service. Neither can it bring us much in the future unless we sow our good seeds all along the way, to bear fruit in some future life and existence. "By their works shall ye know them" is a simple truth, and in no way can the human mind misunderstand it. And it is plain to all men that those who are

unselfishly working out their lives, extending here and there the helping hand as opportunity offers, are paid in love and bounty by the souls they contact, and if not here, in the measure that their life has earned, then in the future must the law be fulfilled. Like attracts like, and Love will draw its own.

Prayer brings us in touch with the divine consciousness. God does not need our prayer to know our need, but we need to pray to bring our consciousness en rapport with the divine mind, and to set up those vibrations which extend in fine radiations through all space, making their subtle impression on many minds, inspiring them to help and serve as opportunity presents. These continued vibrations sent out in prayer to the Divine Intelligence, re-act on our own soul nature, stimulating us to greater effort to perfect ourselves in the Divine Image, to acquire wisdom, and the strength to bring about our own desire, progress, and upliftment, and often through the love and mercy of the Divine Nature working through the minds of all men, our prayer will stimulate some other soul to aid us on the upward path. Vibrations sent out in faith, if for a good and noble purpose, will reach some soul on this or other planes, who will work to put that suggestion into reality, and sometimes in devious ways and after many twistings of the path, with many souls involved, the object will be accomplished. The thing for us to do is to stamp the thought upon the ether day by day, in faith that what we wish will be accomplished.

God does not desire great wealth for his children, but he does desire that all shall be supplied with the means to free them for the highest life of service, and it is legitimate that we ask for what we want, keeping this aim in view. We probably will not be heard if we ask selfishly, but to live a life of fullest service, progress and efficiency, we must have health, education, travel, social intercourse, but only in its broader sense, and an abundance which will make us free to serve God and our fellow man.

God desires more life and freer expression for each child of his creation, and the progression of the world establishes this divine plan. He desires us to work with joy, and manifest life in all its fullness. Prosperity is a good gift, one of the Father's gifts to man, and opens channels for still greater service. Wealth is not to be despised, and all should have greater abundance than at present, to allow more freedom for the spirit to express. Men need greater strength for their work, and with fewer hours of work a day, there will be greater opportunity for gaining health and wisdom, both of which are gifts God has placed so freely in our hands, and will be free to all, when through understanding of the law the social order will be changed to benefit the whole.

From the great scheme of things shown all about us, it is plain that God has no use for idlers in the world, and therefore we should all be placed in life where work is necessary, either physical or mental, according to our own desire. Certain hours of work each day are good for body, mind and soul, and without work or effort, all these functions would soon stagnate. Therefore, let each one ask for abundance for his needs—reward for effort expended, but not for wealth which invites stagnation of the mind and spirit, inertia, selfishness, and retrogression.

Neither work without prayer, nor pray without work, for "faith without works is dead," but combining work and prayer, with faith that God's law must be fulfilled in your individual life, you will succeed, and be blessed on every plane of life, here and beyond.

LOUISE B. BROWNELL.

We have our secrets, but guard them as we may, it is not long before others have them also. We do much talking without words. I once knew a man who did his drinking in private and his reeling in public, and thought he was fooling everybody. That shows how much easier it is for one to fool himself than to fool another. What is in a man's heart is on his face, and is shortly written all over him. Therein is a mighty lesson.

—*Irving Bacheller, in "Eben Holden."*

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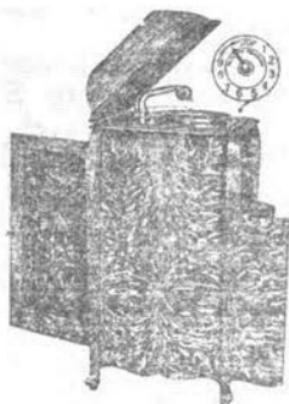
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