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589 HAIGHT ST., SAN FRANCISCO, CALIF.

THOUGHT IS POWER

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No. 5

NOW

(Founded in 1900 by Henry Harrison Brown)

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NOW

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THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dreams of love and truth;
The longing after something lost, ---
The spirit's learning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens nigh,
The sorrow of a contrite heart—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true:
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die. —*Charles Dickens.*

NATURE.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently, that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.
—*Henry Wadsworth Longfellow (1807-1822).*

THE SCIENCE OF MENTAL HEALING.

Part 4.

The world turns on its center too,
As worlds and tops and pulleys do.

—*Peter Parley's Geography.*

Atom: One of the hypothetical, indivisible parts of which all matter is supposed to be formed.—*Standard Dictionary.*

The vortex ring theory of matter, it may be fairly said, is the only theory of matter that has any probability in it. The evidences for it are increasing steadily, and thus far nothing has occurred to shake confidence in it. This theory assumes that the atoms of matter are vortex rings of ether in ether. They are permanent because they are in a perfect medium. This view makes matter a form of energy.—*Prof. Dolbear, in Matter, Ether and Motion.*

As language is in the alphabet, so is entire Nature the play of all its laws in one atom. . . . God has delegated His divinity to the atom.—*Emerson.*

It is said that the universe orbs itself in a drop of dew, and that the law that orbs a planet orbs a tear. This is only saying that there is but one fundamental process in all nature. All individual manifestations of universal energy, or what is the same, all things, are formed around centers. We call this manifestation cohesion, the force which draws things to centers. When it holds things to the earth, we call it gravity; when it holds planets in their orbit, we call it centrifugal or centripetal force. These are all manifestations of nature's one law of attraction.

Attraction is the force which holds things to centers. Universal Energy can only manifest in this attraction between centers, consequently the primary letter of nature's alphabet is the sphere. As all large manifestations are simply composed of smaller ones, the primary unit in nature is the basis upon which all larger units are formed. Nature has but one pattern; that pattern is a center of force in the universal force. Recognizing this fact, science has assumed the atom as this primary unit. The atom is supposed to be merely a vortex ring in universal ether. This universal ether is an imaginary something filling all space, but possessing none of the qualities which we know as matter. The universal motion,

intelligence, power, that is variously named God, manifests thus in atom. The primary unit, then, with which science deals, is the atom. The atom is merely a center of power,—it is the primary manifestation of omnipotence. This being the condition of the primary unit, it follows that each thing made of atoms must also be a center of power in power. The only difference between the tear and the sphere we call the Sun, is the number of atoms that compose them. All the myriad manifestations of universal energy are only so many varied manifestations of atomic power.

Since Telepathy has demonstrated Thought, Love and Life to be forms of energy, it follows that they, too, when they become individualized, must be centers of power in power. This center from which Thought, Truth, and Life radiate, is called a human being or a human soul. What is true of all centers with which science deals, must also be true of this center,—the human soul. To know the soul, we have only to study centers in those octaves of vibration of universal energy, which are called matter.

The most common centers of power are the planets, suns, and the movement in atmosphere and water. Astronomy helps us to understand how the great central Suns, with their satellites, revolve around their centers. They, by the law of attraction, are held in their places around a common center, all being manifestations of power, revolving around a center in power. They form in space one large vortex ring of ether in ether. It might be called a stupendous atom. The earth also turns upon its center. This law of attraction towards a center is well illustrated in the whirlwind. It is a center around which revolves a portion of the atmosphere, the circumference of this center being the whole atmosphere. The whirlwind has the power of all the atmosphere behind it. Its circumference is the limit of the medium in which it revolves. The same is true of a whirlpool in the ocean. Neither of these can be taken from the medium in which they are centers, and the power of each is limited only by the power of the medium in which they are

centers. What is true of one form of power, is true of all forms. Life being a manifestation of universal energy, whenever it individualizes itself that individuality must be a center, and its circumference must be the limit of the universal energy. Each individual being is a center of the universal life with no circumference. Man is a center with no circumference. What the whirlwind is to the air, and the whirlpool is to the ocean, so is a human soul to universal energy. It is a center of life in life, a center of intelligence in intelligence, a center of power in power. Its radiations are limited only by the medium in which it is a center. Since the medium is infinite, it follows that the radiations of a human soul are also infinite.

As the whirlwind is omnipresent in the atmosphere, so each human soul is omnipresent in the universal life. A soul, be it understood, is merely a center in universal energy, and all the attributes of universal energy belong to each human soul, and as universal energy is omnipotent, is omniscient, and omnipresent, so is each human soul omnipotent, omniscient, and omnipresent. It can affirm limitless possibilities for itself. As the sun radiates its vibrations through a space filled with ether in which and of which it is an individual manifestation, so the human soul sends its radiations throughout infinity.

These soul radiations are Love and Truth. Their range and power are limitless. When, under intelligent control of the human will, these radiations are concentrated upon another individual, that individual feels and acts under them as a plant acts under sunlight. This is human influence. This is mental healing.

HENRY HARRISON BROWN.

Whatever expands the affections, or enlarges the sphere of our sympathies, whatever makes us feel our relation to the universe, "and all that it inherits," in time and in eternity, to the great and beneficent cause of all, must unquestionably refine our nature, and elevate us in the scale of being.—*Channing*.

THE FUNDAMENTALS OF SUCCESS.

NO. 5.**Mental Photography and the Mechanism of Work.**

The consciousness of mankind is pictorial. All man's thoughts, ideas, experiences are registered in pictures. Man's first language was pictorial, and each of us begins his lettered education by the allurements of nursery stories portrayed in glaring colors and fascinating pictures.

A picture is nothing but an aggregation of forms arranged in proportional relations. The universe itself is cast in form, and therefore Plato declared that God geometrizes. By this he meant that the whole cosmos, being the expression of Deity, was everywhere manifested in the mathematical relations existing between the infinity of forms that constitute it.

We learn further, along this line of study, that not only are the ideas and thoughts of man impressed as pictures on the tablet of his consciousness, but that the cells of the brain themselves assume certain distinctive relations as each idea is experienced.

Each thought has its correlate of brain cells, arranged in a distinctive form, which represents in the brain the symbol for which the thought stands. This, one of the latest discoveries of physiology, materially alters our old theories of psychology and puts the entire study of the soul on a scientific and intelligible basis.

This fact gives us the key to the physical basis of memory and helps us to understand how our thoughts and mental impressions, which have always seemed to be impalpable and ethereal, directly affect the physical organism.

The fact that we not only see in pictures, but even think pictorially explains to us why the first language of man was a picture language. On those old pyramids and monoliths found in Egyptian and Abyssinian deserts we find the first language of the human race. And that language consists of nothing but an assembly of pictures

representing the animals and objects of nature with which the people of that age were acquainted, so arranged in peculiar symbolical relations as to formulate a distinct alphabet and literature for the times.

So necessary is it for man to have a picture in the mind in order to think, that psychologists now inform us that without language of some kind man could have no thoughts at all. Language itself, as written or printed on the blank page, is a picture, though not as fantastic or graceful as those that reproduce the varied forms of animate and inanimate beings revealed in the realms of nature.

In this brief paper I shall be unable to delve more deeply into this fascinating subject, and can but hint at the great truth. Suffice to say that each person can experiment for himself and discover whether he can think or feel without entertaining some form of picture in his mind.

If you think mathematically, the most abstract form of thought, you cannot do so without having presented to your mind some picture of the problem you are entertaining or attempting to solve. If you think ethically, another phase of abstract thought, you will find that the emotions and the moral conceptions you experience are all thrown on the canvas of your mind in varied scenes representing the conduct revealed in human intercourse. There is no such thing as goodness or badness save as it represents to your mind the distinctive conduct of human beings which you classify according to your own standard of right and wrong.

Try very hard to think of an abstract idea and see how impossible it is unless that idea is cast in some visible form before the mind's eye.

This experiment may be tried on children with most instructive results. A Sunday-school teacher once endeavored to teach her little tots the notion of Faith as an abstract idea of their duty to God. She endeavored to make the idea clear to them by giving an illustration.

"Now, children, I will tell you what faith is. Do you see that boat out yonder in the river?" "Yes," they all cried. "Well, if I say to you that out in that boat there is a leg of mutton and you believe me, that would be faith. Do you all understand?" "Yes," they all gleefully cried.

At the close of the morning session she reviewed the lesson. When she came to the subject she thought she had so beautifully illustrated, she said with a cheerful anticipation, "Now, children, what is faith?"

A bright red-headed youngster, with an eye ablaze with seriousness, cried out before the rest could answer, "A leg of mutton!"

Nothing was left of that abstract idea in the minds of those children but the physical representation of it which their minds had caught in the picture of a leg of mutton. And we none of us grow so old but that we still exercise the same mental method in the acquirement of all our knowledge in any phase of experience.

From this law it is clear that much of the failure and the success of life depends on the instruction which the individual has received in the ability to discern thoughts and ideas as clear and vivid pictures on the canvas of the mind. The stronger the picture the more perfect the idea: the weaker the picture the less certain and convincing the thought conceived.

This law is well illustrated in human invention and discovery. No inventor sees his design at once and entire in his mind's eye. It comes in hints and forecasts, little by little, and is indeed not perfected till the material model is worked out in visible form, on which the finishing touches are completed.

The fact is that almost all the inventions of the human mind are the result of accident. In seeking for one thing, still vague in the mind, another result is unexpectedly forced upon the investigator by the presentation of a picture which he had not anticipated.

Thus, in 1873 at an industrial exhibition in Vienna, when a number of Gramme machines were being placed

in order to exemplify the various uses to which a certain invention might be put as an electric generator, a careless workman, in making the electrical connection to one of these machines which had not yet been belted to the engine shaft, by mistake attached a pair of wires that had already been connected with another dynamo machine then in active motion.

Instantly the amazed artisan flew back as he saw that the second machine commenced to revolve with equal rapidity in an opposite direction. Unable to read the riddle of the problem he had so unsuspectedly thrown upon the scientific world, he hastened to inform Professor Gramme, who at once discerned that the second machine was performing the function of a motor, and what was taking place was an actual transference of mechanical power through the medium of electricity. And this accidental discovery led to the true place of the electric motor in the domain of mechanics, which has so amazingly revolutionized all modern industry.

The point here is that Nature forced an invention by revealing in the form of a suggestive picture the vague idea that had lain in the mind of the inventor but could not be realized till it became vividly pictorial.

In the same way Goodyear discovered how to vulcanize India rubber, a material for which he had been struggling for years but could see no way to produce. One day, when lecturing, excitedly he threw a piece of India rubber combined with sulphur into a stove containing a red-hot fire. When he removed it his quick eye discerned that a complete transformation had taken place, and he held in his hands a new material, the very thing of which for years he had been so ardently dreaming but could not mentally grasp, though now, with the physical picture before him, the method of its production was easily enough disclosed.

Success in life, therefore, depends largely upon the cultivated capacity of the individual to portray with requisite vividness a desired idea upon the mental canvas. Again, I say, a clear idea is a clear picture, and

unless the picture is sufficiently vivid and strong the idea will be proportionally weak and blurred.

You hear people say, "I know, but I can't tell." "I have the idea, but I can't express it." Such persons will frequently applaud a lecturer and afterward bolt to inform him that he had explained what all their lives they had believed or thought, but had never been able to express even to themselves and had never before heard any one else expound.

Such persons are perfectly sincere, but no less deceived. They never had the idea—they possessed nothing more than a vague and tantalizing hint of its nature, and the very reason that it had so long haunted and distressed them was because their natures were groping for it but their minds had been unable to discern it, as no clear picture of it had yet been drawn by the master artist of the soul.

A genius is only he who sees clearly what other people can but guess at, because they imagine so vaguely. How few people are there who can become successful dramatists? Now, why do you suppose? Is it because every life is not full of some great tragedy or comedy or drama? Is it because the facts cannot be sufficiently grasped by the novice to create a really thrilling portrayal of human life?

Not at all. The reason the majority fail to produce a readable or actable drama is because of the inability of the average mind to arrange in the form of a logical and consecutive story the various separate and disconnected scenes that easily suggest themselves. In other words, the ordinary mind is so little cultivated in the art of conjuring pictures which do not of themselves arise spontaneously, that the story floats in their minds a vague, vacant and inconsecutive series of illogical events.

But this same law comes down to the most minute and trivial affairs of life. Without the proper picture in the mind, which, by the way, is always the output of proper concentration, nothing of the slightest consequence can be accomplished by a human being. You cannot sweep

a room clean unless the clear picture of it is in the mind. If you think you can, try it. While you sweep, if your mind is more earnestly engaged on the last dance you enjoyed, and you see more vividly the whirling pirouettes and the intertwining figures than you do the crumbs on the floor, and cannot imagine a clean spot where now a littered one exists, your reputation as a housekeeper will speedily evaporate.

Of course, when our acts are so frequently repeated that they become mechanical we are not conscious of this mental photography which constantly confronts us, because we are not consciously concerned in its production. But in the origination of any act, the mind's first business is to cast on the sensitive plate of its perception, as far as it can, an exact outline of the work it sets out to accomplish.

If you wish to do so simple a thing as jump over a high bar, or measure the distance of your flight through space, you will always the more surely accomplish it to the degree in which you can anticipate your achievement by the mental picture you entertain. When you rush toward the bar, you see yourself flying over it and, as long as such a vivid picture of your flight remains in your mind, you are carried forward; but the very moment that the picture begins to dim and grow uncertain, your courage fails proportionately and your success is accordingly depreciated.

The manifest lesson we deduce from this law is that our chief study in order to attain the largest success in life, must be the mental exercise which enables us to conjure and hold fast the most vivid pictures of the occupations and obligations which are incumbent on us

One of the most successful salesmen I ever knew informed me that the real secret of his phenomenal sales lay in the art he had cultivated of holding strongly in his mind the picture of the act he desired a person to perform.

I was once approached by an insurance solicitor who felt it to be his religious duty to provide for me against

the embarrassment of being furnished with a sixfoot gravel-cottage in the potter's field when I had grown tired of my body. I had heard of his projected approach and steeled myself against his seductions. I was yet quite young, and ignorant of the unimaginably persuasive powers of these enticing creatures. This was long before the exposures of the Armstrong Investigating Committee, and the banishment of Hyde, McCurdy et al. to gay Paree!

But before I knew it this Caesarian solicitor came, saw and conquered. As if by magic he had my scrawl on the formal application, and actually made me feel when I beheld my signature that I had brought upon myself the most distinguished honor of my life. I meant to curse him when he came. I sent him away with my blessing.

How did he do it? Long years after, I learned. He tried to teach me the trick when he wanted me in his employ. He told me that some time before he called on me, when the notion first entered his mind, he began to conjure vividly in his mind the act of my sitting before him and listening agreeably to his seductive eloquence, and, at the proper moment, of seeing me gleefully take from his hand the proffered pen and triumphantly flourish my fistic executions upon it. Since that day I have lain low for life-insurance solicitors with a stuffed club. The only way to save yourself is to knock the picture out of his mind.

I was once told by an unusually successful book agent that one of the best tricks he ever cultivated was the happy act of quietly and in a most indifferent manner slipping the pen which he expected his victim to use, into his hand while he was naively conversing with him. "Why did you do this?" I asked. "Because," he calmly remarked, "I knew when he took that pen in his hand his mind instinctively felt the impulse to use it, and unsuspectingly he was drawing the picture of himself signing the order. And it almost always worked," he added.

Be ready, ye who read, to welcome the next book ag-

ent with the sharp teeth of a hungry bull-terrier, or wear a pair of thick gloves that you may not feel the magical pen when it glides between your fingers.

Seriously, the whole story of life is revealed in these few illustrations. We all do only what we see we will do; and we do it with such agility as is proportionate with the clarity of the picture we behold. Herein is much of the alleged art of the magician explained; the mysteries of so-called witch-craft; the phantastic and hair-raising exhibitions of the spiritistic seance; not to speak of the most common associations of life.

Beware of the picture that obtrudes itself on your mind. Your Will is the gate-keeper of your soul. Nothing need enter which it bars out. See that alone which shall benefit you and your neighbor, and you may laugh at wizards, black magicians, book agents, insurance solicitors and "goblins damned" till your gray hairs prepare you for your final exit.

HENRY FRANK.

**STATEMENT OF OWNERSHIP, MANAGEMENT, ETC.,
OF NOW. April, 1920.**

Published in accordance with the Act of Congress of August 24, 1912.

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Business Manager, none.

Owner, Sam E. Foulds, 589 Haight St., San Francisco, Calif.
 Known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities, are, none.

(Signed) SAM E. FOULDS.

Sworn to and subscribed before me this 29th day of March, 1920.

(Signed) N. E. W. Smith, *Notary Public,*
in and for the City and County of San Francisco, Calif.

(Commission expires April 12, 1921.)

THE LAW OF OPULENCE.

Those of you that are familiar with the principle of evolution recognize the fact that evolution is a process of slow growth. It takes a great while for Truth to build a new organism. Those of you that are familiar with the development of man realize how long it has taken him to develop from the early cave-man to the present civilization. After we have studied his unfoldment we realize how slow man has been to perceive Truth, and then how long it has taken him after perceiving Truth to live it. And this fact will astonish you that the more important the Truth upon human character and human happiness, the more slowly has man grasped it, and the more slowly he has unfolded to live it.

Anything that pertained to the physical, that has had to do with bodily needs has had to come first, and compared with other needs, the physical development has been faster by far. And today when you study the plans for the unfoldment of man; study the thought of the sociologists, the reformers, and the preachers, you will realize that the highest thought, the noblest conception that man has had, does not enter into the plans of the reformers or the scientists of today.

One of the strangest facts that confronts me, when I read of the plans for improving the conditions of the race, is that so few of the reformers grasp the fundamental principles governing the evolution of the race.

Ninety-nine out of every hundred reformers are working along the same line that man started on when he lived in the cave. Materialism lies at the base of all reforms whether from the religionist or the scientist, and you will find the teacher reasoning from man as an animal or a manifestation of animal life. All their attempts at legislation based upon man as an animal or man as subject to "natural law" will fail because this basis is false. It is true that under the study of biology we consider man an animal and subject to every condition that the animal is subject to. Subject to the Darwinian law of

natural selection. But the false conclusion drawn by scientists is that we are like the brute subject to these laws. Now I make the most revolutionary statement that I can make and that is—If I live as animal, then I am subject to natural law, but when I come to my own and live as human, I am subject to no law, for I AM LAW! When man comes to himself he is not subject to any law that controls the animal life.

Now take that statement and compare it with the statement of the scientists and you will find that they are all working along the laws that control animal life. But I AM SPIRIT. So is the animal Spirit. But while all is Spirit, there is something that distinguishes man from all the rest.

The animal is subject to the law of the Absolute because it has no choice. I put sugar into water and dissolve it, drain it off and let it dry, it crystallizes under natural law. It has no choice. I plant the seed in the ground; it is compelled to submit to absolute law because it has no choice. Animals do not know that they have any power, are simply moulded by the absolute. But the human being comes into the world and immediately begins to manifest choice. Man has found himself capable of so controlling his forces and adapting his body so that he can live in all climates, and under all conditions. He has developed this power instinctively. When we come to know ourselves, all the external conditions will be subject unto man.

The true method of education is to work upon man as mind and not as animal. Everything you have learned about animal, vegetable, and mineral world is valueless when you come to know the human soul. Build your thought for the future upon man as an infinite possibility, as God incarnate. "And the Word was made flesh and dwelt in man," and Professor Drummond tells us that the Greek for "word" should properly be translated as "thought."

Animals do not think, they act instinctively. They know what to do because God is in them. They act more cor-

rectly from the Absolute plane than men do. Man loses the Absolute instinct when he comes to choice. But he can stand on any spot of the earth and know what is going on in any other spot. He is limitless when he knows his power. He is beginning to understand it. Now when you know this and study the limitations which control man today, you will find that they are built up entirely from the animal side.

It is the animal side of man that directs all business. There is no soul, no recognition of Spirit in the business world. The business of today is conducted entirely from the plane of man as body. Dollars! what do you want them for? The Soul of man has no use for dollars: no use for houses or clothing. No use for those things which men are seeking. Hoarding is the necessity of the animal. The squirrel hoards nuts for the winter. Man hoards dollars in banks. But when man comes to himself, he will realize that Jesus spoke the law when he said: "Take no thought for the morrow, what ye shall eat or what ye shall drink or wherewithal ye shall be clothed," etc. From the plane of ordinary life that is one of the most foolish, one of the most insane admonitions. When I make this statement to the man of business, he will say that is all very good, but how much business would I do if I did not lay in my goods?

Yet here stands the world's greatest teacher saying, "Take no thought for the morrow," etc. To take thought for the morrows fetters the Soul, makes it a slave to things. How many men and women in America are slaves to things? Souls fettered to materiality! Have no thought for the morrow, for the Power that I am will take care of tomorrow. How many dare to drop the care for the morrow? How many dare to give up every cent and property that they have today? To give up every friend? If you are placing any reliance upon the morrow and what it shall bring, you are not living the Christ life.

Now New Thought brings us face to face with the Christ life. You have got no more to do with tomorrow than you have with last year. You have to do only with

the present. Years that are ahead of you will take care of themselves. Cease from taking thought for the morrow. There is one Law. It is the Law of Supply.

Can you for one moment dream that a child before birth has to ask for supply? No, there was all that was necessary to build its body. Supply to grow from babyhood up to manhood or womanhood. The moment I am born I cry for fresh air. Ninety-nine out of every hundred mothers refuse it to their children. Air and lungs were made to use, and yet but yesterday I saw a baby that could get no air except as it got it through three or four thicknesses of wool. Now just as there is air for the lungs to breathe, there is all that we need, waiting right here for us, but the ignorance of man keeps him from the true source of Supply. And notwithstanding this, we say that man is the crowning glory of the law of evolution, while he still goes on devoting himself to the mere care of the body! We send him to college that he may go out and make money. Behind our literature of today from newspaper up to poem and essay is the one thought of making money.

Is this the result of 1900 years of Christianity—that man stands here today a slave? A GOD, and yet a slave! A God, and debasing himself for the dollar! The Son of Man had not where to lay his head. He has the whole universe and does not need to have a place. He owned it all. Now just as air and sunlight lies all about us ready for use, so does all that man needs, and he who lives true to this thought of "I Am Spirit" will be supplied every day with everything needful. He is poor that thinks himself poor, and he is rich that thinks himself rich. And some of the richest individuals are the poorest. A young man is born into his inheritance and we call him "rich." His money takes flight and how rich is he? Better by far that he had been born in a hovel and of working parents. He would then have had the chance to develop his dormant powers. No man is rich who cannot get along if stripped of everything. Now, how rich are you?

Suppose you should be today stripped of all property, and every friend should be alienated from you, would you be poor or rich then? Jesus owned nothing, yet he was the richest man the world has ever known. Riches do not consist in the possession of things. The richest man may lose everything. But you cannot pauperize the man who knows he has power to make things do his bidding. Suppose you should find yourself on an island, separate from every person,—could you live there? You must feel yourself independent of persons and things. If you think you cannot get along without something—start in today and get along without it. If you are slave of the dollar, cast it aside, spend it, and prove that you are its master. The only time when it has any real value to you is when you can get along without it. The man that feels this way can have millions and yet be free, but the man who thinks he cannot get along without the dollar is its slave.

Seek first the kingdom of God, and all things shall be added unto you. Now when you find the kingdom of God, you find power to control everything. It is consciousness of power.

Seek first the kingdom of God—seek first the power to control things, and then you will have things. Instead of that we make ourselves slaves to things, and pride ourselves on their possession. This man says "I own so much." It is a false statement. "So much" owns him.

"The love of money is the root of all evil," said Paul. I am not talking against wealth or position, but against the thought that centers in possession. Money represents power. We say it is the greatest power in the world today. This is true from the plane of materialism. It is a lie from the plane of the soul. The greatest power in the world today is Thought. Human thought created the dollar and gave to it its value. There is no value where there is not the thought of value. There is no value to the pebbles on the beach, but once let the thought get into the minds of men that these pebbles are valuable and then they become valuable. Value is in the mind and not

in the diamond. In the mind, not in the gold or silver. Do not be guilty again of saying that money is the greatest power in the world, for the power of money can be destroyed, and then your money is valueless. The whole future value of property lies in the public thought. Now let the whole human race come into the realization of the thought of power, to control and use each day, this wonderful supply of God.

The law of opulence is not concerned with hoarding. There are men today who are simply starving themselves to death by hoarding. Starved to death with possession. Walt Whitman says, "I love the animal; I love the cattle for they are not possessed with the mania for owning things."

Man is the only conscious God; the only individual in the universe that can choose. The only individual that can direct. I direct my thought. My thought is constant supply for each day. No one was taught to pray by that wonderful brother of ours for bread for tomorrow. He said, "Give us this day our daily bread." But the prayer most people are making is: "Give me a bank account so that I will not have to ask for my daily bread." Forgive us our debts as we forgive our debtors now. Man does not need to hoard. Some ask me, "Is it right for me to put aside money?", and I answer, "It is right to put aside money for use, but not for economy!" Don't pinch the dollar. If you have been pinching the dollar begin to spend it at once fearlessly, knowing that your supply will come at need. Put aside something for future use, if you can afford it. But not for economy's sake. Do not ask for tomorrow's dollars today. One of the hardest lessons we have to learn in coming into the new thought life is that we do not need tomorrow's dollars today. Trust God to bring you each day not only the dollars but the wisdom that shall enable you to spend the dollars. For "my daily bread" does not mean for the body alone, but for the benefit of the soul. Therefore it means all things needed. Seek first the kingdom of God, and then all things will come. When? When you need them.

What do you need tomorrow, can you tell today? You cannot. Times in my life I have said, "Father, I must have a certain amount for this month!" But when the month had rolled around I found that I hadn't needed that amount, but my needed supply came. I never was in a position where I needed the money that the dollars did not come. I have been in places where I thought I needed money that did not come, but I afterwards praised God that it did not come, for I had awakened to the sense of added Power within. Wherever you are you will have the power to draw the means, whether it is friend, assistance or the dollar. This is the Christ-attitude of mind, and the personal realization of the Law of Opulence.

SAM E. FOULDS.

THE PERFECT SALESMAN.

"I will improve my Mind. I will do some hard Study regularly every day. I will follow some Course of Reading, and not fritter away all my mentality on trash.

"I will conserve my Enthusiasms. I will never give way to Complaints and Bitterness. I will avoid Pessimism and keep away from gloomy people as much as possible. I will recognize Joy as an asset in Selling, for nobody wants grouchy people around. I will not Worry, nor climb any hill until I come to it.

"I will conserve my Energies. I will not Argue with contentious persons. I will not fight Prejudices, but will try to circumvent them. I will not get Angry—what's the use? I will not carry Grudges—Life is too short.

"I will Flatter, not Criticise. Agreeableness is money in my pocket. And nothing is more agreeable than pleasant speech. I will say complimentary things to people to their faces, and also about people behind their back, so that I may get the habit. I will save up all my Disgust, Contempt and Profanity till I get back to the hotel.

"I will Succeed. Nothing can stop me. I am wired to the Central Power Plant of the Universe. If one road is blocked I'll make a detour, but I'll get there. I will put every ounce of strength into my business, spare no pains, despise no labor, fear no obstacles. I will believe that Good Luck follows the alert and Courageous."—*Confectioners' Journal*.

CONCENTRATION AND THE SILENCE.

The world is so replete with appearances that appeal to and delight the senses, that one is apt to permit simultaneous entrance to many images, each of which becomes confused with the others and is distorted. At the same instant the eye, the ear and the touch will accept sensations that, while unrelated in fact, are assimilated in thought and merged inharmoniously. The tendency of the world of the senses is toward diffusion of thought and dissipation of energy.

One accepts but he may not assimilate readily the many images that press continually on the senses, demanding reception and interpretation. One fails to understand fully any one of them because of the many others that combine to distract his attention. The sense messages that reach one are so many and come so rapidly that often they arrive together and merge, so that the intelligible simplicity of each is converted into an unintelligible compound of them all. The world makes so many claims to attention that mental confusion is inevitable unless one determines to which of these claims he shall give his attention.

While the mind moves with almost incredible swiftness, and makes momentary transfers from one sensation or thought to another, at each instant it is single-pointed and possesses a subconscious concentration. But when images are crowded upon it in rapid succession, this deeper understanding fails to reach the mental surface, and conscious thought becomes diffused and attention distracted.

To the infinite vision, doubtless the view is the same from any point of center or circumference; but the finite vision seems to require a particular viewpoint, a special focus and a defined image. Both telescope and microscope direct the vision to a particular point, and exclude all else from view. The burning glass brings to a single spot the diverging rays of the sun, and creates

a miniature orb with power similar to that of its prototype.

When the mind brings together its powers and centers them upon the object of its attention, it may understand and comprehend to the best advantage. It concentrates. It gives complete attention to one thought or idea, to the exclusion of all else. When it focuses rightly from a particular point and upon a definite image, it is single-pointed toward the center of that which it surveys.

Like the telescope, mental concentration reduces distance and brings to one's immediate presence that which otherwise remains afar. Like the microscope it magnifies that upon which it turns its attention, and thereby discovers unsuspected beauties and fascinating peculiarities. Like the burning glass, it delves below the gross of the circumference of things and discerns the treasures that abide at their center. It tears away disguises and removes the masks that protect the secrets of nature from the diffusion of sense ignorance and conceit.

One concentrates most readily upon that which is of greatest interest to him. To facilitate concentration, one must cultivate a deeper interest in that to which he proposes to give his undivided attention. As conscious interest always attends pleasure, the more pleasure one derives from any particular idea or thought, the deeper is his interest in it, and the more easily may he concentrate upon it. Pleasure leads to interest, and interest smooths the path of concentration.

At any time, one may banish from his consciousness that which is distasteful by suggesting to it something more to his liking. Taking a position most restful physically and under conditions that permit of the least sense distraction, one has but to place his mind on some pleasant recollection of the past, some picture that suggests peace or power, in order to take its attention from that which distracts it unpleasantly. Attention will waver between the fascination of the undesired and the attraction of the desired, but it becomes increasingly easy to

keep the mind centered at will.

After a few exercises in concentration of this character, one no longer requires an especially pleasing picture to lure his attention, but the increasing pleasure of the process itself will soon make an attractive thought or word sufficient inducement. As the facility of concentration increases, simply placing oneself in mental repose and physical quiet will suffice to induce the desired concentration.

One may concentrate at varying depths of consciousness with different results. He may investigate physical phenomena and fathom the depths of scientific investigation. He may dwell in the mental realm and follow the intricate courses of philosophical inquiry. Or he may sink his plummet in the waters of spiritual depths and realize his complete oneness with the Infinite. It is the essential Oneness of each of these levels that gives power to concentration, whether it be that of mental consciousness or spiritual realization.

The elemental mind delights in noise. In the animal kingdom, the lion claims lordship by virtue of the volume and terror of its roar. Elephants trumpet and eagles scream. No bird of prey can sing. The untutored mind of the savage relishes the torturous vibrations of the tom-tom, and even the children of civilization take their pleasure boisterously.

With increased intellectual development there is a sensible diminution of sound, but there remains a more or less marked correspondence to physical conditions in the inherent sense of opposition that the intellect adopts toward anything that has not yet been appropriated by it. The intellect delights in turmoil and contest and the noise of wordy combat.

While the conception of fundamental duality and opposition persists in the mind, the intellect is ravenous for discords and inharmonies, and seeks to dominate and subject others to its point of view. It regards itself as the standard to which all else must conform. It is ar-

bitrary and dictatorial, and insistent that its position is the only correct one.

Until one realizes that the physical is but the manifestation of a deeper form of life, he lives only on the surface. His thoughts and ideas are of the earth, earthy. He thinks in terms of temporary pleasure and acts accordingly. He responds readily to primitive sensuous appeals. He talks much and when others do, and listens only when he must.

With the growing realization of an inner life, words are weighed more carefully, and one is more disposed to listen and receive. The aggressive and positive intellectual attitude is chastened. A new phase of life is revealed and words now reflect more of the inner consciousness. They take on a less personal aspect.

There is great power in spoken words, but they have significance to others only as they are interpreted. They will be received only as they are accepted. Often words conceal more than they reveal. They are interpreted usually very differently from their intended meaning, while each added word but increases the probabilities of misunderstanding. Moreover, the intellectual disposition is to doubt and challenge every assertion.

With the dawn of spiritual realization comes the disposition to be quiet, to listen, to still the physical and mental machinery, and await the promptings of the inner voice. The activities of the outer world that appeal to the senses are slow and crude compared to those on the mental plane, while these bear no comparison to the intense velocities of the spiritual realm.

With the senses calmed and unresponsive to the slower vibrations of the outer world, a peace and quiet pervade the mind, and it becomes receptive to the higher vibrations of vital energy. Immune from the lesser harmonies, one opens himself to the greater ones that are seeking new outlets of expression. A sense of power steals over one and he is inspired with fresh vigor and vitality.

With the consciousness controlled and subdued, one

opens to himself an inflow from the great ocean of subconscious wisdom, and taps the region of intuitional powers. The accumulations of his past may become an open book to him, and he can secure access to the wisdom of the ages. The deeper the silence the more profound the stillness, and the more complete the isolation and aloneness.

More interior even than the subconscious, is a realm into which but few may enter. One may not cross the threshold of the superconscious until his initiation has been completed, and he had graduated from the lures of the senses and the claims of the personal self. With these dead and forgotten, the silence leads along paths of serenity almost to seem a contradiction of it, toward those super-ordinary and poise so far transcending ordinary existence as naught heights where dwell the Saviours of Mankind.

EUGENE DEL MAR.

THE DWELLER IN THE HEART.

There is one Supreme Being (director); there is no second director. I speak concerning Him who abides in the heart. This being dwells in the heart and directs all creatures.

Impelled by that same being I move, as I am ordered, like water on a declivity.—*Anugita*.

The unswerving Deity is called "The Silent One," or "The Mystic Silence"; "The Seven-tongued Flame," or "The Seven-Flamed."—*Phoenician Inscription*.

That (true Brahman) shines forth grand, divine, inconceivable, smaller than small; it is far beyond what is far, and is yet near here; it is hidden in the cave of the heart among those who see It even here.

He is not apprehended by the eye, nor by speech, nor by the other senses, nor by penance or good works.

When a man's nature has become purified by the serene light of knowledge, then he sees him, meditating on him as without parts.—*Mundaka Upanishad*.

He who abides in the fire and he who abides in the heart, and he who abides in the sun, they are one and the same.

—*Maitrayana-Brahmana-Upanishad*.

DISCRIMINATION.

The path to Illumination is best described as a succession of experiences in which the would-be initiate is perpetually thrown back upon himself.

Wagner illustrates this in his decription of the scene where Parsifal seeks a way through the grotto. At each attempt to pass beyond the enchanted place, he is confronted with an obstacle—a temptation. These temptations were represented by the form of a woman, and each one was more entrancing than the last, and yet Parsifal knew what he sought was not to be found in that grotto, and he also knew that these appearances which promised such pleasurable sensations, had within them the elements of decay and death, and he sought the love that was immortal. Parsifal possessed the password of "discrimination," and thus he freed himself from the enchantments of the grotto.

Another illustration of this same thought is found in the drama "Everywoman," where the beautiful and radiant figure of Truth appears throughout the first three acts of the drama as an ugly old witch. She appears thus because "Everywoman" lacked the faculty of discrimination, and so her mind invested Truth with the qualities of the ugly, bent, and decrepid witch, who forever dogged her footsteps.

But at last, when she had been thrown back upon herself; when she had finally realized the message of the non-satisfaction of the sense-world in which she was immersed, "Everywoman" looked at Truth, and behold! she was the most radiantly beautiful of all the entities who had accompanied her on her pilgrimages.

So it is with the rare quality of discrimination, which the student must attain if he would gain the Heights.

"Discrimination" is the password before which the keepers of the threshold—Fear and Doubt, and Selfish Personal Desires—are compelled to flee.

Not only must we learn to discriminate between the desires of the body and those of the Self; but we must also learn to discriminate between that which constitutes the hidden way, and that which is presented to our senses as the way. We must learn to discriminate between the voice of the soul and the cries of desire which go up from the emotional, and the sense-conscious-self, which is the assumed character, as it were.

We must learn to know whether that which we seem to want with such intensity, is a desire of the personal self, the sense-conscious character we have essayed to play, or whether it is from the governing, the directing, and the controlling Self—the Self which we are in reality.

And above all, and withal, the student must know that the sense-conscious desires are not evil, not wicked, not wrong. The body has its needs and its desires. It desires to live. It desires to be at ease. It desires luxury. It desires inactivity. It desires sensation, gratification, control.

The body is like the horse which the man is driving to a certain destination. At every turn of the road, the horse desires to stop and graze, or he seeks the short-cut to the stable where he can rest and feed. But the man knows that he must control that desire of his horse, if he hopes to reach his destination at a specific time.

But are we to regard the desires of the horse as evil, or wrong, or wicked? Most certainly not. It would not be evil or wrong if the man permitted the horse to indulge his desires, and to keep him from reaching his destination. But suppose that the man does permit the desires of the horse to govern him, what is the result?

The day ends; the darkness comes; and the man cannot live upon the grass as can the horse. He begins to feel the numbing influence of the cold and there is no food for him, and no place to lay his head in sleep; and he suffers and the horse also suffers.

If he had controlled the horse, and if he had used his powers of discrimination, he would have urged the horse

to compass the end of the journey, because the end of the journey offered food and shelter and rest in abundance for both himself and his faithful steed.

The bodily senses are comparable with the animal world.

The animal world must be subject to the control of man, and man's intellect, to man's discrimination.

But at the same time, never should the intellect make the mistake of investing the desires of the body with the idea of evil.

From this idea comes all disease and death.

The object of Illumination is to bring the personal consciousness (the present identity) into conjunction with the All-consciousness.

The candidate for Illumination wants to make his connection now, in his present identity, with the Cosmic Intelligence that is birthless and deathless, so that he may avoid further incarnation; so that he may escape from the enchanted grotto where decay and death dwell.

But do decay and death dwell there as a punishment for indulgence in the seeming pleasures of the enchanted grotto?

Not at all. They dwell there, because they are a part of that plane of activity; because they are the answer to the question; because they are the sum of the problem. They are the four that results from adding two and two.

The student should disabuse his mind, as quickly as it is possible, of the delusion of "evil" as an enemy to be avoided.

Only the fearless, the intrepid souls, attain the Heights.

Fearlessness is an armor which gives us courage to enter anywhere, and if we also have discrimination, the path through the wilderness will be direct and short.

But it may be asked: "What is gained by going through Experience, since, at the end of the journey, we discover that the External is, after all, transitory and changing, if not actually unreal?"

"And does not the Lord's prayer say 'Lead us not into temptation'? And are not all methods, and systems of

religion and philosophy, designed to save us from 'evil,' which is the 'temptation' of the mortal?"

We must always carry with us one premise, namely, that the way to Illumination is a hidden way.

It is not hidden in the sense that someone has concealed the path in order to make it difficult for us to find; nor because a power which is beyond and above us, as mortals, has set us a task to try our fitness for Paradise.

The way is hidden only so long as we fail to look within everything for it. When we realize that it is within everything we realize that, far from being hidden, in the sense of being concealed in a specific place, it is revealed so universally, so impartially, that there is no possibility of missing it—if we seek.

Therefore, we use our quality of discrimination, and we say, "Ah, but I am to find this way for myself. Unless I so find it, I have not discovered it, but have merely accepted another's word for it."

And, therefore, we analyze this alleged statement of the inspired, illumined one, Jesus, and we seek to divine the meaning of the words.

If we pray "Lead us not into temptation," we are admitting our bondage to fear.

We are admitting that there is a power in temptation with which we are too weak to cope, and we are weakly crying to be saved from this thing.

But what is this thing that we call temptation? How is it mastered? How may we flee from it?

And if we have discrimination, we see that the phrase has been misunderstood and misquoted. We know this, if for no other reason than that Jesus himself met the issue in the garden of Gethsemane, and if this thing of temptation was something to be run away from, something to be avoided with fear and dread, then assuredly he would not have set the example of fearlessly meeting it.

And can we imagine that to one so illumined, so conscious of the greater and more satisfying realm of the

Self, the alleged offer of earthly kingdoms could possibly be a temptation?

The phrase should read "Lead us through temptation" into the higher consciousness, to the realization of the blissful Self that we are, so that we may not be caught in the enchanted grotto of the mental plane, and have to continually meet decay and death.

Say the Upanishads: "The cause of Self-realization is none other than the student's own intelligence."

The desire to find a teacher, to follow a creed, to perhaps join a society; to become a member of this, or that, or the other, method of attainment; to get into the "right" church; to do only those things which will bring one into the open way—all these are obstacles to attainment.

Does it not seem paradoxical that the earnest desire to find a teacher who will point out the right path, and to follow that right path, should be an obstacle to the very Illumination which we seek?

What is the answer?

The answer will at once be clear to the possessor of discrimination. There is no "right" path. If there were a right path, there would also be a "wrong" path, and thus they would both be relative and must lead to relative states of consciousness—must lead to a condition of mind, and a condition is not freedom.

Could it be said: "There lies the path. Follow it", what would be the result? It would no longer be a hidden path, and the temptation of following it for the gain of self-escapement would be constantly before us.

Shall we then refuse to join a lodge, shall we refuse to become members of a church, or a society; shall we refuse to subscribe to specific forms and ceremonies and rites of worship, or shall we keep away from teachers and philosophers, lest we be led astray from the path?

And the anxious one becomes fearful lest he make mistakes, and he asks how he may avoid the error of losing the way.

Be ready to make mistakes. Be un-fearful of losing

the way. Thus, only, will you find the way. The way lies in uniting with every church, every society, every lodge, every person's point of view, but in attaching yourself to none.

The necessity for non-attachment is a lesson that will meet the student at every turn. Much of the sorrow and pain which comes to us, comes as the result of attachment. We are constantly called upon to wrench ourselves free from attachments, and this call as often results in the other extreme of action, which is equally a mistake—namely, that of becoming a hermit, or of shutting out all affection and heart-interest, in the vain hope that thus will the student find surcease from sorrow.

But here again, we have the hidden message of pain and sorrow. Shall we seek to escape them?

Is the end and aim of our spiritual desire, the escapement from sorrow, or pain?

Think for a moment what this desire would mean. It would mean that we are self-seeking. We are selfishly thinking of our own feelings and the way to escape them, unless they be pleasurable.

And this way will not lead to Illumination, any more than will the way of sense-consciousness, if we become lost in its mazes.

Nor must the student imagine that it is wrong to desire to escape sorrow.

Say the Upanishads:

“The one who is Self-enlightened becomes everything from the highest to the lowest; becomes the many who are yet dreaming, and as it were, enjoys all pleasures; laughs a hearty laugh with friends, or feels the sense of fear on seeing cause for it.”

Which is to say, that, far from being exempt from sorrow, or suffering, or pleasure or pain, or any of the things of sense, he becomes the more sensitive to them, even feeling with the sense-conscious ones who regard the sensual world as finality. But with this difference, that the Self-enlightened one knows the transitory character of these conditions. He knows that they are of the

part he is playing that they are not the real, eternal Self that he is, but only the fictitious, yet sense-conscious character he is assuming, and that these sensations are self-created, therefore changeable. While the unenlightened one believes that the external, sensuous world exists "per se," and that he has no control over it, and no part in the creation thereof.

But let not the student accept any statement because it comes from the Upanishads, or because it comes from the Bible, or because a teacher has told him.

The world is filled with half-truths. There are many misleading statements and many misinterpretations, and at every turn of the road the student is called upon to discriminate.

Not that he is to distrust or doubt, or deny the truth in a given direction, as it is interpreted by others, but let him subject everything to his intelligence, and unless it appears to him as Truth, let him reject it, although all the holy books in creation affirmed the statement.

Neither seek sorrow and sacrifice nor deny it, should it present itself. Deny only its power over the immortal Self that you are.

A woman related the following story and we will not doubt its verity when we consider the nature of the hidden way:

She had become a student of Truth, and so fearful was she that something should swerve her from the path of her desire, that she sacrificed all the things of the senses for her chosen field of effort. She studied early and late, and her one thought and prayer was that she might learn the way of Illumination—the path to the Heights.

And as she progressed, her one sorrow was that her husband, whom she dearly loved, would not tread the path with her, but always he would say: "I will join you soon and I will take the time to learn all that you have learned, because I do indeed want to know, and I want to be with you in your progression."

But never could he find the time to study. Each day

brought with it its round of duties and its rush of activities, and each day the man would say: "Soon I will have the time to study and to talk it all over with you, but to-day I am depended upon to look after such and such detail of the business of my employers, and I will not have a moment to spare."

And one day the husband died suddenly. He was stricken down while attending to his duties, and it transpired that he had indeed long been ill, but had paid no attention to the warning symptoms of his disease. He was always too busy with his work to look after his health, even as he had been too busy to look after spiritual development.

And after he had died, the loving heart of the widow suffered the tortures of doubt and anxiety, fearful lest his spiritual blindness would separate them, and so she prayed and prayed for his soul's illumination.

And one night, as she lay thinking of his manifold kindnesses to her, and regretting that she had not compelled him to seek the way of Truth, a radiant spirit appeared at her bedside, and her astonished eyes beheld the form of him who had been her husband.

Beside him stood an angel who pointed to a crown of light on the spirit's head—which seemed to sparkle as from a thousand brilliant gems.

"Each gem in the crown which your loved one wears was placed there by an act of self-forgetfulness on his part," said the angel.

"When he thought that he was only working for his employers, doing faithfully and cheerfully the work that was expected of him to do, because of the trust reposed in him, he was in reality earning the brilliant diadem which he now wears.

"His failure to study the path of Truth was due to his strongest desire, which was to provide leisure and means for you to pursue your attainment. This he did in utter self-forgetfulness, without hope of reward, or thought of its results.

"The ever-cheerful words with which he greeted his fellow-laborers, and which he thought were so little to give to them, are the innumerable gems which you see in his crown—the crown which betokens immortality.

"These beautiful garments, which glisten like the rays of the shining sun, are the spiritualized expression of the material clothing which he wore to threadbareness, without even a thought of self-sacrifice, in order that you might be well clothed and be free to seek the light which he knew you longed for—which he himself hoped some day to find, when he should take a little breathing-time from his labors."

And with a blessing, the radiant spirit and the angel vanished. But the lesson remained, to be passed on to other seekers of the Way, who should thus be helped to separate the wheat from the chaff in the search for Light.

May the touchstone of Discrimination be yours.

DR. ALEXANDER J. McIVOR-TYNDALL.

MUSIC.

Sounding brass and tinkling cymbal.

He that made me sealed my ears,

And the pomp of gorgeous noises,

Waves of triumphs, waves of tears,

Thundered empty round and past me.

Shattered, lost forever more.

Ancient gold of pride and passion,

Wrecked like treasure on a shore.

But I saw her cheek and forehead

Change, as at a spoken word,

And I saw her head uplifted

Like a lily to the Lord.

Nought is lost, but all transmuted,

Ears are sealed, yet eyes have seen;

Saw her smiles (O soul be worthy!),

Saw her tears (O heart be clean!)

—G. K. Chesterton (*"Poems," John Lane Company, New York*).

THE CHRIST THAT YOU MAY BE.

There is a potential Christ in every man. This is the glory of the Gospels and the keynote of the message of Jesus.

The old theology has confined the term Christ to one glorious son of God, and denied it to all others. Joseph Cook, the great orthodox theologian, however, said: "The heathen who never heard of the historic Christ will be saved if they have known the essential Christ." A distinction this, of vital importance. Jesus is the person, Christ is the Principle. It was the understanding Jesus had in a peculiar and marked degree of the Christ Principle, or the essential Christ, that won for him the appellation "Jesus the Christ."

The Bible writers all point to the inevitableness of this attainment. It was the spirit of prophecy in the Old Testament, it is the fulfillment in the New. The pillar of cloud by day and the pillar of fire by night that led the early Christians through trials innumerable, was the hope of attaining to Christhood.

Christianity was to them a science and a discipline. They looked to the Master Jesus in very much the same way as does the beginner in music to the master musician. The luminous words of Jesus: "The works that I do shall ye do also," was to them an inspiration and a challenge. So must they ever be to a true disciple.

The study of the life of Jesus will be of little benefit to us unless we are aware of a like nature, and realize a like capacity. And herein is the difference between the old theology and the Truth as taught by Jesus. The old theology pointed to Jesus as a being of another order, one who entered into some agreement with God and died to save us from eternal wrath. Thus did salvation become an arbitrary thing in the mind of God, an accomplished fact through a vicarious atonement. One system of theology even went so far as to say our salvation or damnation was settled in the mind of God before we were born.

How different the message of Jesus! When his inquiring students came to him after they had failed to heal a case of obsession that had yielded readily to the Master, and inquired of him: "Why could not we cast him out?", Jesus did not say: Because you are only mere men while I am the only Begotten Son of God; but rather: Because of your unbelief in the Father, who is as near to you as He is to me.

As a perceiver of Law Jesus knew that no man would ever do the works he did unless he lived in the same thought he did. In going to a master of music we acknowledge our capacity to learn what he has to teach, as we know the principle of harmony is no respecter of persons. So it is in the School of the Christ. When Jesus taught us to pray and say, "Our Father," the principle of democracy and equality was born. These two words, "Our Father," abolish all difference in kind. I am what my brother is. All men who address the Great First Cause and say "Our Father," are equally near to God. This is the Great Affirmative, and he who lives therein will see his own possibility in every man.

This awareness of a like nature is altogether essential. Each man may see his own possibility in Jesus as the true light that lighteth every man that cometh into the world.

In my study I have the Hoffman picture of the boy Jesus. I know full well it is not a likeness of Jesus but Hoffman's loving conception of the Perfect. I look at it long and long; I close my eyes and every detail stands before me with an added glory that comes from the Inner sight. While I am thus contemplating the Perfect I am in the consciousness of God. To me this constitutes a treatment. It is the prayer of Faith that heals the sick. Whoever comes to me in Faith and I identify him with the concept of the Perfect must be helped. Through this realization I have seen goiters disappear as if by magic. I have known the sight to come back to blind eyes and the hearing to deaf ears. I have seen the palsied arm restored.

I give this simple method to you, whoever you are, knowing that you can do this work as well as I. Yea, if you have greater fidelity to the Principle and spend more time in the practice of the presence of God, you can do it better than I. It is not a question of personality but a question of Principle.

As stated in a previous lesson, I have found no other method so effective in releasing from the thralldom of limitation into the glorious liberty of the sons of God as meditation on the words used by Jesus. He had so lifted up the thought of God in his consciousness that his words awaken the God-like in whosoever sincerely meditate upon them. The power of clairvoyance may be wonderfully developed by simply meditating on his words to Nathaniel: "Before thou camest to me, while thou wast under the fig-tree I saw thee." Poverty may be forever abolished by meditating on this sublime statement: "All that the Father hath is mine." Thus does Jesus become, not an historic character, but an abiding Reality. To me he is Man, and I understand the experience of the transfiguration wherein the disciples saw no man save Jesus only.

Think not, O reader, that these are impractical wanderings in the world of fancy. It is the contemplation of these things that brings practical power that will enable you to give to every man who asks. You will not necessarily give things, but that which controls things. Peter and John did not give alms to the man at the Temple but they gave him that which enabled the recipient to become self-sustaining. Yea, I doubt not but he too went out and healed other cripples. This is the emancipation the world awaits in longing expectancy. Christianity today boasts of its hospitals for the sick, its asylums for the insane and its poorhouses for the poor; but in the kingdom of heaven there are no hospitals, no asylums and no poorhouses. The work of the larger Christ and the New Christianity will not be to build larger hospitals, roomier asylums and greater poorhouses, but to so preach Christ as the power of God unto salvation as

to empty these institutions, that, excellent as they are in their place, show how far we have departed from the Mind that was in Christ. This saying may sound startling but I ask you to measure it by the words and works of Jesus.

Thus it will be seen that the call to Christhood is the call to the highest manhood and divine efficiency. It is the realization of power; it implies man's dominion. This is the perpetual Christ message. This is the kingdom of the invisible. Jesus, living in the full realization of its beauty, said: "Ye shall have power after the Holy Spirit comes upon you," and in the Acts of the Apostles we see the fulfillment of his words. Was ever transformation so complete? The unnoticed and inconsequential of yesterday became the world noticeable and famous of today!

I know of no other book equal in worth to this book of Acts, the simple statement of what these men did. It is the power and demonstration of Love over hate, of Spirit over force, of divine Wisdom over human craft and cunning. These men were not scholastic but they were wise with the Wisdom of God. By giving all they gained all. Theirs was the world of Ideas. They were in the world as Masters. They plowed their names into the history of the ages; even the names of the villages they visited shine with glory celestial.

It is the history of You. Surely Whitman was right in saying: "You have slumbered on yourself all your life."

It was Your pen in Emerson's hand that wrote, "Man my actuality, God my possibility." It was of the possible You that Tennyson thought when he wrote:

Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.

It was You Jesus meant when he said: "It is my Father's good pleasure to give You the kingdom."

HENRY VICTOR MORGAN.

FAITH.

Faith is the abiding, eternal consciousness of God omnipresent, in us, around us, above us, below us, prospering us, healing us and enlightening us.

Faith builds a wall of protection about us.

Faith draws souls of light and wisdom to us from invisible planes, to guide us on our upward path.

Faith in the God-power within us can remove mountains, accomplish miracles, bring all good to us.

Faith in our Heavenly Father, in the same degree that a little child has faith in its earthly mother and father, will bring infinitely greater results. As little children, if we hurt our fingers or our feelings, we take them to our mothers and she heals the hurts, but as grown children, if we take our injuries or our limitations to the Great Physician, he dissolves them forever from our path, if we have the same faith in Him that we have in our earthly parents, which in his love he gave to us.

“Faith is the substance of things hoped for, the evidence of things not seen”; in other words, the Saviour taught us: Ask, believing that ye have already received, for your Heavenly Father knoweth that ye have need of all these things before ye ask him.

Faith opens the way to eternal light and wisdom. If you have not faith you cannot approach the higher realms—there is no aspiration and no appeal to divine love, and wisdom and protection. The world is built on faith. The child has faith in its parent. The business man has faith in the banks and the men he deals with. The young man has faith in the maiden he loves and so builds a home, the cradling place for the building of the nation. The individual has faith in himself and his power to succeed, otherwise he would have no incentive to arrive at any goal, nor would he push ahead and win the ultimate victories of life, without faith in himself and his fellowmen. The wife has faith in her husband, fed by the love she feels toward him. This faith is the incentive which often spurs him on to achievement, begetting also the faith of others in him and his ability.

The sick have faith in the physician, and this faith inspired in them, is the means of curing their bodily ills, for if you have faith in the physician, he can cure you just as well with a bread pill, as with drugs, and often more quickly. A physician in whom you have no faith, even though he have ten times the skill, will often fail in a cure.

Faith is inborn. We all have it to a greater or less degree. The whole structure of our economic and social life is based on it. Where does it come from? It is a universal attribute of the All-Good, springing from the heart of the universe, and if we go back to the Fountain-head—the Source of faith—we need not depend so much on faith in earthly channels which are apt to fail. The Source never faileth, providing we have the same faith in it as we place on those things which we can see with our eyes, hear with our ears, and feel with our touch.

If we have faith in our mother and father, in our children, in our friend and neighbor, in our doctor and lawyer; our groceryman, our coalman and our milkman, to deliver to us our needs as required, why not have faith in God, who makes up the sum total of all these, and from whom even our faith is derived? Faith in the Godhead, means even greater faith in all manifestations of his creation, and the wonder is that we have so much faith in the external expression of his creation and so little in the unlimited resources of the Creator, still unborn, or not yet manifesting externally in our lives. "Verily if we have faith even as a grain of mustard seed it will remove mountains." Faith in our Father supplies all our needs, and more than all, makes us great creative points in His Universal Life, aiding him to new expressions of beauty and utility. If we were not needed in his plan, we would not be here, each in his particular niche.

Cultivate faith in the Eternal. Feel the Christ, our Elder Brother walking with you all the way, and you will feel His faith. Feel him so near that you can call on him at any hour of the night or day, when you are

depressed, fearful, in pain, lacking courage, or what not—call on him and feel his life and energy flowing through your whole being. Lift up your head in joy and thanksgiving and walk with him. He has told you to cast your burdens on him, because feeling his unity with the Father, he is inexhaustible strength, wisdom and power. Walk with him on life's highway, live with him in your heart, and he will carry your burdens gladly, willingly, and best of all he will never feel them, for he is imbued with faith in the Father above, who in turn carries all his burdens. He has learned to cast them all aside by living in the Presence of the Father. We too can go to the Father, but if the Christ seems nearer, lean on him, and he will make you feel the Presence of inexhaustible light, strength, love, health, beauty and abundance.

He has asked us to lean upon him, and why can we not heed the promise as little children, and cast our burdens upon him, knowing that he careth for us, and will sustain us through all conditions brought to bear in our daily lives.

“Faith is the substance of things hoped for, the evidence of things not seen”—it is worth repeating—and if we lean on him, believing that all the Father hath is ours, then according to the promise we shall surely have the substance, and be fed physically, mentally and spiritually. Call upon him, believing, and he will hear and answer, and when the desire is fulfilled, it may not be just as you have desired or prayed, but if not, rest assured it will be infinitely better, as God never gives us less than we ask, but always many-fold more. Take him into your heart and he will direct thee in all thy ways. Rejoice daily that thy friend is always with thee, and his light and love and joy will lighten the ever-ascending path to thy life's goal.

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