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—EMERSON.

THOUGHT IS POWER

### *Applied Psychology, Business and Success Articles*

— BY —

HENRY HARRISON BROWN  
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## NOW

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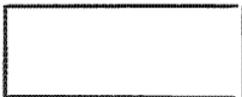
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## *A Journal of Affirmation*

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No. 4

### WEAVE YOUR THORNS INTO CROWNS.

By lonely lane a thorn-hedge bristling stood;  
And Pilate's boy, a lively lad, in mischief's mood,  
A sharp pronged branch from off its dry root broke  
And wrapped it in his father's regal cloak.

That night the Christ stood bowed on Pilate's stair,  
Condemned, reviled, his bludgeoned back stripped bare.  
In jest the regal cloke was o'er him draped,  
His kingly aspirations coarsely aped.

In royal robe arrayed—stay, where's his crown?  
The soldier who had brought the purple gown  
His thumb had pierced by thorns which Pilate's son  
Had brought from country side in sportive fun.

With impulse from a coarsened nature born,  
He wove the branch into a crown of thorn;  
And on the Galilean peasant's head  
The brambled diadem was rudely laid.

Hail, crown of thorns! Each bloody prong a gem!  
Of rarest gold each twisted twig and stem!  
Though but a branch a wayside thicket bore,  
It was the only crown my King e'er wore!

Into life's tangled hedge I press, in mind, in head  
Perchance a fragrant dew-kissed rose to find.  
Alas, to disappointment am I born—  
My rose is but a bristling branch of thorn!

O thorn-crowned Master, let me bravely now  
From these dread thorns weave for my bleeding brow  
A crown. I wear no rose upon my gown—  
But on my head I bear a victor's crown!

H.SAMUEL FRITSCH.

**THOUGHT AS DIRECTIVE POWER IN SELF-HEALING.**

Love and reverence the Ideal. It is the home of the Soul.

—*Mazzini, to the young men of Italy.*

Self-healing is a simple thing. Each person has been doing it every day of his physical existence, and each will continue to so do every day henceforth. There IS naught but health. There is not health *and* disease. It is ever, more or less health. When Life manifests at par it is health. When Life is below par, it is disease. These are the varying conditions of Life, just as high and low tide are conditions of one ocean; as day and night are conditions of one Light. There is a condition of twilight out of which either may emerge. So there is a condition of Life that is neither health nor disease, but out of which either may come. And most persons live in this twilight. As the old hymn says:

Lord, how we live at this poor dying rate!

To metaphysics, these physical conditions are but mental states reflected in the body. As the tree casts its shadow in the sun, so mental states cast a reflection we call body. Body is effect and not cause. Change cause, and effects change. Cause is mental.

My consciousness manifests to myself in Thought. Thought does not consist in language. It consists of mental pictures.

These pictures are realities and cast this shadow of body, and there is put into the shadow every detail of the picture.

Thus it follows that, when I think, I am affecting body. I must think continuously. I cannot stop. Thus the question of health is one of Thought. Right thinking gives a normal expression to Life. Wrong thinking represses Life, and the effect is that which a less always makes—illness. Hence the question arises: Can I control my thoughts? Yes! Every person's experience teaches that one can control to a degree his thoughts. But is this control limited? To be at all

times self-controlled is the ideal condition. Is it possible? I answer unhesitatingly, YES!

It is through this control that all self-direction, all self-healing is done. Not to control at any time is insanity. To claim one cannot at all times control his thought, is stupidity. To at all times control thought, is to be the Master of Destiny. This is the ultimate unfoldment from slavery to freedom.

Thoughts arise from emotions. To control thought is to control emotion, and this control is Self-Mastery.

Uncontrolled emotions are the cause of disease. Understand—Control is neither prohibition nor repression. Control is expression under direction. Note well: Expression under direction. This is the condition of health. Repression and prohibition of desire is disease and death.

There is in reality no such thing as "Mental healing." The term is in a degree a misnomer. All healing is Life-healing. Life's primal manifestation is emotion, and all emotion is Love. It is not Love and Hate. It is more or less Love. Therefore all healing is in reality Love-Healing, Love being the one manifestation of Spirit—Mind, God, Substance—that manifests as Human. I am healed, whenever healed, by Love alone. But Love is the Universal Power; and it is always Universal Power that does anything. Universal Power alone can manifest. As an individual, I am Thought. But Thought has no power outside myself. But thought is directive. It directs Love. It determines how this human-manifestation of Life—Love—shall act. Therefore only in sense of thought as directive power can we say "mental healing."

Once realize this directive power of Thought, and it is seen how the conscious individual directs the unconscious and the subconscious absolute. In this consciousness of direction lies all the power one can possibly exercise. I can think! That is the limit of my possibilities. But what I think, Infinity manifests. Thus God and I are one but this Conscious I is the ONE!

The absolute which is Power, Law, Intelligence, ev-

everything except Self-consciousness, obeys my thought.

The thought which I hold as channel, I hold also as model, as directive power, and it is known as the Ideal. Therefore, through my power to build my ideal, lies my power to govern the manifestation of Life—not my life, for I have no personal ownership, it is all the One Life; all the God-Life. But through my power of creating a mental image, called the Ideal, I have power to direct the expression of the One Life that is me. And whether I am conscious of so doing or not, I do direct this expression. So that in metaphysical healing, we are only doing intelligently and consciously that which we are doing unconsciously all the time.

For this reason it is no difficult task to heal one's self. And I can only repeat: Change your mental picture and the body will change. The shadow will reflect the reality. The reality is the Ideal. Having made that Ideal—no matter how or from what—the shadow must be like it. Therefore every physical defect is the shadow of a mental defect, in your picture.

Stop! No longer look at the shadow, at non-reality—look at the Ideal, which is the only reality.

Now for the practical application of this fact. You are suffering from some illness. Analyze the mental pictures you have thus shadowed forth. First, hereditary conditions which you have allowed and been content to reflect. Next, the race-thought of which you are a part. Next, your family thought. Next, the thought of the age and community in which you have been bred. Next, the education you have received. From each of these sources you have received a picture of disease—a picture of accidents. Beliefs in external cause possess you, till you find disease lurking, like a thief in the dark, to grab you. In your memory lies a gallery of all the pictures of the sick you have seen or heard of. There are also pictures of failure, poverty, suffering, accidents and hundreds of others unpleasant and noxious; all these etched upon memory's tablets by ten thousand fears. These cast shadows you do not wish. You have not heretofore thought of the reality.

Have looked only at shadows. Now, "Repent!" which is "Turn about!" Go the other way. Look at sun and not at shadow. Do this and be healed. Let the shadow of a healthful and a wholesome picture fall upon you.

Erase all these unwholesome shadows, by etching over them and cutting deep into the substance of Soul, pictures whose shadows you desire.

Create consciously and at will Ideals of a wholesome life. Not only a life of physical perfection, but a life of comfort, of joy, of opulence, and of success. Chisel these into the eternal marble of the soul with Faith, and you will no longer walk in the shadow, but will find sunshine and flowers all along your journey.

I often tell my patients to go back in memory and find the happiest day, the most healthful day, the day when they had no thought of body. I say, "Bring this picture home as a present reality. Live in it now. See yourself as you were then. Let this be your ideal. Keep it before you. And soon the body will begin to change. You will feel better—will feel a sense of oncoming power. When you shall hold that picture as the artist does his, Life—God—will carve it into manifestation, and it will cast its shadow of health over your conscious life. You have to do with nothing but this memory picture, and all you have to do with it is to keep it before the mind." This is simple but it is the whole principle of Healing. No one can do any more for another than to help him to hold and to manifest this picture.

Or, if you choose, you can make a picture of yourself as you wish to be. Go over the physical life of your friends and acquaintances. Select the conditions in each you would have. Combine them in one and call that one yourself. Affirm—I am this picture now! This affirmation Life takes as an order and as long as you keep this picture in the mind, Life carves at it; and when you will not let another usurp its place, that picture becomes you. Mind the phrase—as long as you keep the picture in mind. Here is the law—I am that which I think I am, as long as I think it. When you will as persistently, and as believingly hold to this con-

sciously-made picture as you do to those made for you, and which are the cause of illness, you will be that picture. You become, in manifestation, that conscious Ideal, just as you are now the manifestation of that unconsciously accepted Ideal.

Would you heal yourself of any condition, would you be well in body, successful in business, happy in your home life, contented with your work, free in money matters, full of enjoyment—would you be anything you desire—make carefully your mental picture. Accept it as a present reality. Keep that Ideal before you. Affirm: I am that which I wish to be! and you will become that Ideal.

But do not drop this picture to see IF it is becoming a reality. It IS the reality. Know this. Doubt not. It will never manifest as long as you fear, doubt, hesitate, or look back. "Son!" it says, "give me thy heart!" "Love me with all thy mind, heart and soul." "Believe in me as you have believed in God." When you do this you are healed. And it may take you ten years, or ten seconds, to come into this mental attitude; but until you do put yourself into it, there will be no healing. There may be a relief from symptoms, but no healing.

Do you wish a new dress? The old one is unfit. You would be healed of that condition of poverty. Then, see yourself dressed in that new dress. See it upon you. Act as you would had it been placed upon you in reality. The dress will then come.

You wish for a book—you cannot afford to buy it. See the book in your hands. Claim it has come. Act as you would had the book been given you. It will come. Any condition, any thing, will materialize when the Ideal is continuously held. Is this hard? Some say so. Is it too simple? Some say so. I will not characterize it, save to say: It is Truth. And it is the only way to win. Become then an artist. Create mental pictures and place them in the gallery of the mind. When you thus create, you will only create the beautiful. And the beautiful is the God-like, the healthful, the divine.

HENRY HARRISON BROWN.

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**THE UNFOLDMENT OF MAN.**

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**Part 2.**

Man has now just begun his journey. He has conquered the realms of the external, and now is to conquer himself in the soul realm. Through all the past of man's expression he has been unaware of the slumbering god within, and has looked to "The Absentee God" to help him, or to do his work for him. No god has ever come. The great lesson of these million years, is that man must do for himself all that ever will be done. The stern demands of his own nature forced him to unfoldment. Necessity has been not only the mother of invention, but of all civilization. The martyrdom of man has been the only possible road to unfoldment. Man has arrived. The primal man come. The purpose of the incarnation is unfoldment. It is the development of the within god until it knows itself, and takes possession of his throne, and man is no more subject to external conditions, miscalled Law, but is himself the master of his environment, and has become Law unto himself.

The development of the race demonstrates the truth of Emerson's statement: "Society never advances, it recedes as fast on one side as it gains on the other. For everything given something is taken." But Emerson does not issue the hardest indictments against civilization. We find it in the facts of disease and decay, these are the chief products of civilization. Wherever we look we see the features of, and hear the complaints of, ill health. A healthy person is rare to find. This is the indictment that present rationalism and New Thought makes against civilization. It cannot keep us well, and lets us die. As far as we know our arboreal ancestors knew no disease. The brute in his wild state never dies of disease. Hunters never find a wild animal that dies save by accident, or as the prey of another. So early man died. Never by any of the diseases that civilization has evolved. Wherever civilization touches

the savages they are wiped out, often the mere contact of civilization is sufficient to destroy whole races.

Then in all these million years if this objective life is valuable to the soul, it has scarcely anything to rejoice over in its gain of the centuries. Primeval man suffered pain in disease, today his descendants suffer the same. What an indictment of the word Progress. So common is disease that we take it for granted that man must be sick. If man could keep in normal health only accident could kill him. But intelligence will prevent accidents. Only old age then would come and death. But need he die? This body is renewed variously estimated from thirty days to seven years. Why then need it wear out? If man has made no conquest of disease, if he has not lengthened human life, where is his boast of gain? Our fathers of a million years ago had only the clothes that nature gave them. They lived in climates as varied and as cold as ours. At first they had no fire, and after the discovery of fire they had only caves for shelter. Yet as far as we know they lived without disease. Under similar conditions modern civilized man would perish from the face of the earth. By clothing we have aborted the fur that nature gave them, only to become more sensitive to cold. We have builded houses and by the shutting out of fresh air have created consumption. We have developed complicated food products and created a thousand ills of the body. We have become civilized but sensitive. From this sensitiveness has arisen all the present nervous diseases, insanities, crimes and greater crimes in the commercial world.

But primal man died, we also die. He evidently suffered but little pain. Stolid animal men suffer less than the sensitive. To his little amount of pain we have added disease. Cannot a million years eliminate bodily suffering?

The Indian mother shows every sign of love and grief over her babe. So must have felt the arboreal mother. Apes have died of grief over a dead companion. We have developed sensibilities, and in all these have

multiplied our possibilities of suffering. As Primitive Man suffered, so do we. Where is the gain?

Pain, disease and suffering we have from him. He had to struggle for life. So do we. Boast of progress if you will, but we have nothing better to show than church and school, printing press and steamship, and the other inventions of modern man, I do not share in that pride. I see the graveyards, and hear the moans of suffering and can only say, if this really is the purpose of Nature, it is better by far I had never been. But it is not Nature's purpose. Death, disease and suffering have no place in a real civilization. These belong not to man, but to brute. Our hairy ancestors inherited them from their brute parentage, we have clung to them thinking that we must. We should let them fall from us as have hair, teeth and many muscles, and other functions of the animal that we have already aborted. They are going, this century is the culmination of the Power of Thought, that will relegate all animal inheritances to the limbo, where have gone so many gifts of our primitive ancestors. Animals die. Man is deathless.

When one of the hairy tribe died he was buried with food, skin and club, for he was, in the thought of that time, Man still, in the land where he had gone. This we are just beginning to think in Christian lands. Heretofore in theology, after death man has been either demon or god. He was to be changed in the twinkling of an eye from the human to the divine or devilish. But primitive man saw only a change of locality. He did not understand, but it was the only guide man has had. Love taught him that once man, always man, no matter where he was. Since the time of Andrew Jackson Davis, this thought has penetrated the thought of civilized lands. From Davis and Swedenborg started the only rational streams of ideas in this line for many centuries. This is the crowning glory of Modern Spiritualism. It has revolutionized the conceptions of the hereafter.

This far away ancestor of ours had fear. Love and fear have ever gone hand in hand. Fear remains with us the one cause of all our woe. If the old Eden legend means anything, it certainly means that the "Flaming Sword" that keeps man from Eden symbolizes fear, for it is fear alone that keeps the Coming Man from taking his place as Master of Fate and Destiny.

SAM E. FOULDS.

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**THE MASTERY OF MIND.**

(Meditative Foreword in "Psychology of Success")

---

The challenge of the "Impossible" is the spur to progress. The plodder who toils within conventional limitations seldom surprises.

He who is charged with the instinct of discovery scoffs at confines.

Genius laughs at the timidity of today, and champions the temerity of tomorrow.

The achieved civilization of one age is the "impossible" paradise of some preceding age.

The extraordinary anticipations of the present become the commonplaces of the future.

A civilized man of ordinary capacity is a god to a barbarian. Each age, in achievement, as well as in thought, rests on the shoulders of the preceding.

Men's religious conceptions pursue the path of their ambitions. Nothing so fascinates mankind as prowess and the sway of success.

A conquered nation is always inferior in the eyes of the conquered. The ideals, therefore, the gods, the tenets, of the once proud nation, now fallen in disgrace, become at once the butt of obloquy and the expression of disgust, of the conquering.

The detritus of the vanquished become the demons of the triumphant. All religions have unconsciously been utilitarian.

A god persists only so long as he is useful. When he ceases to be of benefit to his votaries he forthwith becomes a devil.

Men judge their deities as they judge their fellow men.

Success is the only arbiter of authority.

Once a god fails, his power vanishes with his reputation.

The god of Elijah casts his dice with the god of the Balaamites. If he hath power to send fire on Carmel and devour the sacrifice, he is a "better and an abler" god than the god of the barbarians.

But woe to him and his prophet, if he fail! Xerxes no longer worships the deified Hellespont, when failure menaces, but lashes the furious diety because of his defeat.

Success only is gold; all else is "sounding brass." Triumph spells tribute; achievement spells authority. Failure spells futility. He who is worsted is worthless.

Such are the scales that balance the issues of life. He wins who works. He fails who fears.

To him who believes in himself nothing is impossible. "There are no Alps!" Were there, there had been no Hannibal, no Napoleon.

The story of "The Fall of the Angels," found in all the religions of mankind, is but the legend of the history of man.

Once men were gods. "There were giants in those days." The Golden Age is always in the past. Man has become a pessimist.

Thus has he fallen from his proud and primitive estate. The New Man believes his Golden Age is yet to come. That never were there on earth such "giants" as are yet to be.

All men may not be geniuses, but each may be an inspiration to some other.

He who learns to depend wholly upon himself conjures capacity as necessity compels.

Life is an ocean and every person is a swimmer. He who floats may be tossed upon an island or dashed against a rock.

His fate is worthless as precarious, because his life is aimless. He who swims must buffet the waves or

sink beneath their force.

If he sink, the world needs him not; for he ceases to be a useful factor. Necessity suffers no impoverishment. What she requires she retains.

If a life is lost it is needless. Nature is utilitarian. If the swimmer buffet till he rides the waves triumphant, he is hailed conqueror, and the world salaams his entry.

But woe to him who comes without a trophy! Hector will always be bound to the chariot wheels of Achilles.

The instinct of success scoffs at obstacles as Ajax defied the lightning.

Man has not yet learned to live. The sun has not yet risen on Tomorrow.

History is the graveyard of failures. The multitude are but carrion to the conquering crow.

A thousand buds must perish to generate one noble flower. A million lives must fail to generate one genius.

The world labored two thousand years to bring forth a Homer; and another two thousand years it travailed ere delivered of a Shakespeare.

Straight is the path, and narrow the way, that leads to human triumph, and few there be that find it.

Perseverance is the bow, concentration the arrow, that hits the bull's-eye in the target of endeavor.

Life is a chessboard, where men move or are moved, by conscious or unconscious powers.

Some are kings whose checkmate is impossible. Some are pawns that dare to challenge the crowned heads and sweep them from the boards.

Each wears his own talisman—the magic of his character. To discern this secret power and the law by which it acts is the pursuit of the wise.

The mud-made multitude believe in Luck—the fickle god of fortune—who somehow will mould them to his preference and desire.

They are willing to be clay to the potter, and shoveled to his liking. But Fortune is no fool. She fawns on him who dares and frowns on him who fears.

Him who, all reckless of his fate, courts the fickle goddess by daring bravery, she soon encoils with cords of courage, and bends him to her bidding.

Here is the creed of him who believes in Man:

That man's achievements will yet a thousand times outshine the splendor of his present triumphs.

That if he have faith mountains indeed will be removed—mountains that stand as obstacles in his path of progress to the stars.

That Nature holds no mystery which the patient toil of man will not yet disclose.

That mystery will be but moonshine and mummery to the mind of the man that is to be.

That the genius of man in no field of endeavor is yet exhausted. That a greater will yet arrive in literature, art and song, than those whose names now grace the loftiest niches of fame.

That as Aristarchus was superseded by Newton, and Newton by Darwin, each successively greater, so there will yet be a greater than Shakespeare, as he was greater than Homer or Aeschylus.

That men will yet learn to adore Right above Might, and purity of purpose above physical prowess.

That men will not forever be grilled on the iron of greed, and that gold will sometime cease to be their god.

That civilization will not forever be a carnival of cannibals, but Love will yet invite mankind to banquet halls of Peace and Plenty.

That some time genius will refuse to prostitute itself to the exploitation of the ignorant for the benefit of the shrewd, or plausibly divert the earnings of the toiler to the coffers of predatory gain and greed.

That some Columbus of political science will yet arise who will guide the mariners of government to some earthly paradise where men will live for the joy of living, and work because of the rapture of achievement.

To him who believes in and is inspired by this creed the impossible becomes the bugaboo of the benighted.

To him there are no heights that human genius cannot scale; no ends that human ambition cannot com-

pass.

He makes "I will" wait upon "I dare," and annihilating space and time, mounts to the stars, measures the universe, usurps the prerogatives of gods, and sways the forces of the planet by the mastery of science.

To Wish is for man some time to Will. To Will is to Attain. The throbbing of a thinker's brain sets the universe aquiver.

To think aught impossible is to appear ridiculous. Despair is the opiate of the dullard. Hope is the backbone of the brave.

Optimism rings true to the history and prophecy of human kind.

HENRY FRANK.

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LOVE'S CONQUEST.

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I do not fear what man can do  
 In faith I stand serene  
 Above the clouds of sin and death  
 As one whose soul has seen  
 The living hosts of God encamped  
 Love's own and harm between.

In faith I stand where fear is not,  
 Upon the side of Love  
 And when the hosts of hate prevail  
 I hear a Voice above  
 The jarring notes of sin and death  
 That whispers, "God is Love."

Was it a dream—the hosts of sin  
 And jarring notes I heard?  
 I list again and list in vain,  
 My heart with joy is stirred!  
 'Twas but a dream; there is no fear!  
 Love is the only word!

—Henry Victor Morgan.

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**MENTAL SCIENCE—WHAT IS IT?**

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"In the beginning was the Word, and the Word was with God, and the Word was God," is the secret and Principle of all mental science healing and mathematical demonstration of every name and sign and wonder, no odds what is said to the contrary. "He sent His Word and healed them" means that the operator was fully conscious of the fact that "the Kingdom of God is within you." Being conscious of this solemn fact and knowing all power to exist in the realm of the location of the sub-conscious mind, he automatically "turned on the switch," and immediately his patient was "in tune with the Infinite," or vibrating with the Cosmic forces of the universe—which are health, wholeness, and harmony. The healer "turned on the current" by first connecting up with the Cosmic Light, then to give a treatment he fixed his objective mind on his patient and exhaled denial of the inharmonious condition in his patient, for "He breathed on them and said, receive ye the Holy Ghost," and "they were filled with the Spirit," and this Spirit is the Word, or healing power, or health itself. The affirmation is given in the same way and this Vibration, or Word, carried by the breath on the exhalation, destroys every negation or inharmony; in fact, It has a tendency to eliminate everything unlike Itself, and it does at once or eventually works out everything contrary to Its own nature, for It is God Himself in a light gray vibration, gray being Its vibrating color. In Its original, or static state, yellow is Its color. And this means that It, or Universal Mind, is pure radium, and radium, if you will notice closely, is of a lovely yellow tint. And this Pure Radium Mind bears this relation to all other forces in the spiritual universe—It repudiates time and space, light and darkness, heat and cold, and the three omni—omnipresence, omnipotence, and omniscience—and in Its primordial projection It is Almighty Presence without speculation or definition, that is, It simply IS. Oh! the wonder and effulgence of Its presence. And It shines

in Its original static state about 45 degrees above the eastern horizon, and is perceptible only to those who are at-one-ment with the Father, and know their relation to Him consciously by a supreme act of the will. After that, doubt is paralyzed, or impossible, because this pure yellow radium shines in his brain, and he is aware of it, and then it is that he says, "Behold! I AM made all things to all men." This is the power you use when you treat spiritually, and don't you forget it, for It is the wonder of eternity, the Word of the beginning and the resurrection.

CHAS. MATT. BERKHEIMER.

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### WILLING THE WILL OF GOD.

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(Fourth in a Series on the Lord's Prayer)

Truth is universal and cannot be privately interpreted or applied. That which is true at all must of necessity be true for *all*. All added knowledge, all deepening insight leads to the perception of unity. There is no anarchy or chaos in the universe. All is law, order, unity, cohesion. The most erratic comet is as much under the reign of law as is the mostly orderly planet.

There is no such thing as an independent man, sun, planet or atom in the universe. An invisible nerve-system holds all things together. The perception of this Truth leads to the uttermost emancipation and constitutes the Law of Liberty for the Sons of God. It is the crowning glory of the intellect and the satisfaction of love for the Soul. It is the realization of God, the Kelson of creation, the Creative Intelligence in Whom we live, move and have our being.

There can be no enduring system of religion, psychology, or philosophy that is not based on the vision of equality, and that does not realize that there is A Will of the Whole to which our individual wills must be united and by which they must be regulated. Our beloved Emerson perceived this high truth and placed it in letters of light when he said: "A little consideration of what takes place around us every day, would show

us that a higher law than that of our will regulates events; that our painful efforts are very unnecessary and altogether fruitless; that only in our simple, easy, spontaneous action are we strong, and that by contenting ourselves with obedience we become divine. Belief and love—a believing love, will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts.”

I know of no other words that so fully explain the Principle from which Jesus worked as these. Herein God is seen to be the Soul at the Center of nature. To use a modern illustration it is as though the universe were one immense telephone system and that at the center of this system there is an All-Wise Central to which every part and particle is equally related.

No candidly intelligent mind can contemplate the orderly majesty of the reign of law throughout the known universe and doubt that there is such a Soul at the center of nature. All must acknowledge it, and all do. It has been called by various names, such as Spirit, Nature, Fate, Power, Destiny and even “That Something,” but we will not quarrel with those who prefer to use other names for the supreme Reality that Jesus taught us to call “Our Father.”

Let us also consider Central as not only All-Wise but All-Loving and that each part is a Part of Himself and equally dear to Him, and you have something of the conception of Emerson in regard to the Soul of the Whole to which every part and particle is equally related, and also the understanding of God on which Jesus absolutely relied when he taught us to say: “Thy will be done.”

The true secret of will power according to this conception is willingness. There is no need of anxious striving, or of long periods of concentration to develop

the power, but only a loving abandonment to the Will of the Whole.

Gladly would I impart the transcendent simplicity, and sublimity, of this high truth to the weary striving souls, in the various schools of psychology and metaphysics, who feel it is necessary for them to develop concentration, will power, and personal magnetism, in order to attain the supreme goal.

To all who are seeking to have their own way in this world I would say on the authority of truth, and in full accordance with the teachings of Jesus, that the desire to have your own way is perfectly legitimate and praiseworthy, but you can never have your own way until your way is the way of the Whole. Or, again, to use the matchless words of Emerson, "The blindness of intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some particular to let the great Soul have its way through us; in other words, to engage us to obey."

The relation of our individual wills to the supreme Will is therefore of infinite importance, and every candidate for Illumination sooner or later must learn to say, "Not my will but Thine be done." A universe in which each person could have his or her will done, without reference to the Will of the Whole, would be chaos. Take, for instance, the simple subject of the weather. Let each citizen of any city have the kind of weather he or she preferred, how unthinkable would the climate be! On the other hand, let the illumined soul go to any city on the face of the earth where chaos reigns and pestilence walks, and his reliance on the Will of the Whole will surround him with a protecting aura, which will guard off every danger.

The conviction that our work is dear to the heart of God is the highest protection. Yea, it is the only emancipator from a million fears. When we realize that the supreme Will back of every human will is the Eternal Good, and wills only the good, then is confidence established and satisfaction made permanent. It

is the doctrine of supreme power through absolute reliance on the Eternal Goodness. It is the doctrine of supreme joy, and brings freedom from every fear. Fear never strengthens! And have we not all been taught to literalize the highly figurative language of the East? We have tuned ourselves to the letter that killeth. In the light of the new psychology we know that the fear of the Lord (as we understand fear) is not the beginning of wisdom but the beginning of endless miseries. Let us substitute the word "reverence" for fear, and we have the spirit of the emancipated.

Three great hymns voice supremely this fearless faith, namely, the Twenty-third Psalm by David, The Eternal Goodness by Whittier and Lead Kindly Light by Cardinal Newman. Each poet in his own tongue bears witness to having reached that place of attainment through the abandonment of his personal will to the Will of the Whole where fear is abolished, and a living trust in the Eternal Goodness established and deeply do they interpret what Jesus meant when he taught us to say, "Thy will be done."

No faith that lacks this insight can endure. It is the illumination of love. Gloriously has this high truth been voiced by John, the Beloved, when he says: "There is no fear in love; but perfect love casteth out fear, for fear hath torment. He that feareth is not made perfect in love."

How slow the Christian world has been to take these words seriously. My many years of experience in the healing room have revealed to me how deeply fear rules our hearts. The single instance given is typical of many. It is that of a woman afflicted with tuberculosis, who, after telling me that she is a Christian and not afraid to die, adds: "My great fear is for my three small children. I do not know what will become of them if anything happens to me." Her Christian faith should have taught her that God could very well take care of the children He had given to her. And here is the paradox: The attitude of loving acceptance would have produced a state of mind favorable to recovery!

I might go on giving illustration after illustration showing how subtly fear rules our hearts and hinders our progress, but I might only succeed in creating, or augmenting, a fear of fear.

There is a sure and simple way of escape. It is simply to know that God is all there is, visible and invisible; then in the sublimity of a loving faith in every hour of trial, abandon yourself to the Will of the Whole and say: Our Father who art within, I give myself wholly to Thee; and, knowing Thou wilt only the good, gladly do I trust Thy perfect wisdom; "Thy will be done."

HENRY VICTOR MORGAN.

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**THE LAW OF CORRESPONDENCE.**

(Copyright 1921)

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That which ye sow ye reap! See yonder fields!  
 The sesamum was sesamum, the corn  
 Was corn. The Silence and the Darkness knew!  
 So is a man's fate born.

—Edwin Arnold, in "Light of Asia."

Man is invisible, a spiritual Being. That which one visions is merely the abode in which he resides. Invisible man operates according to invisible law which, acting on invisible energy, creates a form that is evident to the senses.

Nature is all imperatives. Things happen because they must. There is no chance or haphazard; only Law. Every cause has its correlated result; each result presupposes a good and sufficient cause. The Principles or Laws of the Universe always and ever prevail; and man creates in the sense that he provides the causes upon which the Law shall operate. He supplies the raw material which the Law works into the finished product.

Each man makes and remakes his own body, the house in which he lives; whether or not he knows or believes it. The comment that most of us would make on another man's physical house would probably be:

"This is the house that Jack built!" When one is ready and willing to admit that he was the jack who built his own house, he has either stumbled upon or broken into a treasure house of wisdom.

The Spiritual Being, invisible man, through the agency of thought equally invisible, determines the form in which his house shall be fashioned. He chooses his thoughts, or chooses that they shall choose him, and having so chosen they do their perfect work in producing a form that manifests in exact likeness the merits and demerits of his thoughts.

Does anyone now believe that a man-God, in a far off Heaven, arbitrarily determined the details of an individual's existence for all eternity? It is difficult in these days for a child to believe any such a nursery tale. It seems almost too puerile to mention it to truth students. It is not at all strange that thought fashions the form; but it would indeed be strange if this were not so. What else could do it?

The difficulty with each of us is that he fails to realize the thought causes he is constantly setting in motion or the physical results that he is thereby inviting. One plants onions and expects apples to grow; or sows toadstools and expects to reap mushrooms. Or more frequently, one scatters a lot of miscellaneous and unknown seeds and is amazed at the nondescript harvest that springs up.

Abstract thoughts have but slight power. Fleeting and effervescent thoughts produce but scant effect. It is the generally prevailing attitude of mind that is of most importance. It is the spiritual element that gives quality to thought, and the emotional factor that confers power upon it. When one puts love and enthusiasm into his thought it becomes dynamic, creative and constructive.

Each of us prefers to exist in a well-appointed residence. Why not make our physical home an expression of beauty and harmony? Why not fashion the body into a habitation wherein one may live in comfort? If it is cramped, tense, disjointed, dilapidated and gener-

ally uncomfortable, must not the spiritual occupant express itself physically in terms of the body it inhabits? If the body is diseased, or out of ease, must not that which expresses, or presses out, through the body conform to its peculiarities? The shape of the mould must determine the shape of the product.

How may this be remedied? Only by changing the body. And how may this be done? By changing the thought. And how must it be changed? By constant indulgence in constructive, optimistic, positive, healthful thought. No person will deny the destructive result of negative thought. Is it not strange that people do not as freely realize the constructive result of positive thought? One is exactly as true as the other; the Law operates to create or to destroy.

One does not have to think appendicitis in order to get it. One does not ordinarily invite a cold by saying "I want a cold." Fevers do not always visit one merely because he calls them by their first names, although such familiarity is apt to be dangerous. Disease comes as the result of a thought cause of which disease is the correlated result. Fear thought is the dominant cause of all physical ailments. Without fear, it would be practically impossible to have anything but perfect health. And fear thoughts include all that are negative, pessimistic or destructive.

Each atom of the body has its individual intelligence, and it recognizes its thought master. Each atom is impressionable to one's mental attitude. It takes little heed of mere words, but rather places trust in one's prevailing thought as the clearest indication of his desires. When one is looking for trouble in any particular part of his body, the interested atoms promptly accept his views and do their best to accommodate themselves to his thought commands. If one indulges in "crooked" thoughts, all the naturally straight atoms acquire an immediate ambition to be as crooked as he is. Like master, like servant; that is the Law of Correspondence.

If in one's thought the Universe in which he lives is regarded as being delightful, pleasant and harmonious,

the Law measures him in terms of his thought and demonstrates to him that he is quite right. If his mental attitude is to look upon it as hideous, unpleasant and discordant, its reactions will convince him that he is not mistaken. Whether one regards environment as being pleasant or unpleasant, discordant or harmonious, or looks upon it as opportunity or obstacle, the universal looking glass sends back its reflection in exact duplication of his point of view. It is no respecter of persons; it justifies each and all of us.

Each so-called physical disease has a mental counterpart. So has each condition of ease. The mental being the realm of cause and the physical that of result, conditions of disease may be changed to those of ease by change of thought. While the mental condition of being cheerful and optimistic may help materially in this direction, optimism and cheerfulness are only the baby-talk of mental or spiritual healing. Some one has said: "Smile, but know why you smile." The thinker wants to know why, and is seeking to understand the art or science of health, of which cheerfulness is but a mildly pleasant expression.

The root of fear thought lies in the belief in fundamental separation and opposing interests, and is evidenced by selfishness and egotism. All such thoughts are harbingers of discord, disease and death. The root of contrasting faith thought lies in an understanding of essential unity and harmonious interests, and is evidenced in altruism and egoism. These induce health, harmony and life. Each thought group brings back correspondences of its own kind. It can do nothing else.

There is a healing art or science, and its understanding enables one to convert discords into harmony and disease into health. The healing art consists in employing consciously for constructive purposes the same Laws that have been previously used unconsciously as destructive agencies. One may turn on an electric light by the same switch that turns it off; only he gives it a different turn. Or if buttons are used for connections,

the result will depend upon which button is touched. Having chosen the cause, the result happens as a matter of course.

Each of us wants health, prosperity and happiness. Each wishes to touch the right button or turn the right switch. To do this, one must be careful of his thoughts, cultivate constructive ideas and inspire his ideas with high spiritual ideals. The fundamentals of all ideals are the realizations of complete unity with God even to the point of identity of the absolute goodness or beneficence of the Infinite, and of the basic harmony of the Universe.

When one realizes these truths, fills his consciousness with constructive thoughts, directs his thought constantly and consistently along these lines, and acts in accord with his thoughts, the Universe cannot fail to respond in terms of health, harmony and happiness. Nothing else is possible. Loving it with heart and mind and soul, it loves in turn through its myriad universal avenues of expression.

Whether it be health or disease, one can receive only that which he has earned. If health were sought for as directly and persistently as disease is, the world would soon be changed wondrously for the better. If one bids for hate, discord and disease, is it not an expression of love that he should have what he wants? That is certainly the human conception. He would not be satisfied until he got it; so, in its loving kindness, the Universe grants his wish. If he chooses that method of soul unfoldment, and the Law justifies his request by granting it, who can say that this does not represent the acme of love and wisdom?

In his complete freedom of choice, one may prefer to invite health, harmony and happiness. In this event, the Law honors his draft in exactly the same spirit. The Universe is wondrously sensitive, plastic and responsive. One may always attract his desires if he places himself in harmony with the Law, persistently thinks of what he wants, invites it and expects it. Always and ever the Universe returns in kind. The without

must become a faithful replica of the within, and the visible an exact counterpart of the invisible.

It is in the invisible realm of thought that the wondrous processes of conversion take place. It is there that are forged the links connecting the invisible with the visible. Yes; "the Silence and the Darkness knew"; for they worked into the loom of life the thoughts that had been placed at their disposition. The individual may choose his thought, but "the Silence and the Darkness" have no choice. They can only express the divine love and wisdom of the Law of Correspondence.

EUGENE DEL MAR, in *Azoth*.

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GOOD MORNING.

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Good Morning, Brother Sunshine;  
 Good Morning, Sister Song;  
 I beg your humble pardon  
 If you've waited very long.  
 I thought I heard you rapping,  
 To shut you out were sin;  
 My heart is standing open,  
 Won't you walk right in?

Good Morning, Brother Gladness;  
 Good Morning, Sister Smile;  
 They told me you were coming  
 So I waited on a while.  
 I'm lonesome here without you,  
 A weary while it's been;  
 My heart is standing open,  
 Won't you walk right in?

Good Morning, Brother Kindness;  
 Good Morning, Sister Cheer;  
 I heard you were out calling  
 So I waited for you here.  
 Some way I keep forgetting  
 I have to toil and spin  
 When you are my companions,  
 Won't you walk right in?

—*J. W. Foley.*

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**THE MYSTERY OF DREAMS.**

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**Part 2.**

There are a few persons whose dreams are always significant. They do not dream at all, unless it is for some special message of either warning, or of a necessary action.

I know a lady who belongs to this class of dreamers. She says that this has been true of her from early childhood to maturity. Sometimes the dream may not portend anything serious or it may be of very great importance. However, it always has a specific meaning.

To her there is no such thing as what Shakespeare calls "the baseless fabric of a dream"—all her dreams have a base.

A curious and amusing incident is related by this lady illustrating the fact that many times our dreams are significant but not in the least literal or important.

She says that one night she dreamed of being at a seaside resort. A terrific gale came up and she realized that some one very dear and near to her was out in a boat on the sea, and would certainly be drowned if she did not hasten to his rescue.

In her dream, she tried to find the door to get out of the place she was in, but could not. Apparently there was no exist. She looked about her for some means of getting out of the place, and as she did so she saw that she had on no clothing and that yards and yards of transparent lace were wound about her feet, preventing her from moving.

She began to cry, and, as she said, felt such a hopeless despair and baffled effort, that on awaking in the morning, that same depression remained with her.

Now comes the amusing interpretation, or rather, sequel to this dream. Two days later, she went down town shopping. A storm came up and she hurried to the "L" to take her train home. As she ran up the steps of the station, her feet became entangled in the lace of her petticoat and in her hurried attempt to tear away the lace, the garment came off.

She thought of her new porch furniture that was being ruined by the rain, as there was no one at home to let down the awning, and she was so vexed because the delay had lost her the express, that she began to cry.

Thus was her dream fulfilled. The terrible trouble of her dream was not so terrible as it had seemed, and the fall of her under skirt was not quite so bad as her dream signified, although it was significant.

It is a well established fact that in dreams all sensations are exaggerated.

Records of experiments along this line show that a feather tickling the nose and lips of a sleeper caused him to dream that he was being subjected to torture and that a plaster was being applied to his nose and mouth and then quickly withdrawn, tearing the lips and cheeks.

At another time this same man was made to feel (while asleep) the heat and the smell of a burning match. The wind was whistling through the trees just outside the window at the time, and his dream embodied all these sounds in an exaggerated form.

He dreamed that he was at sea in an awful storm, and that the powder-room of the vessel blew up and produced an awful odor of brimstone.

Another experiment with this same subject shows a peculiar faculty of the mind to accept a part of the situation and to build around it a set of events while retaining the central idea. For example:

A piece of hot iron was held close to his face, during sleep, and he dreamed that he saw a party of bandits who had got into a house and were applying red-hot irons to the feet of the inhabitants, to make them disclose the hiding place of their money and valuables.

Of course, it is a fact that these experiments with another subject might and probably would produce a very different effect, but in all experiments it has been found that the dream-state exaggerates all sensations and emotions.

The explanation lies in the fact that the soul is the sensory part of us. The mind only reports these sensations. Especially is this true of those sensations that

may be classified as "feelings"; emotions; loves and hates; sorrows and joys; fears and anticipations—all the emotions in fact.

Sometimes it happens that our dreams, when thus exaggerated in feeling, teach us a needed lesson.

A woman of my acquaintance tells of the following dream which had a life-long effect upon her, although it was seemingly an inconsequential matter, as far as our outer life is concerned. I will relate it in her own words. She said:

"I was living with my mother and brother. My father was dead, and we had very little money to spend so that we were obliged to exercise thoughtful economy.

"My mother had a most extravagant and generous nature and she never could learn to refuse to buy of peddlars who came to the door selling goods and telling a hard luck story.

"One time I was away from home, visiting a married sister, and when I returned, mother took me into my bedroom to show me, with great glee, a purchase she had made in my absence.

"There on the floor of my bedroom was the ugliest, cheapest, most inartistic rug I had ever seen. She had bought it at an exorbitant figure of some poor man who was peddling these rugs and needed the money.

"As we lived in Southern California, I always preferred the clean bare floor in my bedroom, and I was angry. I upbraided her for her foolishness.

"She was hurt and disappointed, like a loving hearted child, but she said nothing. That night I dreamed that my mother was dead. I saw her still white form lying on the bed. Her hands were folded over her gentle and generous heart, and in front of where she lay stretched that awful rug.

"But the figures on the rug which had seemed to me so commonplace (a child playing with a big dog) had turned to bright and beautiful angels.

"They stood between me and my mother's lifeless body, and never will I forget the agony of remorse that came over me. I cannot think of it to this day

without tears.

"I saw, in a flash of illumination, how trivial, how inconsequential, were things compared to the hurt of any one's heart, and I cried aloud in my torture of spirit, that if she would only come back to me I would never, never utter another shadow of complaint about her generous impulses—no, not even if she spent our last penny and filled the house with toy balloons.

"And I don't think that I ever did, although my mother continued to fill the house with inartistic purchases."

"Sometimes a dream will develop an exaggerated mental state for which there is no apparent cause. For example, an English woman recites her experience in a dream which related to a shoe-keeper whom she knew but slight. In her dream, she went to this shop to purchase a spool of silk and found that the shop was closed and crape on the door and a notice explained that the shopkeeper was dead. She felt such a sensation of horror and shocked surprise that she awoke trembling and could hardly compose herself to sleep again, although she realized that if the man were really dead it could not mean any personal loss to her.

The next morning she learned that the shopkeeper had died suddenly in the night.

There is a record of a dream which is so absolutely lucid and so direct that it proves that the soul knows much more than the mind records, and also that the soul seeks to impress this knowledge upon the brain, and that there are times when these impressions come clear and distinct and purposeful.

This dream is related by an architect, who was building a large hall. The work was in charge of a foreman in whom he had every confidence so that he was not in the habit of testing the quality of the materials used, although he naturally was anxious about the result of the plans he had made.

One night he fell asleep and dreamed that he went to the building and tested one of the pillars. He found it faulty. He awoke much impressed with his dream,

but on thinking it over he decided that the foreman would have noticed it, if there had been a defect in the pillar. He fell asleep and again the dream was repeated—clear and direct in every particular—the same pillar was pointed out as defective.

The next morning he went to the building and found that the pillar in question was faulty. Moreover, if he had not detected it at that stage of the work, it would not have been discovered until some day the building would have collapsed and probably have killed many persons.

Every person who is at all liable to dream very much has had the experience of dreaming out a problem or the solution of some difficulty which in waking hours eluded him.

The historic instance of the late Julia Ward Howe who wrote the famous "Battle Hymn of the Republic" while asleep, shows how superior the soul powers sometimes are to the ordinary mental power. Although Julia Ward Howe was mentally a wonderful woman, she is quoted as saying that she could never have written so grand a thing in her waking state. And all the great poets, artists and musicians claim that their productions are inferior to the vision or interior conception which prompted it.

Robert Louis Stevenson was in the habit of asking for a dream that would result in a good story and he testified that many of his stories were written down as he dreamed them.

Experiments have been made which prove that dreams may be controlled, and thus made to produce clear and consecutive results.

DR. ALEX. J. McIVOR-TYNDALL.

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**PSYCHOLOGY AND DAILE LIFE.**

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**Part 1.**

**A General Awakening.**—There is, at the present time, a general awakening to the needs of physical betterment and greater efficiency. The athlete is doing his part. Manual training in the schools and out-of-door games tend to develop better health. In all these exercises, where we use the Mind and body together, we are developing along natural channels of health. Any branch of education which leads in this direction is commendable. The object of this course of instructions is to teach the principles of the Mind, and its influence on the body, and also show how the body reacts upon the mind and stimulates thoughts, feeling and consciousness. The study of this interaction of the physical and mental part of man's nature reveals a new and wonderful world. It presents a field for investigation which has, as yet, scarcely been touched.

People, as a rule, know but little about the Mind and its wonderful phenomena, and but few know as much as they should about the proper care of the body. While it is lamentable that people know so little about themselves, it is far more to be regretted that so few live up to the best they know. However, by the employment of scientific health measures, along with mental healing, we have a system of healing and mental training and culture which is unassailable. There is no valid reason why any one need go without a thorough understanding of these truths. The day is at hand when the lack of this understanding brands one as behind the times, and somewhat lacking in the essential fundamentals of education.

**Psychology of Success.**—During the several years of my public life, I have found scarcely more than one person in fifty who understands even the simplest measures for regaining health, efficiency and personal charm, other than following blind instinct and force of habit. Recently a man came into my office and remarked that his chief difficulty was in meeting people in a way to

impress them favorably. He thought his difficulty was ill-health and indirectly it was. But his greatest difficulty was his failure to live so as to be healthy and thus have the personal quality of success.

His success in business depended upon his ability to interest people through personal contact. The first thing noticeable when he entered the room was his dirty collar and no cuffs. His coat and vest were unbuttoned, trousers baggy at the knees, looking as though they had never been pressed, brushed or cleaned since he bought them. Upon shaking hands, his grip was weak and his hand cold, which gave anything but a good impression; his face was unshaven and his breath foul with whisky and tobacco.

In spite of all this, he wanted to know why he was a failure; he said, "I have thoroughly mastered my line of work, have studied and practiced this business forty years, and yet I am a failure." The reason was self-evident, so much so that when I called it to his attention, he recognized the truth of every suggestion offered. In summing up my criticism, I said, "Be a man and you will succeed." He said, "I desire to overcome all these undesirable traits of character and bad habits. Many times I have tried to stop drinking and smoking and curtail my profanity; but as time goes on I find myself drifting into the old ruts just as bad as ever."

As I turned to my prospective student, I said, "The instructions you receive will arouse in you a desire and determination to live right and equip you better to solve the problems of life. There is no need of staying in your present condition. You will overcome all that is undesirable by following the instructions you are to receive."

This is one of the practical problems of Psychology—not only for the down-and-outer, but to show the road to health, self-reliance and efficiency to all who fall short of success. The prerequisite of efficiency—in a larger sense—is health, poise and self-confidence. This comes by self-improvement. This principle is applicable

in all lines of effort and all social and business relations.

**The Missing Link in Education.**—At a commencement exercise recently, a class celebrating its twelfth anniversary showed by its roll call the sad fact that out of a graduating membership of seventy-eight, only fourteen were still living. Six of the deceased had died from accidents and the remainder from various diseases. When it is considered that none of the deceased were past forty years of age, is it appallingly evident that some vital principle is lacking in modern education?

This incident is not uncommon. Indeed, it is so common that it has become a vital matter in our schools and universities. It has been well said that "We are taught all about the pathway of the Pleiades and the moons of Jupiter, just as though our present life and future happiness depended on such knowledge, but as to a knowledge of Self in the here and now, never a word." It is this Self knowledge which is the missing principle, and no one need expect to be well and happy always at his best without a thorough knowledge of the forces of his own life.

I sometimes wonder why people spend so much time studying the arts and sciences, and so little time in the study of themselves; particularly the spiritual side of their nature. Many become very proficient in special attainments, and in some ways seem to become well-nigh perfect, but in most instances fail to master themselves. Some become proficient in business to the detriment of their spiritual nature; others go to extremes in religious matters at the expense of their health. Young men often give much time to physical development but never a moment's thought to their higher faculties and possibilities. Many young woman can see no farther than their external personal appearance, their clothing and facial beauty.

Too many people are living at random, drifting down the stream of life, and do not know, or realize, the reason of their existence. They do not know what life really means; they do not understand its scope and pos-

sibilities; indeed, many people do not realize that it is possible to do anything but drift. Some people fortunately live in accordance with the laws of life by natural instinct and training, and are consequently healthy. Others whose training or circumstances in life have led them to disregard these laws of health, suffer sickness and death, and often don't know that they sin. The first thing to do, if you are sick, is to learn these laws, then use your will power and reason and determination sufficiently to compel yourself to conform thereto.

Otherwise you are destined to spend your days in semi-invalidism, inefficiency, pain, suffering and ultimately end in a premature death. The better way is to adopt the safe plan while you are well and learn the laws of life and thus avoid getting sick. The proper use of air, water, food, sunshine, intelligent exercise and mental influence is the only absolute guarantee of health, happiness, prosperity and personal efficiency.

**The Wrong Standard.**—Not long ago, at the conclusion of one of my lectures on the proper use of the essentials of health, an elderly gentleman rose and smilingly said, "Don't you think there might be an exception to these rules of health which you have explained, as to the proper use of air, water, etc.?" I answered, "No, I think not." "Well," he said, "I haven't had a drink of water, except what I have taken in the form of whiskey, for about thirty years. I have not had, I know, on the average one quart of liquid a day, and yet I am eighty-three years of age, am in fairly good health, and in my opinion above the average in intellectual attainment and efficiency."

It appeared that the man was an exception to the rule. This is the answer I gave him: "You are eighty-three years old. As a matter of fact, with your wonderful constitution, you should live to be from three to five hundred years of age. No doubt you recognize that the century mark will be about the extent of your usefulness at the rate you are living." "Yes," said he, "I do not expect to live that long." Well, there is the solution. It is a wrong standard to believe that a man's

work is finished when he has reached the age of three-score years and ten. Statistics show that forty-five years is the average length of life of people who live in the usual way without regard to the rules of health culture. The Bible sets the standard at three score years and ten. A person with a strong constitution sometimes lives longer, but every one who will live according to the rules of health will add many years to his life, and make his life healthy and efficient while he lives.

In setting the standard of human life at three-score and ten years, we are limiting man's existence to about one-half of what it should be. To say the least, every one should live in such manner that the best part of his life would be after he is fifty or sixty years of age; thus giving the world the benefit of the wisdom which results from insight and experience. But that is impossible unless people learn to live right and think right. There was a time when man lived to be nearly one thousand years old. It is only after a man has learned to live right that he is really prepared to live. He is best prepared to live when he has lived long enough to know something about life and its problems, and has mastered the requirements of living and is not required to give his entire time to solving its problems. But then, just as the average man is ready to live, he becomes subject to disease and death.

The population of the earth is approximately one billion, six hundred and thirty-five million people. The average length of life is about forty-five years. Thus in the short space of less than a half century this vast population will die and another population take its place. Scarcely can one realize that 25 to 30 million people die every year, 75 thousand every day. One-tenth of the population of the earth are more or less sick all the time and scarcely more than one person out of five can truthfully boast of perfect health. And this, in spite of the fact that today there are more systems of therapy and healing cults than ever before in the history of the world. What a tragedy! The true ex-

planation of this deplorable state of affairs lies in the fact that people do not live as they should. In their methods of living they continually transgress the Laws of Health and Longevity.

**Old Age Is a Psychological Disease.**—When man complies with Natural Law, which is the visible expression of Divine Will, the result is always harmony, growth, health, strength and happiness. Any habit of thought or physical practice, which does not make you stronger, better, brighter and healthier from day to day, from year to year, is to be shunned and a better thought or deed substituted in its place. Any unnatural method of living reduces you just that much from what you might be, so that you fall short of the perfect design. In other words, you are just that much less than God would have you be.

DR. WM. FRANKLIN KELLEY.

THE COMMON TOUCH.

I would not be too wise—so very wise  
That I must sneer at simple songs and creeds,  
And let the glare of wisdom blind my eyes  
To humble people and their humble needs.

I would not care to climb so high that I  
Could never hear the children at their play,  
Could only see the people passing by,  
Yet never hear the cheering words they say.

I would not know too much—too much to smile,  
At trivial errors of the heart and hand,  
Nor be too proud to play the friend the while,  
And cease to help and know and understand.

I would not care to sit upon a throne,  
Or build my house upon a mountain top,  
Where I must dwell in glory all alone  
And never friend come in or poor man stop.

God grant that I may live upon this earth  
And face the tasks which every morning brings,  
And never lose the glory and the worth  
And humble service and the simple things.

—Edward A. Guest, in *Cosmopolitan*.

### "HOW LONG WILL IT TAKE?"

(From MS. of "Letters to My Patients.")

You put to me the same question that many others do, to-wit: "How long will it take me to get well?" I confess that I am unable in advance to say how long it will take you to accept what I shall tell you, in all its saving fullness. If I could, then I could form a more intelligent idea of the time required to get your mental and physical forces to running smoothly in their new channels. It will surely take a good while, and if your health, your comfort, your efficiency are not worth the investment of time, money and effort involved, I advise you not to go any farther. As to the expense, let me remind you that it would not be deemed an extravagance to put a thousand dollars into an operation, into sanitarium attention, or into a trip, from any one or all of which you would not be able to get a fraction of the good to be derived from the course of treatment you are now considering.

To further your understanding of the conditions I am going to quote to you the words of one of the ablest practitioners of psychotherapy in America. He says:

"Apart from technical knowledge, the physician must possess, not only unimpeachable integrity, but also a considerable amount of tact, patience and sympathetic understanding; without these qualifications he is unlikely to gain the patient's confidence to the requisite degree. The treatment further makes a great call on his time. Freud often finds it necessary to devote to a patient an hour a day for three years, but he acknowledges that the cases sent to him are generally of a severe nature. In milder cases one can achieve very satisfactory results in a few months, or a year, a fact to which I can fully attest from my own experience. The amount of time may appear excessive unless one remembers the hugeness of the task imposed, for in all cases the roots of the trouble go back to early childhood, and important modes of reaction have to be altered which have been fixed for many years. When we

consider how much trouble and time frequently has to be expended in the orthopedic straightening of a deformed limb, we should not grudge the same to the far more intricate task of the orthopsychic training of a deformed mind, especially when this results in converting an intolerable existence into a happy life, and a person paralyzed by doubts, fears, and suffering into an active and useful citizen."

The authority from whom I have quoted is one who handles exclusively those cases which are still in the stage of functional disorder. In many instances, like your own, the vicious nerve disturbance has never taken on strong surface action, but shows itself in organic lesions, the correction of which is fully as taxing to both patient and physician. Here, as elsewhere, good work exacts arduous labor, and there is no royal road to the art of handling the most intricate and delicate machine we know of, the human mind.

I would have you remember, my dear patient, that the difficulties are not lessened by age. It is not as easy to make the necessary changes in the mental attitudes of those beyond the formative stage of life; but they *can* be made with equal certainty, provided there is the harmony of effort between patient and physician so essential to cure.

Let us go on then with courage and purpose to a high achievement!

SHELDON LEAVITT, M. D.

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For not in far off realms of space,  
The Spirit hath its throne;  
In every heart it findeth place,  
And waiteth to be known.

Thought answereth alone to thought,  
And Soul with soul hath kin;  
The outward God he findeth not,  
Who finds not God within.

Then go not thou in search of Him,  
But to thyself repair;  
Wait thou within the Silence dim,  
And thou shalt find Him there.

—Frederick L. Hosmer.

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**BOOK REVIEWS.**

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ASK AND RECEIVE, by Aaron Martin Crane. Lothrop, Lee and Shepard, 93 Federal St., Boston, Mass. Price, \$2.00.

The constantly increasing recognition given to the late Mr. Crane's works, "Right and Wrong Thinking and Their Results" and "A Search after Ultimate Truth," the former being known wherever the English language is read, makes it imperative that his unpublished writings be now given to the world. "Ask and Receive" is first of all a thoughtful study of the teachings of Jesus on the universal human need of prayer. In simple, forceful words, and with reasoning so clear that it is a pleasure to follow it, the author develops the sure possibilities of prayer and its necessary attendant, faith, including the vital subject of healing. This work gives the ripest conclusions of a great and honest scholar who by his life and teaching holds in the memory of the many who have known him, whether personally or through his books, a place second to no other master of thought, save only the Great Leader whose message he so well makes plain to us. This book cannot fail to be helpful in the highest sense.

THE SPIRIT SINGING, by Henry Victor Morgan. Master Christian Publishing Co., Tacoma, Wash. Price. 75c. Paper.

A beautiful little edition of the poems written by this poet during the last two or three years. One time the author of these poems confided to the reviewer that he found it hard to remember a tune. It seems very singular that this should be true, for the music of his verse nearly sings your heart away. Hidden in this beautiful poetry is the very best of philosophy. If you want a gift book for birthdays or other special times you cannot find anything finer.

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**TO ESTABLISH LOVE.**

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If some one shows you ill-will, silently deny his power to hurt you or make you unhappy. Should you find yourself feeling jealous or envious towards any one, instantly turn the heel of negation on the hydra-headed monster. Declare you are not jealous; that you are an expression of perfect Love (which expression is God pressed out into visibility), and cannot feel jealousy. There is really nothing and no one to be jealous of, for all people are one and the same Spirit. "And there are diversities of operations (or manifestations), but it is the *same God which worketh in all.*" says St. Paul. How can you be jealous of another part of yourself which seems to you "more comely"?—*H. Emilie Cady, in "Lessons in Truth."*

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**SAN FRANCISCO NEW THOUGHT NEWS.**


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Henry Frank, liberal preacher and popular class instructor in the new psychology, is growing more popular every day. His work here in San Francisco is increasing. His Sunday morning and evening lectures are among the largest services held in the city. Two evenings a week he holds classes along popular psychological lines. There is no better teacher than Dr. Frank. The readers of NOW Magazine would find a liberal church home in these meetings. These lectures and classes are all held under ideal surroundings at the Hotel St. Francis.

On the night of March the second a most delightful evening was spent at the Metaphysical Library, which was made possible by the generosity of the Musical Center of Truth, conducted by Miss Grace Edna Dundas and Mrs. Paul Jarboe, who were assisted by Miss Edna Horan, a pleasing violinist, and Mrs. Arthur Kelley, who has won much favor by her happy singing of Irish folk songs.

A nice sum was realized from the Benefit which will be used for additional equipment and books for the circulating library.

Dr. Wm. Franklin Kelley is holding large classes in Berkeley, Calif. I have had fine reports of his work and rejoice in his success. His books advertised in this issue are very fine and will help you if you buy them. Dr. Kelley always has a good a good word for NOW Magazine.

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**SERVING.**


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Let's hollow out, beside the way  
 Where men fare to and fro,  
 A spring that all, their steps, may stay,  
 Where cooling waters flow,  
 And then go forth with more of grace  
 And goodness in every face.

Let's plant a rose beside the road,  
 Where all the world goes by,  
 That every pilgrim, with his load,  
 May feast his happy eye  
 Upon its beauty as he goes  
 And breathe a blessing on the rose.

What is true goodness? who shall say?  
 Yet, in his heart one knows  
 That, surely, some of it have they  
 Who plant a wayside rose,  
 Or hollow out a spring whose song  
 Is mellow music all day long.

—Nixon Waterman.

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