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# NOW

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SAM E. FOULDS, Editor

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# NOW

## A Journal of Affirmation

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No. 4

### HOPE.

"To every Form of being is assigned,"  
Thus calmly spake the venerable Sage,  
"An *active* principle:—howe'er removed  
From sense and observation, it subsists  
In all things, in all natures; in the stars  
Of azure heaven, the unenduring clouds,  
In flower and tree, in every pebbly stone  
That paves the brooks, the stationary rocks,  
The moving waters, and the invisible air.  
Whate'er exists hath properties that spread  
Beyond itself, communicating good,  
A simple blessing, or with evil mixed;  
Spirit that knows no insulated spot  
No chasm, no solitude; from link to link  
It circulates, the Soul of all the worlds.  
This is the freedom of the universe;  
Unfolded still the more, more visible,  
The more we know; and yet is revered least,  
And least respected in the human Mind,  
Its most apparent home. The food of hope  
Is meditated action; robbed of this,  
Her whole support, she languishes and dies.  
We perish also; for we live by hope  
And by desire we see by the glad light  
And breathe the sweet air of futurity;  
And so we live, or else we have no life.

—Wordsworth.

### THE SENSE OF DUTY.

There is no evil that we cannot either face or fly from but the consciousness of duty disregarded. A sense of duty pursues us forever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning, and dwell in the utmost parts of the seas, duty performed, or duty violated, is still with us, for say the darkness shall cover us, in the darkness, as in the light our obligations are yet with us. We cannot escape their power, nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which lies yet further onward we shall still find ourselves surrounded by the consciousness of duty, to pain us wherever it has been violated, and to console us so far as God may have given us grace to perform it.—Daniel Webster.

## THE SCIENCE OF MENTAL HEALING.

### Part 3.

He hath made of one blood all nations of men to dwell on all the face of the earth. He giveth to all life and breath to all things. They should seek the Lord, if haply they might *feel* after Him for He is not far from any one of us, for in Him we live and move and have our being.—*Paul*.

Silent we stand when *feeling* most.—*Byron*.

The only foundation for science, philosophy, and metaphysics is feeling. All reasoning arises in the one common phenomenon of sensation. Whence this feeling? Whence this common experience of all forms of life? It arises from the One in whom we live and move and have our being. Paul shows that he was very near the confines of modern science when he says: "If haply they might feel after Him and find Him, though He is not far from any one of us."

Would we know anything, we must feel after it. Until found in feeling, we do not possess it. Accepted opinions are those some one has felt out and we take them without feeling. When they occasion feeling in us, we begin to know. From feeling all truth comes and to feeling all truth tends, and in feeling all truth ends. All feeling is love in greater or less degree. Who would understand the science of mind and the science of mental healing must master this sentence:—From, through and in feeling, truth originates, works and ends.

Truth is recognition of sensation. Truth is life transformed through sensation into consciousness. What life is, truth is. What life is, sensation is. Sensation is not merely a bodily condition. Let us use terms in this science as we use heat and light and sound in ordinary physics, to signify both the motion from without and the effect within. A standard work on physics gives this definition of heat: "Heat is either a sensation or that which produces sensation."

My International Dictionary gives this peculiarly twisted definition of heat: "The sensation produced on bodies by the near approach of heat in excess of that in the body." Still I ask, what *is* heat in the body? I have no

better from any authority than this: "A mode of motion." And this is false for it is not heat until the vibration is changed to feeling. I do not feel heat; I am heat. Why? Because I am feeling and heat is feeling. Heat is not something outside me. It is me. In dealing with heat, the scientist is dealing with feeling, and with those vibrations that cause me to recognize that I am that feeling which I call heat. This point is important and will help to an understanding of all affirmations, and will reveal the significance of the work NOW is doing in being the only journal in the world that is devoted to Affirmation and the only one that shows its science and significance. The Soul is all. There is without the I Am nothing but that infinitude of vibrations which combined make universal energy. I am all that which vibration awakens into expression. When I say, "I feel heat, I see light, I hear music," I place heat, light and sound outside myself; but they are not outside,—they are manifestations of my Self. I am heat, light, sound, and I am all that I can affirm of infinity. I am infinite in every direction of feeling. Since thought is only feeling transformed, it follows that I am infinite in thought. Feeling awakening in the soul before it is transformed into thought, we call desire. I am already that which I desire. I have only to manifest that which I am.

Thus are we led to say: Sensation is either an effect on the Soul or is that bodily condition which produces this effect. Never an effect without a cause and never a cause without an antecedent cause. Never in philosophy will ultimate cause be reached. I have shown "The Ultimate of Power" in "Man's Greatest Discovery." Where lies sensation? In the Soul; in the real man; in mind. When the Soul is awakened by a touch from without, it responds by an outward motion—an emotion. We are feeling. Feeling is Soul manifesting its power of recognition. When one feels, then and not till then, does life in him manifest its latent possibilities. Expression is the out-motion from the Soul in response to the in-motion. This in-motion is the vibration from the Universal, from the Absolute, from that which is

non-me, upon the individual, the special, the me. It is God all the way, but from me to God and from God to me is the motion from circumference to center, and from center in response to circumference. Only thus does the Soul, which is a center, know its Self. By the awakening of latent God-forces in itself, through this vibration in the Universal, does it come to know its individuality. It senses (or feels) and says: "I am." By thus realizing Self, it becomes an independent ego—a center of God in God. Out from the undifferentiated, out from the Absolute, the One thus centered is able to say I Am. God has evolved into individual expression. In God! These two words mean much in this science. There is no separation. God is indivisible. Each "I" is an individual center with all the Absolute for its circumference. Therefore all the Absolute is, I Am. The Absolute finds individual expression in me. I cannot want.

To consciousness, the Absolute is only sensation. I feel it. This feeling is only a response to the thrill that it sends to me. I call that thrill in the Absolute, vibration. As it affects me, I name the sensations, and because others have felt the same they know what I mean. They know me only as they know themselves—feel me in themselves. Thus is each man present in every other man. Thus can I say: I am all men.

It is the Absolute that feels. All feeling is one. Can we truly say that in any particular direction one man feels more than another? No! All notes on the same pitch are one. So all feelings in different men, born of the same vibration, are one. In Hottentot or Californian, the burn of the fire or the fear of death is one.

It is in feeling alone that I can say: "My Father and I are one!" God is to the human consciousness only feeling. Whether conscious or subconscious, the Soul is One with all that is, because it vibrates with all that is as a part of all that is. This Oneness is to the conscious man of secondary importance. He learns by realizing Unity that he is one with Power. Learns that Power is differentiated in and through him into mil-

lions of manifestations. The Power which he subconsciously is, he is to awaken into conscious activity and to direct it. Were Power conscious, it would say: "I and man are one!" Then man would be of importance to God, but to himself nothing.

But Power is not conscious of its own existence. It is. What shall we name it? Whatever human consciousness can conceive for the best is the name given it. The old Hebrew said: "The Eternal." Eternal what? Eternal Possibility. It is ever potential, never actual. God is potential, things the actual. God is Power, man is expression.

Realizing this, it is clear that, in Unity, *I* am the important part. I am the One in God. I am the center through which God manifests. I, because I am self-conscious, direct my expression and thus, when I realize that I am power to be directed, I do direct the manifestations of God in me. I thus become Fate. Thus I am that which Emerson, in the line I have often quoted and have called the mightiest man ever wrote, calls Conscious Law:—"And Conscious Law is King of Kings."

"God and I are One," and the important One in this Unity is the human Soul, for it directs into conscious expression the Power in which it lives, moves and has individuality. It is this fact that makes mental healing and all other forms of mental expression possible. For feeling being a manifestation of the Absolute, without individuality there can be no recognition of it by another Soul. It is, as are vibrations from the sun a million of miles from earth. They have no expression; they simply are. When they touch a center they are transformed into feeling. So vibrations in God have no expression until they touch the center which I, the ego, am. The recognition of this touch is thought. I think! This is the fact below all other facts. I feel, is of secondary importance to me. I think, is of secondary importance to God. Thinking gives me individuality. I feel with all men. I think alone. No man thinks as I do. I put my stamp upon certain vibrations of Power as they flow

from me as from a center outward, and wherever in Unity they are, there am I. I am omnipresent because I am a center to which there is no circumference and my thought goes outward and where thought is, there am I.

HENRY HARRISON BROWN.

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### LIFE NEVER GROWS OLD.

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We do not grow old, we get old when we stop growing. Your life is perpetual; your youth may be perpetual if you will keep the spirit of youthfulness.

Growing old is a habit; we must overcome it and establish a new one; stop thinking you are "growing" old; thinking it is time to begin the process of decay. Stop thinking about it, talking about it, preparing for it. Life eternally is, realize you are life—life abundant, full, free, radiant. Feel it, think it, act it, live it. The power of an endless life is within you. Keep growing and you will keep young. Be alive to *new* ideas and ideals. Keep out of the ruts; do something; get a live hobby; get the spirit of life, freedom, youth; you can quicken your thought and enliven your mind with new thoughts. You can help the spirit of life to have full manifestation in your body. It is trying to keep you young by giving you a new body every year and a new brain every sixty days. Don't kill it by mentally accepting the race thought of old age and decrepitude by allowing your mind and thought to be ruled by race thought, born and bred in ignorance.

You should be younger at sixty than at sixteen, because you should have more of life, and know better how to manipulate and use it, for it eternally is. Help it express, help it to a radiant manifestation, a youthful, joyous, glorious, full, God-like manifestation. Think every morning when you arise, "This new day is new life. It is fresh from the source of life abundant. It is mine to use. I will increase it unto the perfect day."

Watch your mental attitudes, keep them in line with the spirit of life and youth. You are to *live*—to live more. Stop poisoning your body with fears, anger, worry, prejudice and limitation. Keep your mind sweet, strong, hopeful, poised, cheerful. Avoid mental turmoil and excitement; stop complaining; check discord; seek to be useful, helpful, encouraging, an inspiration, sunshine, joyous; give courage and comfort. Let your presence have healing, hope, radiance, inspiration. Live to live; enter the joy of life, its fullness, its blessedness, its grandeur and greatness. Live today and you will find life so full, free, joyous, so full of opportunity and interest, you will forget to "grow" old in the joy of living.—*T. W. Butler.*

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**THE FUNDAMENTALS OF SUCCESS.**

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**PART 4.****The Will to Do.**

Machinery devoid of motive power is inefficient. You have seen a great factory with its wilderness of machinery lying idle. You have detected its great capacity for work. But there was no output. The wheels were silent; the cogs were not revolving; the belt was detached.

What was wanting?

Water, steam, electricity, whatever was the motive power, was shut off, and waiting for the mastery of this agency, the ingenious engineering lay silent, voiceless and inefficient.

But so soon as the current is turned on and the belt attached, the slow, sibilant, resistless voice of power is heard; a loud, deafening hum falls upon the ear, everywhere belts are flying, cylinders whirling, lathes humming, hammers resounding, and the air is reverberant with productive activity.

What caused the transformation? The Motive Power.

In human life and the formation of character, precisely the same process and method are employed. The body, the nervous system, the brain, and the ever-ready blood, vitalized with creative force, constitute the perfect machinery for the efficient output of intellectual, moral and mechanical products, and are moved as material machinery, by one masterful and indispensable force.

In mechanics it is called the motive power. In the human organism it is denominated the will.

It is well that we think of the will as a force; for in that light we can better apprehend its nature and methods. We know the way such forces as gravitation, heat, steam and electricity act. We see that their performances are all merely so many motions. In fact, all nature is but a concatenation of motions (scientifically called "vibrations"); and to understand and appreciate nature we must merely acquaint ourselves with the laws that cause and control these ceaseless activities.

In modern times we have come to understand a sort of psychology of nature, by which we have been liberated from much of the fogginess of old-fashioned metaphysics, and can come face to face with science without an apologetic blush for our faith.

It was the great philosopher Schopenhauer who first enunciated the theory that the one constant and persistent force in nature was will—the will to be, the will to live. It is the ceaseless, indestructible, resistless activity of this infinite Will that makes the universe possible and gives us our existence.

Now, we may well understand that if a Supreme Will is essential to keep all nature active and unfolding, there must be a corresponding force in our own organisms that effects the issues and persistency of our own beings.

And this is true. As in nature it is force—blind will—in man it is also force, or will transformed by conscious intellect into intelligible and constant activity.

In order to appreciate my point of view, let me assert that as motion is the basis and principle of all nature, so in man, being a part and counterpart of nature, likewise motion is the basis of his existence. This one can easily perceive if he but pauses to consider that every minutest part of his organism is in a constant state of activity, and that all the functions which the organs of his body perform are but motions mutually related one to the other.

The blood in the body is always flowing, and at a high rate of speed; the fibers and nerves of the body are ever in a state of trembling vibration; the cells are jostling, ricocheting and rebounding from one another in ever ceaseless warfare; the brain throbs, its millions of cells trembling and shimmering in phosphorescent light, like forest leaves beneath the electric moon; while through the whole organism a diffusive force is present that orders and regulates the entire activity.

That force is the human will. Upon the education and personal apprehension of that will; upon its conscious control and directing energy, our lives, our char-

acters, our successes and failures depend.

The higher the degree of consciousness, the more effective the energy of the will. As we ascend from infancy we gradually grow out of the unconscious state of mind with which we come to earth, which is without the power of volition, and come more and more into the knowledge of ourselves and into the activity of our personal wills.

The greater part of our work is done on impulse. We are chiefly the creatures of habit, and the tools of unconscious energy that lies forever latent in our natures. This unconscious habit is really instinct; and to the degree that we are still bound by hereditary and impulsive influences we are still but animals, and must be classed with the inferior kingdoms.

It is because the great majority of the human family are bound by hereditary instinct that the human will is as yet so little developed. Not until each of us cultivates a higher degree of personal consciousness, which is always accompanied by an increasing will-power, will we attain our highest and most capacitated character.

The few men and women who have risen supreme in the world's history are distinctively those who have cultivated the power of personal volition far beyond the average of the race.

What would Napoleon have been without his will-power? Whatever we may think of his moral character, we cannot but regard him as one of the predominant characters of the historic world. Sometimes it is thought the success of great men is purely fortuitous. But it was certainly not so with Napoleon.

He had determined early in life, even while yet a young corporal, that he would rise to supreme heights of power. While in Egypt in an inconspicuous campaign he vowed to himself that he would somehow get back to France and become her master. When Barras afforded him the opportunity by ordering him to command the bridge at Lodi against the insurgents, which seemed to be a hopeless task, he won immortal fame and became

the future dictator, because by sheer will-energy he forced back the foe and crowded him beyond the city's confines.

While I might present many historical facts to prove that the will always prevails in personal success, that in fact there is no success without the exercise of personal will-power, space here forbids, as I wish to pass on to a more important topic.

That the will is the supreme essential in life we are perhaps all ready to concede. If this be so, however, how comes it that, though the race is now so old, there be so few among us who possess a regal and all-controlling will; but that the vast majority of mankind are as yet almost will-less—truckling slaves dependent upon fortuitous circumstance and passing favors for what accidental success we may achieve?

The fault lies in our education. We have had the necessity of possessing a strong will inculcated into us from time immemorial, but as yet sparse and futile have been the methods given us by which we are taught the coveted secret.

The fault lies not only in a false education, but in a false analysis of the nature and method of the will. For centuries it has been supposed that the will is a distinct faculty of the soul, and that it achieves its results in something of the same mysterious and wonderful ways by which God accomplishes His. Hence the subject has been approached in a halting and haphazard manner which has resulted in but little good.

There is nothing whatever mysterious about the will; at least nothing more mysterious than there is about any other quality of the mind or activity of the soul.

To state it simply, the will is merely the climax and culmination of primitive instinct and impulse. First, we desire; then, acquiring what we desire, we henceforth instinctively yield to its approach. But between the impulse, or the desire, and the acquisition there enters the choice. The choice is the fruit of the will. Therefore each habit we form, which is based on a precedent desire, is the product of our own volition.

But, now, what is choice? I will not here venture on a discussion of the freedom of the will. The problem is purely academical. It has no bearing on practical life. For if theoretically our wills are not free, but are the outgrowth of our motives, we at least act and achieve in life as though our wills were free. Therefore, for all practical purposes, the will is free.

But the will is not a mental action distinct and apart from any other mental state. The action of the will, which we call choice, is merely the conquering pressure of primitive desire upon the machinery of the mind which sways it to final action.

The chief thing for us to study, then, is not the control of the will, but the education and guidance of the desires. If you will allow yourselves to want a thing very badly, and no counteracting influence interferes, you will be sure finally to get what you want if it is within human possibility.

This law works for good and for bad. If it so happens that the desire is honorable and noble, then by long wishing the Will finally will utter its fiat and the wisher will be blessed. But if the wish is of an evil nature, the will can no more refuse, even though the subject be injured, and must decree the fate of his character.

This law and its effects are well illustrated in Napoleon's career. By long desiring world-conquest, his supreme choice had become so instinctive in his nature that he forced an opportunity that compelled the world to submit to his conquering arm. Yet though kingdoms and empires lay at his feet, he fell the easy prey to his inward passions and low instincts. Conqueror of the world, he could not conquer himself, because his choice was wanting there; he had not fixed his desires upon self-conquest, the conquest of his lustful nature. So sings Byron:

O man or less than man—in high or low,  
Battling with nations, flying from the field;  
Now making monarchs' necks thy footstool, now  
More than thy meanest soldier taught to yield:—  
An empire thou couldst crush, command, rebuild,

But govern not thy pettiest passion, nor,  
However deeply in men's spirits skilled,  
*Look through thine own*, nor cast the lust of war,  
Nor learn that tempted Fate will leave the loftiest star.

Sir Isaac Newton informs us that by a knowledge of this law he worked out all his profound philosophical and mathematical problems. His biographer says: "Newton used to declare he succeeded in his work not by extraordinary capacity, but solely by patient and persistent thought. He kept the subject for consideration constantly before him, and waited till the first dawning opened into a full and clear light, never quitting, if possible, the mental process until the object of it were wholly gained."

Now, this law works no less in the moral than in the intellectual sphere. Constant thinking produces the result of thought—knowledge. And constant wishing attains the result of wishing—willing or volition.

The weakness of our present characters lies in the fact that we have resident in us a force which is the result of the age-long feeling of the race, and operates in us as an hereditary desire or disposition. Therefore we have such weak personal wills because we yield instinctively to the race-will.

The condition of our characters, of our aspirations, of our healths, of happiness, is almost wholly the result of the traditional bias or racial longing of the multitudinous heart of humankind, and, lost in the great will of the world, we have not yet come to a realizing sense of our own will as an individual force.

So Emerson intimates when he says: "When I watch that flowing river, out of regions I see not, which pours for a season its stream into me, I see that I am not a cause, but a surprised spectator of this ethereal water."

Now, the new education must teach us how to cease watching and yielding to the hereditary stream of influence and desire, and to awaken to an appreciation of our capacity that enables us indeed to become a cause and cease to be a mere spectator.

But what causes desire? If desire is the basis of will-

power, then we fail in the usefulness of our analysis if we do not discern the origin of that which seems to be the basis of our capacity to will. Desire is the result of the very force to which Emerson refers. It is the culmination of the "stream of influences" flowing out from the region of the unseen. To study these influences, then, and analyze their beneficence or uselessness, their virtue or viciousness, is the crux of education, the basis of true character-building.

Desire emanates in heredity, association, environment and education. How, then, so to order these influences that they shall bend their force to our good, and not our injury, is the real issue in all life's work.

In the following article treating of the efficacy of mental photography we shall endeavor to make this clear. For the present, suffice it to say that the mind is a vast art gallery and the individual reflects in his daily mind and character the nature of the pictures on which he permits his mind to dwell.

This power is sometimes indescribably terrible. A modern literary genius has constructed an appalling story on this psychological law. His pitiable hero is a wretched laborer who finds himself out of employment and hires a cheap hall-room in Paris that looks out on a hair-dresser's establishment across the way. He sits day by day despairingly gazing down the street, and one day sees in the hair-dresser's window the head of a woman, which was nothing more than a plaster-paris model. The face wore a simpering, silly smile, which seemed to mock his misery. It distressed and tantalized him. He called on the hair-dresser and begged him to remove it. Why should he accommodate a nervous man and impoverish himself?

The grim stranger retired to his room and again gazed upon the aggravating figure, but with a strange desire rising in his heart. That tantalizing face must be removed. There is but one way. He must remove it himself. He can remove it, however, in only one way, and that he must do.

The next day the model disappeared from the window, and the hair-dresser lay dead upon the floor.

The mad desire in this untutored heart rose to the culmination of a conquering choice. The picture on which he so constantly gazed in his soul became the force that urged his will to its final action.

The lesson we learn is: Suffer only pictures of the beautiful, the good and true, to allure us into the gallery of the soul. If there we find pictures of vice and cruelty, envy and hatred, let us eschew them and gaze long and ardently on those that portray love and tenderness, faithfulness and stability, honor and integrity.

HENRY FRANK.

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#### TALK HEALTH AND STRENGTH.

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Give the body the nourishment, the exercise, the fresh air, the sunlight it requires; keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell upon the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm, and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus you will infect them with health and strength, and not with weakness and disease.

We can never gain health by contemplating disease, any more than we can reach perfection by dwelling upon imperfection, or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind.—*Southern Watchman*.

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#### A CHAT WITH YOU.

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Possibly you have some friends who would be interested in NOW. If you have, why not sit down and send me their names and addresses? I will send them each a sample copy of the magazine.

When writing to any of the advertisers who patronize NOW do not fail to mention this magazine. It helps a lot.

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S. E. F.

## THE OUIJA BOARD.

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In the daily press these days we are reading a great deal about the interest that is being manifested in Spiritism. It is said that all England is greatly interested in Spirit Return, and that in nearly every home in that land seances of some kind are being held, with the hope that the surviving members of the family may come in touch with their soldier dead. We have with us in America at this time Sir Oliver Lodge, the distinguished English scientist, and the Belgian poet Materlinck—both are lecturing and giving us scientific reasons as to why they are convinced of immortality through proof given to them by mediums.

In America, perhaps, we have not at this time the keen interest in things psychic that is being manifested in England, yet the thought has crossed the Atlantic and we hear of the Ouija board being used by a great many persons who it seems are in touch with those who have gone before. It is even claimed that Mark Twain has through this channel given to the world a new novel. I do not affirm or deny the truth of these claims. My interest is in the effect that this manner of communication will have upon the persons who give themselves up as instruments for communication.

For the last three weeks I have read at various times of persons who it is claimed have been driven insane through the use of the Ouija board. Is this true? Is there any real danger? When we give ourselves up to psychic influence are we in danger of being robbed of or having our personality destroyed? This seems to be the idea that the newspaper is trying to inculcate in the lay mind.

It was only a decade ago that at regular intervals the newspapers were absolutely sure once or twice a week to publish some highly imaginative story about minds being destroyed through the agency of Hypnotism. Case after case was given to the public by all papers in all parts of the country. These stories were generally pure

cauards, or at least hallucinations that existed only in the mind of some weak individual who thought some one was working upon him by Black Magic. Of late years these tales have been few and far between. About the only place you hear of hypnotic danger is in Christian Science or in the lectures of certain Bible teachers like Rawson of England. The scientific man has come out strongly in defense of hypnotism and tells the world that it is something that cannot be used against the will of the individual. A man who will steal or murder will steal or murder under hypnosis, but you do not need to place him under hypnosis to get him to do these things. He would accept suggestions of this character without any hypnotic influence whatsoever. The moral nature of the individual cannot be violated by anyone.

It seems to me as patent that the same law of protection that governs hypnotic phenomena can be said to be true of all psychic phenomena. I cannot be violated mentally unless I give personal assent to the violation. For me to be controlled by men or spirits I must first of all consciously surrender my own will.

"Will the use of the Ouija board harm me?" This question has been asked of me many times. It all depends on the temperament and belief of the individual—also it depends on the manner in which the board is used.

If you have the old fashioned fear of hypnotism, if you believe in spirit obsession, if you have inordinate credulity in regard to telepathic phenomena, my advice is shun the Ouija board as you would the devil. Belief in these different phenomena is all a form of fear. This fear exists wholly in the mind, but nevertheless under this fear, plus imagination and a little super-normal phenomena, great harm can be wrought in the mind of an individual. It could, if the fear and belief were strong enough, cause insanity.

To most people the board is nothing more than a toy and it is used as an amusement for a time and then forgotten.

If you realize that nothing can affect you if you will

not let it do so, if you have developed the power of throwing out of the mind all thoughts that you do not desire to hold, if you know that the idea rampant in the world today that men can control others mentally is false—then there is no danger for you in any psychic manifestation. If you fear these things, do not have anything to do with the Ouija board even in a spirit of fun. For it is the thing you *fear* that comes upon you.

SAM E. FOULDS.

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### MEDITATION ON THE TWENTY-THIRD PSALM.

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The Lord is my shepherd; I shall not want.

The Lord (Law) is universal, and is continuously creative, also abundantly creative; therefore, supply is universal, continuous and abundant, so if I obey Law I cannot come to want.

He maketh me to lie down in green pastures.

The Law will cause me, if I obey, to recognize productive conditions and places.

He leadeth me beside the still waters.

The Law will cause me, if I obey, to manifest such powers and temperament as will give peace of mind and rest of body.

He restoreth my soul.

The Law, if I obey, will continue, day by day, to store my soul cells with life—abundant, joyous life.

He leadeth me in paths of righteousness for his name's sake.

The Law, if I obey, will cause me to perceive just and upright ways, and to will to follow paths of pleasantness, by reason of its nature.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;

Yea, though I must pass (mayhap for disobeying laws unaware) through depressions that appear to be complete destruction, I shall not regard them with fear; but hold to and trust in (love) the law of omnipresent constructiveness.

Thy rod and thy staff they comfort me.

The adversities and disasters of Law disobeyed, and

the power and support of Law obeyed guide and sustain me.

Thou preparest a table before me in the presence of mine enemies:

The Law, the table that forever has been, is now, and ever shall be written on two stones, the positive and the negative, is always before me revealing the presence of its blessings obeyed; "mine enemies" having no power unless I should err in obedience thereto.

Thou anointest my head with oil;

The unction of the blessings of Laws obeyed penetrates my soul.

My cup runneth over.

My individual measure was made perfect in the beginning, if I obey the law of my being, I, as an individual measure or expression, shall be filled to overflowing with blessings of life.

Surely goodness and mercy shall follow me all the days of my life:

According to unchanging, divine Law, it is certain, if I obey, that goodness—manifested blessings—and mercy—the power to make manifest blessings—shall abide with me throughout all the days of my life.

And I will dwell in the house of the Lord for ever.

And why should I not wish, or will, to keep safely within the dominion of Law forever?

NANCE T. SNEED.

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**THE WAY.**

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To every man there openeth  
 A way, and ways, and a way.  
 And the high soul climbs the high way,  
 And the low soul gropes the low;  
 And in between, on the misty flats,  
 The rest drift to and fro.  
 But to every man there openeth  
 A high way and a low,  
 And every man decideth  
 The way his soul shall go.

—*John Oxenham.*

## CONCENTRATION AND NON-ATTACHMENT.

The miserable and unhappy are those whose impulse to action is found in its reward.

It is apparent that the simplest way to get a thing is to take it. But society is indisposed to permit such practices, and it requires that the consent of the owner be given to a transfer of property. As every thing is owned by some one, and human nature seeks an equivalent for letting go of anything, one may receive only by way of exchange. The problem is how to secure the necessary equivalent.

There are many to whom the solution comes with little or no difficulty. Some have a "knack" of attracting exactly what they desire, while others "change to gold" whatever they touch. The great majority of people never solve the problem with any appreciable degree of satisfaction. To them it is a matter of birth, or "luck" or "pull" or else just "hard work." Like driftwood, they are pushed here and there by the tides of human affairs, or left high and dry on the shores of "hardluck" destiny.

There are principles the observance of which will attract and assure supply. In fact, supply never comes except in that way. The "successful" usually possess a subconscious knowledge of the Law and apply it intuitively. Not realizing this, they attribute their success to superior knowledge, skill, industry, etc. Their interpretations are usually egotistical and give but faint clues to the true relation between cause and result. They were "different" from you and simply touched the right button.

The usual method of conscious application of the law of supply is through mental concentration. The thought is concentrated repeatedly on the object of desire or the factors deemed essential to the attainment of the object, and this vitalizes action, translates incidents into opportunities, makes probabilities out of possibilities and converts these into certainties. Thought magnetizes, and it attracts those whom one is seeking and who are seek-

ing him. Thought finds its harmonious currents, and these intensify its character. It is beyond question that concentration of thought contributes greatly to or even compels the attainment of desire.

One who has solved the problem of supply either intuitively or by methods of thought concentration, is satisfied with the results and seldom seeks other or better methods. Why should he? He has secured the fulfilment of his desires; why risk success by adopting new methods? It is the "unsuccessful" only who search for the deeper secret of success; and it is only through the road of failure that these may be found. The worldly successful rarely transcend the commonplaces of life.

A process of conscious concentration involves an acknowledgment of doubt and possesses an element of fear. It denotes an attachment to the object of desire, a recognition of non-possession, and a hope that it may be secured. It is an attempt to convince oneself. It is a use of mental power for the purpose of coercing and placing compulsion upon other persons or things. It functions on the plane of contest, opposition and competition. The success one makes of a process of concentration is due largely to the fact that few others understand its effective use.

Concentrated thought attaches itself to that upon which it is directed, and attempts forcibly to take possession of it. As everything desires freedom and resists capture, this attempt at coercion is met by opposition, and a conflict ensues. If the object is one of general desire, the concentrated thought of many others may also be laid upon it; and finally the Law works out the problem with mathematical accuracy, and to the dissatisfaction of most of the interested parties.

There is a conscious method of attraction that awakens no jealousies and arouses no opposition, that possesses no element of doubt, and makes no attempt at coercion. It seeks not to dominate or subject to its own purpose. It places the object of its regard upon the compulsion of freedom. It wraps about it the mantle of love,

and the alliance is accepted willingly.

The practice of "non-attachment" requires a faith that one already possesses in the unseen the objects of his desire, and has no doubt of its manifestation in due course of time. Possessing this faith, the mind is in constant concentration on the creative plane, and does not require the plodding processes of enforced repetitions. It is probable that no great financial fortunes are amassed through the method of non-attachment, but no truly sane human being has such an ambition.

Those who practice non-attachment act for the sake of the action and not for its fruits; live for beauty of living and not for accumulating things; seek for wisdom rather than knowledge; initiate causes for the good that may ensue, irrespective of the effect upon themselves. The tangible objects of desire are but symbols, and those who practice non-attachment make love to the realities these represent.

The obstacles that almost invariably defeat attainment are doubt and worry, the offspring of fear, and usually one takes more interest in and gives more constant attention to these obstacles than to the objects of desire. One attracts with a thought and repels with a doubt, again attracts and repels by a worry; and between each concentration period some new fear puts in an appearance. Is it any wonder that the objects of one's desire are as confused as he in regard to their final destination? The processes of mental concentration are designed to do away with doubt and worry and fear of all kinds, and when its purposes have been accomplished one ceases to use the processes. He has graduated from them into the realm of faith and non-attachment.

Then the full powers of the mind are released for united and concerted activity, unblurred by the disturbances of doubt or worry, undisturbed by fear of outcome, and undismayed by perversity of appearance. With the well-strung bow of emotion held under loving control, the clear-cut arrow of thought is winged unerringly to its destined mark. Thought has wrought a wondrously artistic mold and exquisitely sensitive emotions

bring out the pattern with startling faithfulness.

The Universe is alive with intelligence, and the fundamental craving is for individual freedom or self-determination. Attachment involves slavery and invites resistance, while non-attachment confers freedom on that which it attracts and possesses. This constitutes a bond that holds and unites it to one in a realization of unity and identity. Being absolutely free to go, all resistance ceases and nothing can lure it away!

He who acts in thought of God,  
 Detaching end from act, with act content,  
 The world of sense can no more stain his soul  
 Than waters mar the enamelled lotus leaf.  
 With life, with heart, with mind—nay with the help  
 Of all five senses—letting selfhood go—  
 Votaries toil ever toward their soul's release.  
 Such persons, renouncing fruit of deeds,  
 Gain endless peace—they are not touched by taint of deeds.

—*Bhavagad-Gita.*

EUGENE DEL MAR.

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### AFFIRMATIONS.

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#### Love.

We are all together lying,  
 On the bosom of infinite love.—W. C. Gannett.  
 I am the embodiment of eternal Power.  
 All things are possible with me.  
 I am the Alpha and Omega of my existence.  
 As the rock withstands the storm, so do I withstand  
 the lower vibrations.  
 I am eternal strength.  
 An endless tide of Good flows to me and through me.  
 I am part of this Good.  
 Love is the one that manifests Good to my Spirit.  
 Love embodies itself in my spirit.  
 The spirit of Jesus is my spirit.  
 The spirit of Buddah is my spirit.  
 The spirit of the ages is my spirit.  
 This spirit is Infinite Love.  
 Whether the wind blows from the east or the west,

the north or the south, it can blow nothing but good for me, for Love directs it.

Every day is a day of blessing, a day made beautiful for me by Love.

As the days pass on, I enjoy the more for I love more.

As the days pass on, I grow younger in spirit; for Love is eternal youth.

As the days pass, I take a larger hold on Life; for Love is Life.

Because I am Love, goodness and mercy follow me all the days of my life.

Because I love, I radiate health and life to all who are one with me.

Love is my portion and it is forever mine.

Daily the Love I am begets Love.

With thoughts of Love I bless the universe.

All that I desire or hope to be is the outcome of Love.

Love controls my feeling; I can feel nothing but Love.

Love controls the universe.

Love and God are One.

God, Love and I are One.

God is Love.

I am Love.

SAM E. FOULDS.

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OUR MODERN MARY.

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Mary had a little lamb

'Twas Persian—on her coat;

She also had a mink or two

About her dainty throat.

A bird of paradise, a tern

And ermine made the hat

That perched at jaunty angle

On her coiffure, largely "rat."

Her tiny boots were sable topped,

Her gloves were muskrat, too,

Her muff had heads and tails of half

The "critters" in the zoo.

And when she walked abroad, I ween,

She feared no wintry wind;

At keeping warm, 'twas plain to see

She had all nature "skinned."

—*The Reflector.*

## THE SCIENCE AND PHILOSOPHY OF APPLIED PSYCHOLOGY.

Religion, science and psychology are but instruments of the mind intended to assist man in solving life's problems and of knowing more about God, and the ultimate nature of things. When any creed or theory loses its power for uplift and fails in solving life's problems, it is quite time to look for a new view of life, or at least for a deeper understanding.

The questions to ask one's self are these: Am I progressing, am I gaining in health, happiness, success and understanding, does life mean more each day, does each experience bring added vision and stimulus to my soul's growth, am I getting nearer to heaven and am I getting a more definite realization of things spiritual? If these questions can be truthfully answered in the affirmative, you are on the right path—the path for you. This is the essence of Truth teaching.

The philosophy of the future, I am fully convinced, will absorb all truth and deny none. To keep abreast of the times we must move up to the vantage ground of bigger vision. Try to see the truth and good in everything, find it and hold it fast as a part of your philosophy. Religion and philosophy are necessary for soul growth, but what is good for one may not agree at all with the needs of others. Learn to take what meets your needs but do not spoil other people's "supply" by ranting against theories and religions which bring health and happiness to them unless you can give them something better.

Every one thinks his religion and theory of life is better than any one's else. Every one is sure that he is right and only too often that everybody who disagrees with them is wrong. How then is one to know right from wrong? A good standard for judging right and wrong, good and evil, truth and error, in religion and philosophy as well as in personal conduct is by the effect produced in human life. If your religion makes you happy, brings harmony and health to you, enables

you to live in right relations with your family and with society, it is good. If it does not meet these requirements, something is wrong with it and you had better look for something better.

If your philosophy fails to explain to your utmost satisfaction, the problems of life, here and hereafter, it is not big enough, look for something bigger. Truth is omniscient, place no limitation on what you may learn or know. You are a child divine and should have access to all knowledge. Assert your divinity by discarding every theory or belief which binds you or hinders your progress.

Health, life and power are omnipresent, the use of these potencies are restricted only by false beliefs. If you want more life recognize within yourself that you are one with the source of all life. If you want power, see yourself as a center in the mechanism of the universe through which divine forces radiate. You are just such a center whether you recognize it or not, but to the extent that you fail to admit it and know it, those inner forces lie dormant. Spirit will not manifest unless wanted, admitted, demanded.

If you want health get up and go after it. Health is yours if you will claim it, take it and make it personal. No one need be sick, inefficient, diseased or lacking. There is no ailment which is incurable. With God all things are possible. But God works according to certain definite principles, knowing these principles and living accordingly is the key to health, happiness and success. These principles should be known by everybody. A knowledge of them aids one to live in harmony with the law and to keep in touch with God. It is in this way that the divine potencies of life, health and power are awakened and banishes ill health, poverty and inefficiency. A definite realization of divine presence in one's own life and consciousness is the foundation of applied psychology and rational metaphysics.

The first step toward health is right thinking and right living. We have been told that "man cannot live

by bread alone." It is equally certain that he cannot live by thought or spirit alone. Man is triune in his essential nature. He is physical, mental and spiritual. There are certain laws or requirements pertaining to each of these aspects of his nature which must be observed. Man must live physically right, mentally right and spiritually right if he is to attain the fullness of life's blessings.

What then is the first step toward the higher life? It is a recognition of God, manifest in you and through you. If you want life, health, power, happiness, prosperity, friends or any other good thing, just start your mind dwelling on your kinship with God. You are God's child whether you know it or not. But if you deny this relationship, the divine presence will not impose its gifts upon you. That is, God will not give you more than you will receive. Get a bigger capacity for receiving, quit being "a worm in the dust." Be a friend and co-worker with God.

A good standard for metaphysicians to accept is that of the Christ and his oneness with God, make this your standard and it will work wonders for you. Just what do we mean by this Christ standard? Simply this: Christ was the example for the highest attainment of human beings in that he demonstrated through his life and teaching the absolute supremacy of mind over matter, or of spiritual consciousness over pain, sickness, poverty and death.

The new ethical movements of spiritual uplift commonly known as applied to psychology, New Thought, Spiritualism, Christian Science, Theosophy, and kindred teaching, is the present day demonstration on a large scale of Christ's teaching. Heal the sick, cast out demons, commune with the invisible and realize oneness with God is the essence of the Master's revelation to the world. We must learn to apply ourselves to what he taught if we are to be truly his followers. We must be one with him in life as well as faith. He demonstrated what we must demonstrate. Doing this, we are truly His disciples.

Put spiritual principles in the ascendancy, make a

definite study of the action of mind and thought forces in your life, live right physically, mentally and spiritually, and it will redound to your health, happiness and success as certainly as day follows the night. Realize your oneness with God and it will result in a definite unfoldment of your consciousness and the stimulation of the life forces within you. This is the central truth of Applied Psychology.

DR. WM. FRANKLIN KELLEY.

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**ANGER A DISEASE.**

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Dr. Leonard Keene Hirschberg, of John Hopkins University, contends that anger is a disease—and a most dangerous one. He says:

Anger is a short, sharp, acute disease that makes for mismanagement, disorder, mistakes and troubles of all sorts.

The angriest person in a discussion or controversy is very apt to be the sickest and, therefore, most liable to be in the wrong.

Anger is an affection akin to madness, a compound of folly and pride. In its symptoms there is an intention to do commonly more harm and mischief than the invalid ill with it can bring to pass.

Without doubt, of all the emotional diseases which actually disturb the physical stability of man, anger is most powerful in disturbing both mental and physical health. The toxins of poisons generated in a spell of anger are recognizable by chemical and physiological tests.

Plainly you cannot be both sound physically and angry—both well and poisoned at the same time.

Take any one, torment him until he is in a state of frenzy, take a drop of blood from the one thus enraged, inject that drop into the body of a small animal and the latter will die almost instantly, actually poisoned, killed by poison of anger.

Rage actually changes the blood and other fluids of man and beast, poisons the textiles, causes inflammation of the brain and absolute distortion of the spirit. It brings with it bad judgment, hatred, meanness and cruelty.

Anger in its different forms and expressions varies all the way from actual insanity, the victim of his own rage not knowing what he is doing, to cold, subtle cruelty and malignity.

Anger stands between a man and good health because it is actually a poison. Its effect upon digestion and the heart is as bad as dangerous drugs. It affects all the tissues. For man, like other animals, is a creature made up of billions of cells, and as he feels and acts the tissues all feel the effect of his emotions and actions.

### THE MYSTERY OF STRIFE.

“The true Yogi is he who knoweth, by what he hath found within himself, that there is One underlying Essence, pervading all life and things; and so recognizeth all pain and all pleasure as of equality and sameness of nature.”

This aphorism of the Bhagavad Gita answers the ever-recurring question regarding the seemingly unescapable thing which we call strife. It answers the problem of individuals and of nations, as to how we may eliminate pain and struggle from the scroll of human life.

And to this aphorism, when we have come to fully understand its meaning, we may annex a popular one of our own day and in our own tongue: “To the victor belong the spoils.”

This latter maxim tells us that the accomplishment of our desires (as they relate to mortality, to the external things of existence) is dependent upon our steadfastness of purpose, our unwavering will to do, and our capacity to engage in the battle.

And this is true, on its plane (which is that of the mortal, only).

There are two premises, or we may say, facts, which we must keep ever before us, in the study of esoteric truths. One is: The cosmic is complete. The other is: The external symbolizes the esoteric.

Now here we find a seeming paradox. If the cosmos is complete, and within its expression, or its symbology, we find the law of strife, the necessity for strife, we will say, why do we seek to escape from this phase of completeness?

If pain and strife, and the eternal warfare between mankind is a part of the completed cosmos, how may we hope to do away with it?

Is it right that we should do away with it?

We know that our own occidental interpretation of the way of truth has postulated a heaven of inaction—believing that action cannot be sustained without strife, and regarding all action as identified with strife. This

is an important point!

We are still teaching the wisdom of ambition—personal ambition—that urge that causes human beings to seek to rise above their fellows; we are still teaching this thing to our youths. And the fact that we are still employing it as a means of education, proves that it is still needed.

We may really perceive that this kind of ambition is inseparable from strife. Therefore we ask: Is strife an unescapable necessity for humanity?

And if it is unescapable, why do we seek to do away with it—to “overcome” it?

Here is one of the great mysteries of esoteric wisdom: We should not seek to overcome it—we should not struggle to do away with it. Neither should we struggle with it.

What, then, is the answer to the puzzle?

By perceiving the message of strife, it is not as a reality but as a symbol we see it. Not as strife,—but as action, selfless, ambitionless, strifeless action.

We know that the universe is not inactive. It is not stagnant, or still, even in its completeness. It is forever in action.

But action does not necessitate strife. Neither does it necessitate (as we had for many years thought) loss of energy.

You know it was at one time a postulate of materialistic science that there can be no activity without loss of energy. They were looking (for years past) for the end of the world. They got to the point where they decided that the sun must give out, because they believed that this constant activity must result in loss and finally in the total consumption of the sun's energy.

To go back, then, to the mystery of ambitionless and strifeless action. We must realize that there is an inexhaustible source of activity. This activity is not a “once-created thing”—but an ever-creating Law, an Action that is composed of re-action as well, like the pendulum.

The message of Krishna to the Prince of Pandu was: “When man has found within himself this One Under-

lying Essence, which is the Ever-acting One, he is liberated from strife."

But how is he liberated?

Is he liberated by being taken out of the place or the form, the personality that he is in?

Is he transported to a place above, or beyond, this in which he had known and experienced strife?

No. He is liberated by means of his realization of the message of strife—by means of the realization that both pain and pleasure; both success and failure; both health and disease; both ambition and non-ambition—are of the same root, we may say; from the same Law contacted from different angles.

Let us take the homely but simple example of the "teeter-board." A person weighing one hundred pounds, sitting on one end of this board, tries to lift a person weighing one hundred and fifty pounds, sitting on the other end. The result is strife; a struggle—and unless he readily sees the cause of his struggle, that effort will continue.

The moment that he strikes a balance in his mind, he acts upon that realization, and ceases to struggle, although he does not cease his activity.

Another illustration may be employed to make clear the fact that the cosmos is complete and that still we may eliminate strife from our consciousness.

In the ordinary school-life, for example, we learn reading and writing and the fundamental laws of mathematics. No one can learn these for us—no matter how much another may do to help us learn them; they may point the way, yet the actual realization of the simple laws of our external life must be learned each for himself.

But if the whole of life consisted in learning and re-learning these fundamental laws, we would never escape from learning them, but would go round and round, year after year, re-learning these simple, fundamental principles of our school experience.

We do not learn the multiplication table merely to learn that 1 plus 1 equals 2. (Because, as a matter of

fact, the term or figure "1" is a hypothetical number. We assume it, or postulate it.) But we learn this to show us that there is a law of consequences in the relative world.

So, we learn that strife and pain and unhappiness come as a result of selfishness: as a result of limited consciousness: as a result of a one-sided, or unbalanced state of being.

And we learn this for what purpose? Merely as a law of cause and effect? As a punishment for a transgression?

Not at all. We learn it so that we may know and consciously, with fullness of choice in freedom, seek and find the pivotal point of balance, so that we may work from the Absolute, the Center:

And how do we escape from this task of learning?

By learning that these lessons lead to power; wisdom; emancipation. The school curriculum remains the same year after year. We only escape by having gone through it, and moved on to a higher consciousness—a higher degree in our initiation.

Thus we see that the laws of the school of experience do not change—but they are no longer tasks; they are no longer hardships; no longer struggles. When we know them for what they are, we merely change our attitude toward them. They do not change.

When, therefore, we say that strife exists and that the cosmos is perfect and complete, we are saying what appears to be a contradiction, but what, when we get back of the appearance—when we get to the One Underlying Essence, is not a contradiction, but an eternal, and ever-acting Principle.

We know that metals may be transmuted from one state to another; from one degree to another. The steel needle is the same, in substantial quality, as the iron bar. Ice is steam condensed; gases and liquids, so different in appearance, are identical in qualitative substance. They have been transmuted—not annihilated or re-created.

“Ever-creating” is not synonymous with re-creating.

The cosmos is ever-acting, but not necessarily ever-creating, in the sense of making different Laws, or different Principles.

Harmonious, conscious activity, when we have solved the mystery, eliminates from our consciousness the sense of strife, for us, even though the world at large is in the throes of the strife of mental and martial warfare.

May you solve the mystery of strife, transmuting it into conscious choice.

DR. ALEXANDER JAMES McIVOR-TYNDAL.

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#### GEMS FROM PURINTON.

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The power of the universe is locked in every human mind.

Great men are great only because they have explored and revealed their own minds.

Not the man who always smiles is the optimist, but the man who can always turn frowns and tears into smiles.

A thing done well is never done easily. What place do you want to reach—what price are you willing to pay? The place is always there for him who gives the price.

The human soul is but a channel through which flows a divine stream of energy. The efficient man keeps the channel clear.

We are all great. This consciousness, grounded in the depths of our being, is the rock of truth on which any earth-success must be established.

The way to cure unpleasant things is to rise above them; yet there are men to whom the universe lapses into chaos for a day because their eggs were scrambled wrong for breakfast.

The men who forge ahead are those who can see without their eyes, and every notable deed was full pictured in the mind before it could be given outer shape. A constructive ideality is the ground-plan of material progress.

The world never awakes until the man who has been aloof returns with his vision. Be much alone, think to yourself, look far ahead, partake of the Infinite, and grasp human destiny in the hollow of your hand.

The transcendental problem of humanity is to be as great always as one can be at rare moments. Men are as great as they force themselves to use themselves. Genius is but an irresistible urge to be occupied.

Happiness, just happiness, is what we all are seeking. Some are finding—and losing again. Some are almost touching—and feeling it slip from their grasp. A few are making their own, which they keep—if they are willing to share it.

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**THE SCIENCE OF OMNIPRESENCE.**

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Man has the initiative. There is no fate but character. There is nothing ordained in advance that must inevitably happen. Of him who has attained to vision, it has been said: "Man is the miracle worker; he is seen amid wonders. All men curse and pray. He says yea and nay only." An older writer seeing the same principle says: "A thousand shall fall at thy side and ten thousand at thy right hand but it shall not come nigh thee."

It is all a question of mental attitude. No prophecy of calamity need be fulfilled, as there are counteracting forces that may be set in motion. All things become possible to the believing soul.

It is folly to study the lines of your hand, the shape of your head or the day of your birth in order to discover your destiny. Each man may be a law unto himself when he co-operates with the whole. In the midst of trials innumerable, in the abandonment of a great faith, he may say: "None of these things move me." The purpose of religion is to make man superior to circumstance and master of fate. Adversity may indeed become the prosperity of the great, as nothing can happen but may be turned to beautiful results. Paul, seeing this, cries triumphantly: "The law of the spirit of life in Christ Jesus has made me free from the law of sin and of death."

Whosoever fears the future, or desires even to know what is coming, shows his lack of faith. Sufficient it is to the God-illuminated to know that "the Father that dwelleth in me" is sufficient for every occasion. We must learn to live with God in today. In a world where faith is the dominating factor there need be no defeat. He who refuses to have "the strong man of the house" bound will never be taken unawares. And what is the "strong man of the house" to which Jesus refers? Is it not that inner faculty whereby man sees and knows as God?

We live largely on the surface and never dream that within us are resources on which we have not drawn. The message of the illumined : "Awake thou that sleepest" is in reality a call for us to use the faculty that connects us directly with the mind of God.

Of old the men who functioned in God were known as prophets, and considered miracle workers. They foresaw where certain disintegrating tendencies would lead and called on men to repent.

When we remember that the word repent means to change your mind, we begin to see what master psychologists, what apostles of freedom these men were. What a pitiful thing it would be to foretell future calamity were there not left open a sure door of escape. To foretell calamity is to produce it. To listen sympathetically to one who foresees evil is to become a party to it. It is in this sense that we miscreate our own evils. The Voice of wisdom forever says: "Thou shalt not suffer a witch to live." This does not mean that you are to kill the person who prophesies evil but that you must not allow the evil thought to take root in the subconscious.

A very marked case of the disintegrating effect of predicting evil came under my observation several years ago in San Francisco, when a gentleman came to me for consultation. He seemed badly frightened and when I questioned him he said: "My legs are numb and I am going to be paralyzed." Then he told me how "just for fun" he had gone to a fortune teller two years before, and had been told that in two years' time he would be paralyzed in both legs. He said he had considered it all a joke and had not thought of it again until that morning when he awakened and found both legs were numb. I explained to him the power of suggestion and what a perfect time-keeper the subconscious mind is. Under personal treatment and instruction the numbness entirely disappeared.

I believe in premonitions and forewarnings. He who acknowledges God in all his ways and meditates on the

law of the Lord day and night receives divine instruction. He can foresee the inevitable result of destructive physical and psychic forces unless the law of God counter-venes.

There is an old saying that is rich in truth: "To be forewarned is to be forearmed." When premonitions of danger come to you concerning yourself or a friend, the thought of fatality should be instantly banished. It is yours to protect and to safeguard. One instance will suffice to illustrate my meaning. A school teacher friend of ours came to Mrs. Morgan one day and told her of a premonition that had come several times within a few days, of a young man whom she knew, being shot. Mrs. Morgan explained the Law of Liberty to her and together they held the young man in prayerful thought, saying: "You are under divine protection and you will do the right thing at the right time." A few days later the mother of the young man told our friend that her son had been out where target shooting was being practiced, when suddenly he felt impelled to throw his head to one side. As he did so a misdirected bullet whizzed harmlessly over the place where his head had been, just grazing his temple. This is more than fortune telling; it is fortune making.

It is of great importance to know that whatever you see in the Silence you can deal with in the Silence. Not long since a woman said to me: "If I had only obeyed my intuition my sister would still be living. I knew she was terribly depressed and one day as I was working in the kitchen I saw her enter the bathroom and turn on the gas. Her house was only half a mile from mine and at first I thought of going over immediately but finally said: Oh, I guess I am only seeing things." A few hours later my phone rang and I was told that on the husband's return he had found my sister in the bathroom, dead. She had turned on the gas."

Had the woman who "saw things" only known that what she saw in the Silence she could deal with in the Silence, she could have spoken the word and saved her

sister though thousands of miles intervened. This is the Science of Omniscience. Thus does the Law work.

Somewhere Emerson has said: "Let your feet run but your mind need not." In the light of many experiences I would say: Let your mind act and your feet need not run.

Let this then be your abiding realization: I am no automaton; no cinema picture thrown on the screen without power of volition but a living intelligence with power to share the mind of God and enter into partnership with him. What God is I am. Or in the sublime words of Jesus: "I and my Father are one."

Then will you be a cause, and, no longer waiting for the oracle to speak, you will become an originator and in the ecstasy of creative joy declare as you witness your thought take form and materialize: "What never has been is now."

Then will you be indeed as the shadow of a great rock in a weary land, a dispeller of illusions, a breaker of hypnotisms; then it is that you will calmly face the morrow in the negligence of that faith that carries God with it.

HENRY VICTOR MORGAN.

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TRUE EDUCATION.

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What we do not call education is more precious than that which we call so. We form no guess, at the time of receiving a thought, of its comparative value. And education often wastes its efforts in attempts to thwart and balk this natural magnetism, which is sure to select what belongs to it.—*Emerson*.

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I will govern my life and my thoughts as if all the world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbor, when to God all our privacies are open?—*Seneca*.

## PROSPERITY.

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Do you desire prosperity, then be prosperous now. Look only to God for your abundance. Have faith that He will supply all your needs as required. Spend what you have today for those things you need today, knowing that God will supply your need tomorrow. This does not mean to be extravagant with your means, to have costly jewels, to over-dress, or to spend all you have in a life of ease and pleasure. We are put here to work—to expand our intellects, and to unfold the divine creative attributes within, and God will supply all we need to develop the best in us, so we may be at ease, free from thought of poverty or care for the future, if we trust his word and work with the faith that he is going to reward our efforts.

Prosperity is a good thing, otherwise the desire for it would not be universal. Why do we desire prosperity? It is mainly to free us from the eternal grind which stunts body and soul growth.

Prosperity is something different than wealth. They are defined as follows:

Wealth—an accumulation of material things.

Prosperity—successful progress in enterprise, advancement or gain.

When one is hungry, cold, or ill-clad, he is too self-conscious to feel any out-reaching for soul growth or development, and in fact, through lack and the comparison of their poverty with the wealth of others, many deny that there is a God.

The law of prosperity is this: "Give, and it shall be given unto you, good measure, pressed down, and running over." Now we are to give what? Surely not money alone, for some of us have little money to give, but all of us have been given something by the Father, which we can give out abundantly—something which we can pass on.

But some will say: "I have nothing to give," and this is because you do not appreciate the gifts you have, but

are all the time comparing what you have with what some other person has. That other person may have more money, but not half the health or enjoyment in life that is yours.

Everyone of us have an abundance of some good gift, if we would only take stock of our blessings. To some God gives strength and vitality and abounding health, and with these they are well equipped to help and serve others, giving out of their store through magnetic contact to those weaker than themselves.

To others he gives the gift of a beautiful, full and rich love nature, which they can radiate to all their world, and to the thousands in the world who need a touch of sympathy and love more than they need anything else.

To another he has given the power to just be happy, that they may radiate their sunshine to those lacking joy.

To another he has given the gift of art or music that they may inspire the world, refining the emotions and stimulating others to greater creative effort through emulation.

To another he has given the gift to be a mother or father, to bring a soul into the world, and give it the blessing of an uplifting environment—to teach it the beauty of love and service.

And least of all He has given to some great wealth—sometimes a blessing when used to help others, but more often a curse, stunting the development of the mind and soul, and the divine urge which pushes us on to greater progress and strength of character. Wealth can be made a great blessing by a soul seeking to use it for wise ends, and if the Father knows you to be unselfish and desirous of serving, he will find the means to give you an abundance. But did it ever occur to you that the reason why He is reluctant to give many wealth, is that so few persons know how to use it wisely? We cannot conceive of God bestowing great wealth to be used for self-gratification, as it seems to be used for in the majority of cases—for costly gowns and jewels, for unwholesome amusement, or bringing up one's children in idleness and

ease, stunting the best development of all that may be latent within. Woe unto the man or woman who stunts his own soul, or worse still, the soul of his child, or friend, or brother, by over-indulgence.

Many gifts of the Father are more priceless than gold. The gift of courage, of perseverance, of ambition, of honesty; of love and hope and cheerfulness; of health; or a happy home surrounded by those you love, are not to be compared with wealth, unless accompanied by these more beautiful gifts. And if you look closely, you will see in the divine order of things that the Father rarely gives all things to any one man or woman—always leaving something for us to strive for, otherwise the spirit within would soon die of inaction, with no incentive to stay on the physical plane.

There is not one but who, if he will take an inventory of his possessions, physical, mental and spiritual, will find he is blessed in some measure beyond many he comes in contact with, and whatever gift you have in abundance, that is the thing you must radiate, must pass on.

“Give and it shall be given unto you”—not in the measure you give, but plussed through the Divine Law of a loving Father—“good measure, pressed down, and running over.”

But don't make a mistake of giving, with the sole thought of reward, as that is only a half hearted gift—not as the Father gives to us—and don't expect the reward too quickly, for we are told elsewhere: “Cast thy bread upon the waters and it shall return to you after many days.” But the promises of God are sure, eternal, real, unchanging, and many have proved the law to their satisfaction; so whether we are looking for reward, or working in the Father's Kingdom unselfishly, the law must be fulfilled. If we do our part of the contract—doing with a will that which is nearest at hand, serving and loving, with the faith that the Father will fulfill his promises, we need have no fear of lack. Never feel or speak poverty, lack or need, but affirm, day by day, that

you are prosperous—that all you are doing must succeed—that God is your supply and it can never be exhausted—that you are one with the Father, an atom in the great magnet of wisdom, health, power and abundance, welded to the Whole, and drawing to you all you need. If you hold these truths, without wavering, you will be supplied, no matter how small or how great your need, as the Father places no limitation upon us. The Father is rich in all good things, and desires to bless his children abundantly, more than they can think or ask for, and he only waits to see how we use the gifts we already have before bestowing more. But the gifts of the Spirit are far more precious in his sight than the gift of wealth, unless we are qualified to use wealth to further his Kingdom. We have the assurance, however, from the Christ, our elder brother, that “The Father knoweth that we have need of all these things” and we can surely trust him—the Omniscient One—knowing our past, our present, and our future—to supply our present need in a wiser manner than we can understand.

LOUISE B. BROWNELL.

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### CONTROL YOUR THOUGHTS.

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Stop that thought. It was in your mind all day yesterday, and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work and destroying all happiness out of your heart.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice.—*Sunshine Bulletin.*

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