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589 HAIGHT ST., SAN FRANCISCO, CALIF.

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589 Haight Street - - - - San Francisco, Calif.

Vol. XVII.

June, 1921

No. 6

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NOW

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Vol. XVII

June, 1921

No. 6

BIRTH OF THE STRANGE AND NEW.

I know there shall dawn a day
—Is it here on homely earth?
Is it yonder, worlds away,
Where the strange and new have birth,
That Power comes full in play?
Then life is—to wake not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the heaven's height, far and steep,
Where, amid the strifes and storms
May wait the adventurous quest,
Power is Love—transports, transforms
Who aspired from worst to best,
Sought the soul's world, spurned the worms'.
I have faith such end shall be:
From the first, Power was—I knew.
Life has made clear to me
That, strive but for closer view,
Love were as plain to see.
When see? When there dawns a day,
If not on the homely earth,
Then yonder, worlds away,
Where the strange and new have birth,
And Power comes full in play.

—Robert Browning.

WIND ON THE RYE.

There is green on the hill, there is gold on the river,
And the wind on the rye sets my spirit a-quiver.
There's a thrill in the sod
At the touch of the God,
And a song in my heart for the gift and the Giver.
—Edwin Markham; *The Shoes of Happiness.*

PLACE OF AFFIRMATION IN SELF-HEALING.

Truth is human perception of that which is. Therefore, the horizon of Truth is the measure of individual unfoldment. As I enlarge my consciousness of that Self which is Original Substance, the larger is my area of Truth. Therefore, Truth is the only reality.

In all methods of healing it is this reality, this enlarged perception of Truth, that heals. Or, to express it in other words, one is healed through the unfoldment of his consciousness of that which he is in reality.

Each individual expression of Original Substance, from protoplasm to the human ovum, contains all the possibilities of expression belonging to its genus and species. Each human individuality contains within itself, at the moment of its physical conception, all the possibilities of Infinity and Eternity.

The physical body manifests at birth the results of the manifold manifestations of Life through all the forms, from the primal unit to Man. It also manifests the results of the perceptions of the race as a whole, and also all the idiosyncrasies that belong to its national and its family ancestors.

Thus I, Henry Harrison Brown, as Life, am the resultant of all nature through all her manifestations, animate and inanimate. I possess the possibilities developed through the whole race experience. This makes me a human being. I also, as a descendant of Aryan stock, possess all Aryan tendencies. These tendencies are deflected through my European heredity, and again through my American birth. But there has been a selection from all these American tendencies through the families of my immediate ancestors. There has been also a later selection through my parents, and an individual tendency given me through the emotions of my mother. But through all these there is an original Ego upon which these environments and selections have acted. That original Ego is the individual,—I AM.

Because I can think I AM, I am an individual with power to shape and direct all these tendencies and possibilities. This power to shape and direct is I—Henry Harrison.

Let us see how this will look scientifically stated:

I am Original Substance;

I am of the genus Homo;

I am of the Aryan species;

I belong to the English family;

I belong to the American sub-family;

I belong to the Whitmore-Brown variety (my parents' surnames, and as such I am Henry Harrison, BROWN);

I am an individual. (As an individual I am Henry Harrison. I Am I.)

In me as an individual, Life—God—under the principle of Evolution has passed from the homogenous one Original Substance into the simplest form of that imaginary primary unit and then through ever more and more complex forms until It could say, in individualized Henry Harrison—I AM.

In me, Evolution, having accomplished its purpose, ceases. In me, as an individual, Unfoldment begins. I am Unfolding Individuality. I am infinite possibilities. These possibilities require infinite time. For this reason I am immortal, not only as Original Substance, but as that Individualized Substance that says:—I AM.

The evidence of my perfect individuality is that consciousness of self enables me to say I AM.

Self-consciousness belongs only to the human. Since each individual is but an expression of the One, through this self-consciousness that One (for whom another term is God) will express itself forever.

Truth, being the human perception of existence (or what is the same thing, of God), it follows that Truth is but God, conscious of Himself. Individuality does not consist in separateness in original essence. It consists only in consciousness. Consciousness is manifest in the words—I AM.

I AM is the affirmation of being, of self-hood, of self-consciousness, of immortality. It is therefore the affirmation of all qualities, possibilities, functions and powers that make up this Ego, which I am.

What am I? In the Absolute, I am Original Substance—God. As an individual, I am that of which I am conscious. I am that which I think. We thus come to the fundamental laws of individual being. Affirmation is the primal law of human consciousness. Suggestion is the law of individual expression. These two find their united expression in the law of Suggestion as stated by that ancient writer, Solomon: "As a man thinketh in his heart, so is he."

"In his heart" means conviction, perception of truth. This equals the affirmation, I AM. The law of Suggestion equals the rest of the proverb: "I am that which I think I am."

We have now reached the significance of Affirmation in self-healing. Whoever would heal himself, must base all efforts on the consciousness that he has, within himself, all the possibilities of God, and all the tendencies that belong to him as an expression of Divine Life. He must claim that he possesses all the intellectual tendencies, all the will, all the conscience, all the spiritual unfoldment that belong to him as a member of the human race. These have filtered to him purified, strengthened and developed through his ancestry. He must also claim that as an individual he has a right to direct all these tendencies through His Will to his Desire. This he can do only by affirming—I AM, as Original Substance; I AM, as a human being, Life, Universal, Absolute and Infinite. I am, as an individual, Power, Wisdom, Love and Truth, to direct Universal Life to my desire.

When one becomes fixed in Truth, as expressed in these affirmations, he becomes conscious that he is Power, and will no longer look at any negative expression of life, and say "I am ill"; which is saying, "I want life." This want is an impossibility, since he *is* Life.

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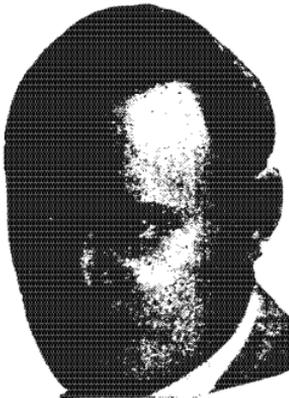
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He will say instead, "I am health!" Health is the normal expression of that Infinite Life, which he is.

As an individual, the expression I AM gives Universal Life direction. Universal Life can manifest through conscious individuality, as that conscious individuality determines by its thought. Negative thoughts limit Life's expression. They lower all individual forces. Every time one affirms "I am not," Life, which is the subconscious reality, echoes in its expression "I am not," and the objective manifestation is weak. When one affirms "I am," Life, in the subconscious, echoes "I am," and the objective expression is strength. Whatever words follow the I AM affirmation give direction to the objective expression. For instance, the words, weak, ill, pained, sad, and unhappy, cause the objective expression of life to become these. The words following, I Am, health, joy, gladness, peace, and prosperity, direct Life's expression, and they become objective realities.

It is the greatest thought possible to human consciousness that the individual has thus power to direct Omnipotence.

He who would heal himself of any condition must through the use of Affirmations bring himself to a realization of this power. He must watch his words, and when he will not allow himself to give utterance to any negative Affirmation, he will soon outgrow the habit of negative thinking. He will think what he is, and not what he is not. He will think what he possesses, and not of that which is not his. It is dealing in negatives; dealing and thinking of what one is not and has not; in neglecting the present through regrets over the past and in anticipation of the future (both of which are not possessions) to the neglect of the only possession—that which he is Here and Now—that causes all the ills of life. What and where I am, are the only conditions with which I must deal, would I have health and prosperity.

Positive and negative mental states are the results of

habits. People do not suddenly become ill, nor suddenly say, "I am sick." From childhood they have been cultivating, through belief, habits of thinking along these lines, until, without conscious thought, they are continually making mental conditions for objective manifestation of disease.

The first step, therefore, in self-healing, after one has affirmed his unity with Absolute Life, and his individual power of directing that Life, is to outgrow, through Affirmations of Life and Health, all belief in sickness. He must remove all limitations from himself and never allow, in relation to any desired thing or condition, the expression "I can't." He must grow into the habit of affirming "I can!" whenever he thinks of any desire. Through this conscious Affirmation he will create, as all mental habits are created, the habit of thinking and affirming from Universal principles, and not, as has been his habit, of affirming from individual limitations.

Since "I AM" that which I think I am, my conscious life is largely a bundle of mental habits. Health and disease, worry and peace, happiness and unhappiness, success and failure, and even life and death, are but mental habits.

When one thinks health, he is health; when one thinks peace, he is peace; when one thinks success, he is success; when one thinks life, he is life.

To create these habits, the same principle is involved through which any habit is created. By getting up early in the morning it becomes a habit, and it is easier to get up than to lie in bed. By selecting, for a long time, any article of diet, it becomes a habit and is preferred to any other. In like manner, by voluntarily and determinedly choosing Affirmations of Health, and by repetition and practice, they become so imbedded in consciousness and nerve structure that instinctively one will think and act from them.

Therefore, this lesson culminates in advising the reader to think health, and in words affirm health. Under

the Law of Suggestion, build in your mind a perfect ideal of yourself as health.

Know that ideal is a reality of the mind-world. Affirm it as reality; think of yourself as that ideal; you will thus create its reflection in your body, and will be health.

You can heal yourself through the Affirmation "I Am Health," by thus creating mentally and physically those conditions that compel life to normal manifestation.

These are the affirmative steps:

I am one with Infinite Life.

I am Power to express all I desire of Infinite Life.

I mentally see myself as Life, in perfect manifestation.

I affirm:—in this perception of Principle I am Life!
I am Health! Life is perfect in its manifestation through me!

HENRY HARRISON BROWN.

KEEP YOUR BALANCE.

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It is quite natural to look back with contempt upon that which one believes he has outgrown. Coming into possession of a greater power puts the lesser to shame. That which was positive and resolute by reason of its superiority, has become negative and hesitant in its relation to that which now dominates it. It no longer stimulates or attracts. When intellectual methods prove more compelling than physical ones, the latter are apt to be looked upon disdainfully. When through intellectual processes a physical weakling masters a physical giant, the suggestion is likely to come that one may dispense altogether with the physical.

Spiritual power is so much superior to intellectual that, as one unfolds the former and comes to realize its significance, he is prone to deprecate the intellectual as an instrument of very doubtful value. Some would go further and condemn it to utter oblivion. And yet, man is a triune being—spiritual, mental and physical. Fundamentally he is spiritual and primarily physical, with

a mental relation that may be made the means of a perfect and harmonious adjustment. While mankind functions in this existence, neither the spiritual, mental or physical can be dispensed with without injury to or destruction of the others.

The spiritual mountain peak affords a magnificent view, but it rests on a physical base, while its intervening mental strata sustain the spiritual heights in right relation. It is true that there have been strong mentalities in weak bodies, but no one would assume this to be the ideal combination. Nor would one seriously contend that mental idiots are the most sublime vehicles for spiritual inspiration.

As man is evidently intended to be physical, mental and spiritual, while manifesting on earth, the ideal life must be the one that manifests physically, expresses mentally and realizes spiritually to the fullest extent of its threefold possibilities. When one commences to really think or to think rightly, surely his physical instrument is not affected detrimentally. As his mind develops, his body does not necessarily decay and wither. The contrary is of the essence of Higher Thought conceptions.

In the course of time, each of us unfolds to a deeper or higher spirit realization; but is it necessary that the intellect be killed in the process of unfoldment? Must one decry the intellect because of the discovery of a higher source of power? The development of mental powers does not necessitate the degradation of its physical dwelling; why should the discovery of the spiritual life structure impel us to tear out its mental floors and stair-cases?

It is true that there are various and even obvious reasons why one should look askance upon the intellect. The art of thinking has never been taught generally. Most people do not think, but merely register what has been impressed upon them. Their think-tanks are lacking in motive power, and mental inertia and phonographic records seem to be the normal and preferable condition.

Why exert creative effort when one's mental disc will express his thought impressions with automatic exactness? Why, indeed?

Then, again, the intellect is deceptive, and leads one into experiences, results, karma and the like! Well, well, well! Think what a life one would have without any of these interesting ingredients! Could it be called life, existence or manifestation? What would be the name, nature or significance of it? Can one imagine, much less portray, describe or understand it? Of course the intellect is an imperfect instrument; is any instrument perfect, or even used perfectly except in the hands of a Master?

It is almost always overlooked that methods and processes become inverted on each successive plane of power. It is essential to the harmonious and simultaneous working on two planes of power that the analogies between the two be understood, so that one may at the same time exercise contrasting methods on the different planes. Mental processes do not follow physical methods, nor do spiritual processes follow mental ones.

It is sometimes said that the intellect deceives and deludes, that it is the cause of deception and delusion, and that the physical world is nothing but an illusion and a sham. And whence come such proclamations? Do they emanate from a perfect intellect claiming self-deception and self-delusion, or from an imperfect and immature intellect admitting its impotence? Is it a clarity of vision that realizes only clouds, or is it a cloudy vision that despairs of realizing clarity? Does it come from one who uses thought to proclaim the uselessness of thought? If so, what dependence should be placed upon that which is self-condemnatory?

Universal principles are all constructive, and in human existence progress is always by way of addition. There is no Principle of Decay, although decay is one of the facts of progress. But such decay comes not by way of intentional destruction, but as an incident of

construction. As the intellect develops, the body becomes mentalized and lets go of the distinctively animal peculiarities, such as claws, horns and tusks, mane and tail, roar and howl. Similarly, with spiritual realization, the intellect synthesizes and attains to mellowness, sweetness and ripeness. Gradually, it lets go of all that is inconsistent with the higher attributes.

The physical world is illusive in the sense that it is subject to the law of change, is a moving picture and impermanent. But it is not an illusion to those who understand that it is a moving picture, and who move harmoniously with it. To such as keep in exact time with its vibrations, it does not even seem to move. That it is difficult to keep step with world or cosmic movements is no reason to condemn the world; for the illusion is not in the world itself but in the immature mind whose vibrations are ill-attuned.

It is claimed by many that the present difficulty with the world is that it is too intellectual; that if it would only stop thinking, or if the power to think were destroyed, the Millennium would be upon us and happiness become universal! Truly a strange idea; that after eons of development from a purely animal life through the agency of thought, we would destroy our liberator in order that greater progress be made!

The fact is quite the contrary. At no time in human history has the world been governed by intellect. It has always been the victim of human emotions. In the history of humanity a few Thinkers have served as milestones of human progress, and almost invariably they have been denounced and condemned by their contemporaries. The saviors and sages of the world have been execrated and executed with almost unfailing regularity. It has always been a fact, and perhaps now more than at any previous time, that nothing arouses the fears of mankind as does a Thinker!

As in the history of the race, so is it with the individual: almost every act is the result of emotion rather than intellect. In fact, unless the intellect has disci-

plined itself sternly to the observance of accepted and definite principles, it is almost impotent in the face of emotion, to which it readily capitulates. Emotion is more primary than intellect, and man is essentially an emotional animal. It is no more natural for man to use his intellect as his sole guide than it is for him to stand on his feet all the while. Either is equally wearisome.

It is no more appropriate to compare intellect and intuition to the detriment of the former, than it is to compare emotion and intuition for the same purpose. There is no antagonism between intellect and intuition; in fact, the latter—at least in its ordinary aspect—may be regraded as a sublimated form of intellect. Intuition represents the individual memory as compared with the personal memory of the intellect; comparatively speaking, intuition is of the subjective and psychic and intellect of the conscious and physical.

It is true that there is a direct cognition through the superconscious, on the spiritual plane; but this character of intuition—if it may be so termed—is not a possession of the many. Doubtless, this is what many believe they possess; but, unless one confesses the utter uselessness of his God-given faculties, it is plainly evident that most of these claims are ill-founded. And if one is quite incapable of passing upon such claims of others, the latter must be equally incapable of placing a right estimate upon their own development or unfoldment.

When the intellect becomes conscious that there are planes of understanding to which its functions do not apply, when it comprehends the translation of intellectual into spiritual methods and their interrelation, and when emotion and intellect are related rightly and act and react harmoniously; then the intellect becomes ripened and mellowed, and has become harmonized into spiritual use. It would seem to be folly to destroy or even impair an imperfect instrument when it is open to perfection for the most sublime service.

The ideal life is that wherein the spiritual controls the

intellectual—emotional, which in turn directs the physical; each higher realm imposing its characteristics upon the lower. Development is indicated by the extent that former voluntary activities have become automatic, so that one's starting point is always in advance of what it was previously. In this manner, physical methods are replaced by mental, and these by spiritual. But man will function on all three planes as long as he manifests in form; and transformation and transmutation rather than destruction are the methods of development.

The chronic difficulty with the intellect is that its polarities are wrongly directed. It is usually positive or outgoing to the spiritual, so that it is impervious to the latter's influence; and negative to the physical, which imposes its terms of animal propensities. As one unfolds and becomes responsive to subtle spiritual influences, the intellect gradually becomes positive to the animal plane and negative to the spiritual, which thereupon floods the mentality with its essence of cosmic memory and direct cognition.

Everything has its threefold aspects. Everything spiritual has mental and physical characteristics. Every activity is a threefold one. Each plane has its own methods and processes. If any problem is to be solved, any harmony obtained, or any result achieved, appropriate attention must be given to each of its several planes. No one ever graduates completely from anything, only from a particular form or aspect. That which one rejects, ultimately he must accept; that which he excludes now, he must include later.

Keep your balance! Do not deprecate anything! Do not deny anything! Make the best use you can of what you have. Perfect the imperfect; ripen the green fruit. Harmonize body, intellect-emotion and spirit. The intellect is a mighty instrument, but it requires delicate adjustment and direction if it is to do its perfect work. When it is directed by animal propensities it tends to divide, to separate, and to invite discords. When spiritual influences dominate, the intellect becomes the passive instrument of divine service. Keep the balance!

EUGENE DEL MAR, in Azoth.

THE UNFOLDMENT OF MAN.

Part 4.

In the discovery that thought is one with electricity, as a mode of motion, lies the mastery of the body, and the possibility of living above disease. All bodily conditions are only the reflection in the body of mental conditions. All disease is but the effect of those mental conditions that arise out of some form of fear. Tendencies called heredity are ours at birth. Let them carry us as a stream carries a leaf, and we shall be what our fathers were. But we are not what the mound builder was, because some persons in the line of our ancestry thought differently from him. The effect of that thought we inherit. We can think for ourselves and build for ourselves the body that we choose. Herbert Spencer has given the law, which Prof. Elmer Gates has demonstrated by chemical analysis: "Health giving acts are pleasurable." Pleasurable thoughts which create pleasurable acts are healthful. This is the whole of the law of health. For every happy thought so much health. For every unhappy thought so much illness. Corollary: Be happy and you will be healthful.

The thought of immortality in the flesh is finding many adherents these days. It is held as a metaphysical theory. Ignoring the phenomena of materialization, they who believe in the possibility of this theory lose the strongest evidence of this truth they dimly see. The only value this phenomena has to me is that it is true. Souls have power to clothe themselves in seeming flesh. That the wise in the higher octaves of life care to teach us any more I do not believe. We must find it out for ourselves. By unfolding our spiritual powers we can communicate with any intelligence. Soul never gains by sight-seeing nor by intellectual training. It unfolds from within outward. Life, in its moral and artistic phenomena, is the status of the unfolding soul.

All the phenomena called mysterious, occult, psychic,

is only the instinctive action of the soul. Though not understood, it is normal and is preparing a body through which to manifest more and more of its infinity. Emerson was wise when he said, "All reform tends in some way to let the soul have its way through us." Reform is only removing some limitations upon the freedom of the soul. Looking upon the manifestations of life from jellyfish to man in this thought, we see in all the organisms only the soul building a more and more complex one through which to manifest, until in the Homo it will have finished its work in that line. Through him, it has only to improve the organism by a selection of psychical changes. Thus it is to prepare itself for everlasting life as a psychical being. All other forms must live controlled by the laws of matter. In the perfect Man, when he comes, Mind will be supreme, and be consciously supreme. Every race as it has successively appeared and disappeared, every nation as it has come and gone like a shadow over the face of time, has left conditions bettered for the psychical manifestations, and for the developed intellect that is to understand and control them. This century will stand for unfoldment above the waters of oblivion, as peaks of a sunken continent above a mighty ocean. Its distinguishing features are not its progress in invention, art, nor science, nor in anything today looked upon as marking an era. As all art, theology, science, philosophy and life of two thousand years ago is nothing as compared to the Truth of the man Jesus, so this century will be known for the Truth that man in this century has manifested.

The first and great discovery of this new era was the "Conservation and Correlation of Force." This was the discovery of the unity of force. All energy is one, and all forms of energy are to the senses only modes of one universal motion. Prof. Youmans, when he published his work in 1864, declared this to be the greatest discovery of the century. It is impossible to estimate its value to the human race, nor to trace its effects in the inventions, and in the social conditions wrought by it.

But the "Savior that was to come," heralded by this great man, came in the greatest of all discoveries, the one that means so much for man on the subjective plane, as did fire upon the objective, is the one we name Telepathy. It is the discovery that Thought and Love are also forms of the one universal force or energy. These being so since they are only transformations of life, life itself is also one with all Energy and can be transformed but never lost, never destroyed. In this thought lies the demonstration of immortality. Franklin demonstrated that the electricity in Leyden jar was one with lightning, so now is the energy of prayer, mother love, orator's eloquence, one with energy that manifests in sunbeam and flower. Nothing is lost. All is one—Something, and that something manifests now as rock and now as angel.

The limit of space will not allow me to elaborate as I would wish to. The foundation is laid. Upon it we can build infinitely for it makes us Spirit,—God, if you will, NOW and HERE. Spirit knows no limitation. It can never die. Spirit possesses all power and all wisdom. Conscious Life is but the manifestation in the flesh of some of these possibilities of Spirit.

From Spirit came all evolution. It knows its way. All we are to do is to follow Emerson's advice and "Trust the current that knows its way."

From a study of what man has been doing for a million years, we are to decide what he is yet to do. He has been conquering the external world that he might learn to conquer himself. He has suffered that he might learn not to suffer. Has been diseased that he might learn not to be sick. Has been dying that he might learn not to die.

He started, according to Hegel, "Spirit conscious of itself." Now he has through unfoldment become Spirit conscious of its power. Consciousness of his infinity is born in him and he starts on a new era, a psychic era. He is to live no longer as body, as a material being, but as Spirit. As he has become more and more sensitive

during the ages, he is now understanding his power, and through this knowledge of Self he is to rise superior to all external conditions and be master of conditions. Spirit here and now, he will know no demarcation in life, but all those he has ever loved will be present at will with him, for he has developed the clairvoyant eye. All, anywhere in universal space, with whom he desires to communicate, will be with him in communion, for he has developed the telepathic sense. All wisdom is his at will for he has learned to draw from his interior sources for knowledge. All power is his, for he has learned that he is a manifestation of the Infinite One. Immortality is his, for he has learned that he is a manifestation of Infinite Life, and changes not amid changing conditions. At will he can make and unmake his body consciously, as he now does it unconsciously. Thus has he through these years fulfilled the prophecy made 2,000 years ago by the Seer who said: "And Death shall be swallowed up in Victory." In the psychic phenomena of materialization we have the demonstration, and in telepathy we have the Law. Paul only made a mistake of 2,000 years when he said, "We shall not all sleep but we shall be changed." We shall not all sleep in death, but we shall be changed. "This corruption shall put on incorruption and this mortal shall put on immortality. Then shall be brought to pass the saying, 'Death is swallowed up in Victory'." Glory enough for this hairy man of a million years ago. He suffered: his descendants are free from pain. He died to find himself free from the limitations of the flesh; his descendant trees himself by manifestation of the power that slumbered in that dying caveman. Glory enough for Man that in a million years from brute he has become master of Self and has come to his own—Immortality Here and Now.

SAM E. FOULDS.

THE BREAD OF LIFE.

(The Vision of Inexhaustible Fountains of Supply)
(Sixth in a Series on the Lord's Prayer)

There is a large element of receptivity in all true prayer. The part must become conscious of the Whole. There must be an in-flowing before there can be an out-giving. Every devout thinker whose thought has passed beyond the superficial into the profound, becomes aware of his utter inability to do any lasting good until the vision of the Eternal is upon him.

A stream can rise no higher than its source. There is a world of difference between man-power and God-power; between what a man can do while thinking of himself, and what he can do while thinking of God.

Strictly speaking, we can do nothing by ourselves or for ourselves as interdependence is the law of life. In reality no man can live to himself. The most selfish miser is compelled by the very nature of things to serve all men; he robs himself of great joy and ennobling influences by not being aware that he is so doing.

We cannot push aside Nature, nor break one of her laws. We may fall breaking every bone in our bodies, but the law of gravitation still holds. The laws of God are forever inviolate and unbreakable. His universe is forever permanent and perfect; in it there is neither loss nor lack; all that ever has been still is; all that ever will be, is now. Giving does not impoverish God nor does withholding enrich Him.

Jesus, living as he did in the realization of the kingdom of God on earth, was forever seeking to make men aware of what has been well called "Man's Supreme Inheritance." He knew that as soon as man lifts his thought to God, realizes the divine nature and becomes a partaker thereof, he passes from the human sense of limitation into that of the limitlessness of Being.

Prayer is therefore not beggary but realization. It is an influx of the Divine. It is an awareness of the Eternal. It is the part seeking the wisdom of the Whole.

This awareness of God forms the great psychological background of all that Jesus said and did; he never departs from the vision that man is in God's image and likeness, and that when man knows himself as God knows him he will be free from every limitation.

In his consciousness there was no fear of lack or need for hoarding. "Give us this day our daily bread," breathes an atmosphere of infinite trust. In it there is no planning for tomorrow, no laying up for a rainy day, no fear of old age. These are the hobgoblins of mortal mind and the grave diggers for the race.

Give us the consciousness that realizes God as everlasting supply for every human need so that we really live in today, and earth will be transformed. Our fears are our prison-keepers and keep us from realizing our inheritance of power. They belong to our three-dimensionally constituted minds and are of the earth earthly. There is a fourth-dimensional plane of consciousness wherein we realize the nature and share the perfection of God.

Prayer is the method of approach to this limitless area of consciousness. It has been described by Emerson as: "The contemplation of the facts of life from the highest point of view; it is the soliloquy of a beholding and jubilant soul; it is the spirit of God pronouncing his works goods." And again he tells us that the mind of the devotee is caught up, so that he sees the thing as it is in God, then is the miracle wrought.

This ability in man to lift his eyes above the plane of sense and see the thing as it is in God, constitutes what Jesus meant by "knowing the Truth." It is the vision of the Absolute and transcends the tyranny of the relative and temporal. The knowledge thus gained at first seems to be an affront and a scandal upon our sense perceptions. He whose mind functions only in the world of phenomena will never know that Truth which Jesus said would make him free. Nor will the metaphysician, whose mind functions in the temporal, and who treats the appearance and deals with the symptoms ever really

heal the sick. Nor will we escape the tyranny of poverty by dwelling upon our limitations.

Great is the emancipating power of an idea that takes root in the great Within. Of one thus inhabited Jesus said: "Whom the son makes free is free indeed." It is all contained in the first two words of the Lord's Prayer, "Our Father." It is the vision of permanency. Will God be less sufficient or reliable tomorrow than He is today? Nay, does not a moment's entrance into the region of the Absolute assure us that with God there is no tomorrow and no yesterday, but an everlasting Here and an eternal Now.

Our yesterdays and tomorrows should be very dear to us children of time as they belong to our earth life only; let us therefore enjoy these things of sense heartily for what they are, knowing that they belong to time while the soul belongs to eternity, and can at will push aside the curtains of time and space and enter the boundlessness of Being.

Truly this insight constitutes "The bread of life," and we may well count that day lost wherein we have not made conscious contact with "The wise silence, the universal beauty, to which every part and particle is equally related."

This is the true bread that comes down from heaven, and he who partakes thereof will never know want. This insight of the Soul, while not lawless, transcends the law of the three-dimensionally constituted mind. Jesus could very easily feed five thousand people with actual bread and fish through quite extraordinary means. There were no fish-nets, no millers, no bakers necessary in the process. It was the mind of man working on nature with all his powers that enabled him to perform the seemingly miraculous.

We should always be aware of this fourth-dimensional area of consciousness when we pray: "Give us our daily bread," else we will limit the Holy One of Israel to the things of sense. It should mean to us the consciousness of God as full supply for every human need.

Inexpressibly dear to me is the expectedness of the unexpected. The awareness of "a Rock that is higher than I," constitutes the armor of righteousness. It is the child's love for, and trust in, a good Father. Our part is to love and trust and to work for the things that we feel are dear to the heart of God. God's part is to supply and bring into fulfillment that for which we work. John Wesley saw this when he said: "I will work as though there were no God, I will trust as though God were all."

James said: "The earnest, effectual prayer of a righteous man availeth much"; and what he means by a righteous man is one who is in right relation to God. The man who is instructed in heavenly wisdom knows that while thinking of himself he can do nothing, but that when his mind is in tune with the Infinite, all things are possible. There is a lower plane of consciousness wherein God is known to be a very present help in time of trouble. There is a higher state possible through daily communion with "The I Am that I Am" wherein trouble ceases, and we come to God, not for deliverance from trouble, but for communion and for rest. Of such an one the Hindus say:

Seeking nothing he gains all;
Forgetting self the universe grows I.

While Emerson declares: "As soon as a man is at one with God he will not beg. He will then see prayer in all action."

I covet earnestly for each reader of this lesson the fulfillment in consciousness of my own favorite realization; one that has lifted me out of sickness into health; out of failure into fulfillment; out of the bondage of poverty into the glorious liberty of a son of God. I know that the things I stand for are dear to the heart of God; therefore God is my sufficient and everlasting supply. "I am fed from unfailing fountains and draw at my need inexhaustible power."

HENRY VICTOR MORGAN.

MORE PSYCHIC PHENOMENA.

(From The Journal of Henry Harrison Brown)
A FINE CASE OF THOUGHT-TRANSFERENCE.

On a recent evening when Mr. Foulds was giving his usual illustrations of the Power of Thought, he requested me to write the name of a poet and of one of his poems upon the blackboard; while he was with one of the ladies out of the room. I did so. Each person in the room saw it on the board. It was then rubbed out and Mr. Foulds called in. He stood by the board a few minutes and then said: "I see an old castle. A man sits in the tower. He is thinking, and throws something. O, it is Lowell; and the poem is 'The Rose'!"

What is remarkable about this is that my mind and that of all in the room was concentrated on names. I paid no attention to the thought in the poem. It was familiar to me, but I am not conscious that the poem itself had then a place in my thought. But when he said "Castle" I replied, "Correct," for I realized that he had struck something beyond our concentration. When he continued, "It is a man in a tower and he is throwing something!" I said, "All right!"

The poem commences:

In his tower sat the poet, gazing on the roaring sea;
Take this rose, he said, and throw it where there's none
that loveth me.

This question arises: Where did Mr. Foulds find the picture? I did not have it in my mind, neither had the people in our hall. I can only answer thus: In the Universal. All ideals man ever created are. They are made from Divine and Infinite Ideas. Thought is Power, which we use to create. Thoughts are creations from Ideas. Thoughts are not things, but they are the realities behind things. Realities in the Universal, while things are but reflections in the sense—life.

The poet's ideal, which is a picture, for so all conceptions are. Mental images are translated into objective language. The poet's picture is in the gallery of Universal Mind. There Mr. Foulds went, guided by our thought and brought back not from Lowell, not from

our thought, but from the Universal—first the picture and then the names came from the Thought-vibrations in which Lowell and we live.

This phenomenon is one of the most wonderful and instructive of the many I have had of the Power of Thought. All our mental pictures exist forever in the Universal. I am the accumulative amount of my mental images. I know myself from all other Selves (Centers in the One) because no other center has had the same images I have. Whoever can enter the same octave of vibration will find the pictures which I am, and which I have given to the Universal Pantheon of Individual Mind. Thought is Creative and I shall find when I outgrow the limitations of sense that I live in that world which I have by thought created. All I can know of another's world is by it reflecting myself. We live in that world of Spiritual images, but do not know it. When, in some rare moments, I am lifted through the veil of limitations, then I say: "Intuition, Inspiration, Illumination." Some time I shall live there consciously all the time. All the pictures the poets, painters, artists, inventors and reformers, as well as all pictures that lack in the quality of beauty, will be visible to me when I develop in myself the power to appreciate, which is the power to create, on that plane.

This is what I learn from this simple little experiment. Does it mean less? .

MENTAL SCIENCE—THE DENIAL.

What denial? If God is all in all, and there is nothing but God, what is there to deny, and how is it to be denied? I don't know, do you?

Well, suppose we begin by denying the absence of God, but then you didn't know God could be absent, did you, especially since He is supposed to be omnipresent? Neither did I until I discovered inharmony and felt separation, which is the absence of God; therefore, separation is our subject.

And what is separation? Elbert Hubbard said, "Sep-

aration is the only hell", then putting it one further, hell is really the thing we are going to deny, and not separation at all. Then the absence of hell must be heaven? Certainly.

And now before we get our subject all "jazzed up," and since the wisest of philosophers claim that "All is good," suppose we just change the subject once more and talk about equilibrium, that is, getting hell and heaven about equally balanced, or something like that, for "nothing is wholly good, and nothing is wholly bad." Emerson says that if you want the good you must accept the bad with it. And Willie Shakespeare says something that amounts to about the same thing in substance, and you know what it is.

Equilibrium, then, is the art of getting the "cris-ness and cross-ness" out of your mental machinery so that you can see straight without your "specks" on, that is, your mental specks.

Now, we are ready to call the practitioner and set him to work to straighten things up "a few," if you please. You tell the operator, or practitioner, you have a severe headache, which you don't know how you got, of course, but you would like to have some treatments for relief. And he being wise beyond the peradventure of a doubt, takes his mind off the nether peg and places it on the topmost hook in sight that he can reach. Then he has connected up, or made the at-one-ment, with the Cosmic energy or universal order.

This done successfully, he takes you up in the Silence and holds your headache before his objective mind and breathes rhythmically from the subconscious mind up and out over the pain until the treatment clears, or flares, and drops off, and he opens his eyes conscious of the fact that the denial is complete for that time, and good for about 24 hours, if you are getting regular daily treatments. And yet that one denial may be good for life for that patient, who knows?

This is one side of the matter. Next we will take up the affirmation, and attempt to show how it is accomplished.

CHAS. MATT. BERKHEIMER.

THE MYSTERY OF SACRIFICE.

Part 2.

That is why we find many who are striving, apparently blindly, to do good to others; we find parents apparently making sacrifices for their children; and friends who are unselfishly helping each other; and lovers vying with each other in the desire to save each other from pain or unhappiness—all without any realization that they will personally benefit thereby.

If they could know positively that the benefit must always be on the side of the giver, the spirit of sacrifice would be absent, and thus it would become barter and sale.

This, too, is the trouble with much of our modern life—people imagine that they can buy realities; when they discover that they cannot, that bargaining is an unknown quantity in the realm of spiritual things—then they are in hell and hopeless.

What do we mean by the term "spiritual things"?

We must be sure to get this point clear, because there is a general idea that spiritual things are very ethereal, even vague and non-substantial.

Spiritual realities are: Love, Wisdom, Kindliness, Joy, Freedom, Understanding (this is a great word; it means so much).

Joy is so infinitely greater than mere pleasure that the two words are hardly comparable.

Love is so infinitely more blissful than is generally understood by the term, that it is impossible to describe it.

The "things of the spirit" are so much more substantial, so much more REAL, that it is like comparing a photograph with the real person, when we compare the physical with the spiritual.

Is it, then, any sacrifice to give up the lesser in order that we may know the greater?

Is it really a sacrifice to give up a toy balloon, in order that we may fly in an airship? Is it sacrifice to give up a broken doll for the joys of real motherhood?

Of course it is not, but the fact that we do not realize this gives the element of sacrifice. If we could realize that there is no sacrifice all along the line of our efforts, the giving up process, from the lesser to the greater, would be a pathway of bargaining.

It is only when we have risen above the necessity for sacrifice that we learn the nothingness of it; this also is the reason that in Occult study the lessons of the "Mysteries" are withheld from the many, and given only to the few. Only the few are capable as yet of giving of all they have, without any spirit of bargaining, even when they realize that there is no such thing as sacrifice in reality.

The plan of Evolution is a wonderful one; it is simple and wise.

We must feel the spirit of sacrifice, if we would really gain by giving.

On the other hand, if we seek to gain, we cannot; because when we are self-seeking, the spirit of sacrifice is lacking. It is indeed a wonderful mystery—this mystery of sacrifice.

The mother says: "Oh, I do want my children to be happy today; I don't care if I have to work hard all day; if I am ill; or if I have nothing; I want them to have all I have missed; I want them to be happy; and successful."

What is the result?

If she sacrifices her strength and her own comfort for them and she sees them happy, then she is made well, and her happiness is far greater than it could possibly be under any other circumstances.

We say of a man or a woman who has greatly loved some undeserving one: "What a pity that he, or she, has wasted his life in devotion to an undeserving person!" But if that devotion be REAL, there is no wasted life—the returns are mathematically provided for.

Many persons give to an apparently unworthy cause, to persons who do not appreciate it; who misuse the money thus expended; but the persons so giving are benefited, if they give in the spirit of true sacrifice; the

spirit of "not mine but thine"; not "what can I get in return?", but "what can I give?" "What can I do that will make some one else happy?"

All that you may hope to become, you must attain by virtue of giving out of that which you have.

No one may by any possibility accumulate or acquire the possession of spiritual consciousness; of joy; of love and wisdom.

These are never "possessions"; to possess them, or keep them; to horde them; to accumulate them, is divinely impossible.

These states of BEING are spiritual qualities; they are the eternal realities; they are not mere mental qualities; they are of the spirit.

To BE means not merely to exist; nor to hold; nor to have; nor to possess; but to BE—without beginning or end.

We ARE that which flows out from us and returns to us again.

If nothing goes out from us that is substantial and real—then nothing can return that is substantial and real; thus we fail to grow in consciousness.

The sense of wealth is within your interior nature.

None are so poor as the "rich." Everyone who has had intimate acquaintance with the supposed rich, know this.

Oftimes we pity the "improvident poor," as we call them, because they are not thrifty; but if that spirit of improvidence is born of a disregard for the importance of money; if it is expressed in a spirit of sharing indiscriminately and joyously, without thought for the morrow—then indeed we might well envy such improvidence, and thank God that it exists; and if we have something which we may give in return, then let us give it and not criticise the improvidence.

So many of us count giving merely in money; money giving is the least of all giving.

If we can give mere money, then it is the least we may do; but if we give money freely, joyously, without question or thought of what it shall bring, then indeed

we are giving; and whether we give a ten-cent piece, or a million dollars, we are giving in equal proportion.

“Do I mean that if one gives a million dollars joyously; and another gives a ten-cent piece equally freely and joyously—that the returns in spiritual power are the same?”

Exactly that! but if one who could give freely a million dollars gives only ten cents, then he is not giving freely or joyously. “Proportion” is the test. Ten cents represents a greater giving, even in actual coin, to some, than a million dollars does to others.

There is no measure to the interior qualities—the law is absolute and just. It is not coldly mathematical, as represented by figures; it is justly mathematical, as represented by motives.

There are persons whose presence alone is a blessing.

Do you suppose that such as these can be repaid in money?

And let us not forget that these may be found among the poor and lowly; and they may also be found among the wealthy and the powerful.

We must not think that spiritual consciousness is a boon that is given only to the poor—that would be a bargain and sale; but we make a great distinction between “riches” and “wealth.”

We may be “rich” as represented by money, and not be wealthy; and we may be rich and wealthy both; and we may be poor as the proverbial church-mouse, as far as dollars go, and have all the wealth of the kingdom of heaven in our hearts.

The point to be remembered is that whatever we have in our interior nature can neither be taken away; nor given away nor sold; nor paid for by any other one than our own lives.

If we truly share what we have, we gain much—and there is no loss anywhere. But the trouble with us all is that we too often have the spirit of bestowing we fail to realize the spirit of sharing.

A crust of bread, when shared, is a spiritual as well as a material feast; but if carloads of things be merely

bestowed, while they may feed the physical body, they do nothing for the spiritual growth of either receiver or bestower.

When Jesus advised the rich man to sell all he had and follow Him, he was not seeking to encourage poverty; or to imply that poverty is a blessing and an evidence of God's especial favor; He merely sought to test the eagerness of the would-be disciple.

If that young man were not ready and willing to sacrifice all the possessions he had, then he would get nothing in return.

There is a story in the Vedanta parables that tells of the young man who went to the guru (teacher), and much the same answer was given him as that which Jesus gave to the young man mentioned in our Christian Bible.

"Not until you desire spiritual understanding as much as the drowning man desires air, will you receive it," was the advice of the guru.

"Good" is an active quality. Desire, without a corresponding degree of action, is feeble and abortive.

We are going to reach a time when we will know no "sense of separateness"—a time when we will truly share all that we have, both money and lands and talents and joy; and knowledge and research—all that makes life worth the living; all that is REAL; eternal, and satisfying.

But until this time comes, many are called but few have the daring to choose sacrifice—they want "Bargains"!

"Shall I really get spiritual consciousness—and become a god, instead of a puny mortal?" That is a question that is often asked, both orally and mentally.

"Shall I be able to acquire, obtain, demonstrate, attract to myself THINGS?"

And even before this question is answered, the person so asking wants to be assured that his money will buy wisdom.

It is needless to say that any person who can think, much less voice, such a question, is foredoomed to fail-

ure, because he himself erects a barrier between himself and the light of illumination.

This poem answers the question:

I would be free from Life's unceasing turmoil
My feet have trod too long the weary way;
Lead Thou me, Lord, to where the Heights supernal
Gleam from afar—like stars at close of day.

I would be free from Sorrow's heavy burden,
My eyes are dim with tears of bitter woe;
Give Thou me, Lord, the spirit's blessed guerdon
Where lie Thy paths of Peace—I fain would know.

ENVOI:

He who would scale the Heights of Understanding
From whence the soul looks out—forever free
Must falter not nor fail; all truth demanding
Though he bear the cross and know Gethsemane.

May understanding be yours: that you may know the truth of sacrifice.

DR. ALEX. J. McIVOR-TYNDALL.

THE PREVENTION, CAUSE AND CURE OF DISEASE.

The prevention, cause and cure of disease stands in the background of human life as the one problem on which everything else depends. Well may it be asked: "What value is it if one gains wealth, fame and friends unless he also has health?" The answer is: No one need be sick. Sickness, poverty and death are the results of living, acting and thinking in a way which is contrary to the laws of life. The way one lives and thinks determines the subconscious mental processes which build the body and shape environment. There are laws which determine the results of man's thoughts and actions. But no one, not even the hosts of heaven, or of hell, can predetermine or compel man's volitional acts except through the law of his own mind. Man determines his own fate. He consciously or unconsciously develops the subconscious processes which rule his life. The problem then is to elevate these mind processes to conscious supervision.

There are certain fundamental principles which underlie the phenomena of life determining whether a person shall be sick or well, happy or unhappy, rich or poor. These principles have been called the Laws of Life. To consider, as some do, that human woe, sickness and death is meted out as a punishment by God, or inflicted by the devil, due to the withdrawal of Divine protection, is ridiculous. The same is true as to the claim that "ailments are the result of Karma" or of "planetary influences" (a Hindoo teaching that is at present very popular with certain classes of people). While there is such a law as cause and effect and such a principle as "Karma" in human life, it seldom carries detrimental effects beyond one incarnation, except in the sense of heredity from parent to child.

Man is the pilot of his own life. He chooses the course of his soul by the ideas which he entertains in his own consciousness. His thoughts and actions create thought forms or predominant mental impressions, which rule the life forces of his body. Cell life and nerve energy build the body according to the mental design formed from the total consciousness of the predominant impressions. Man is the result of the totality of his thinking. The thought process which controls vital action and cell life is mainly subconscious. The object of the study of Psychology is to learn methods of entering the subconscious and of controlling its activities.

"Prevention as well as cure" is becoming the keynote in the science of healing. It is a generally accepted fact in all healing theories that health and efficiency depend largely on a person's own consciousness and reactions towards conditions. Often what "downs" one individual another will easily survive. A person will react to a situation favorable at one time and at another time the same condition will prove his undoing. It is often remarked that "what cures one person may kill another," and this is true because of the psychological factor involved. The principles of "Mind Action" must be

understood if we are to solve the problem of disease, its prevention, cause and cure; or for good health, how to get and keep it.

There are nearly as many methods of healing as there are theories about getting well. Nearly everybody has his own "pet theory." While it is true that most of these theories fail when put to the test, it is also true that the most ridiculous of them work when exercised by some ardent disciple. There are two general methods in the healing practice: One may be classed as physical and the other as mental or metaphysical. An unbiased research would show that the average success in healing is about the same regardless of the method used. If you like medicine get a good doctor, who is honest and wise enough to give you health advice and who will not poison your system, then call him when you are in need. If you are tired of drugs and have no faith in doctors, keep away from them. Get a drugless healer instead, or even better, be your own healer.

If you are sick or lacking in any way, dare to question yourself, your opinions, and way of living. If you are living as you should and thinking along right lines, you will not be sick, inefficient, unhappy, or in any way lacking. Find out what is wrong. If you have tried drugs and failed to get relief; have tried other systems without results, it is time to try the only "sure cure" there is, and that is to change yourself. The greatest revelation of Psychology is the fact that sickness is the effect of wrong methods of living and thinking. There are no other causes of disease. The system cannot be infected by germs or harmed by accident when there is perfect co-ordination of mind and body. You are to learn to rule your life by intelligence and wisdom instead of by chance and ignorance. You are to move up to a higher plane of privilege.

A person who lives right and thinks right will have no need for drugs or doctors. Supply nature with the essentials of life as we have pointed out in a previous article, and the system will generate its own chemicals

—chemicals that are far more appropriate for body-building and healing than any medicine. The subconscious mind is a "master chemist" and knows exactly how to create and build whatever is required for one's health and happiness. Give Nature the proper direction through right suggestion, mental stimuli and sanitation, and she will cure any disease. There is no ailment that is incurable. The limitations in healing are self-assumed. It is only ignorance, doubt, skepticism and perverse suggestion that thwart Nature's tendency toward health. Give Nature half a chance and she will work for you instead of against you.

The practitioner who is best suited to heal must understand the entire man. He must minister to the needs of the mind as well as of the body; and to the body as well as to the mind. Man is both physical and spiritual. He is a soul inhabiting a body. The physical reacts on the mental and the mental on the physical. To succeed best the entire man must be encompassed, understood and treated. Life unfolds from within. Thoughts are the seeds which spring forth into the foliage of life that we call Experiences. To direct life's forces intelligently, the practitioner must understand mental law and apply it. The physician who teaches the patient how to stay well is the one to employ. The method of therapy which combines the best factors of all methods will undoubtedly become the healing science of the future.

The Law of Suggestion.—Although much has been written and said about Concentration and Suggestion by various authors and teachers, some of the most valuable points and simple methods have been left obscure. Sometimes this may be traced to lack of definite knowledge, but only too often, I hear, the reason has been to protect some "pet theory." This has been very evident in certain religious movements, which are admittedly based on metaphysical principles, but to sustain a "super-natural" aspect in their particular teaching, the ex-

ponents continually aver that "their method" is free from all forms of Mental Concentration and Suggestion.

Healing depends largely on the mental attitude of the patient, the suggestions of the physicians, and of environment. Mind is a subtle force that kills or cures. Suggestion is the law of action. A careful comparison of the methods of the different modes of healing, including medicine and Christian Science, clearly shows that Suggestion is the principal factor. This is the essential healing potency in all systems of therapeutics. The medical world, as well as the general public, is awakening to the fact that mental influence plays an important part in the cause and cure, as well as in the prevention of disease. It is only the uninformed who question the efficiency of Mind Power.

In acute ailments, as well as in chronic difficulties, the law of suggestion is fundamental. A shock often brings about a complete cure of a disease of long standing, as, for instance, in the case of a boy who suffered from chronic constipation and continually used laxatives. While wandering into the woods he thought he saw a bear; he became so frightened that he could not contain himself and never after suffered from the old difficulty.

When you learn the laws of the Mind, it is possible to get as free and quick a movement of any gland or organ of the body by mental stimulus as by drugs or other means. You may take a physic and get a bowel movement, or an enema and cause the bowels to be emptied, but upon learning the laws of the Mind you can bring about the same results, even to greater advantage, by mental means.

DR. WM. FRANKLIN KELLEY.

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LITTLE JOURNEYS INTO SUCCESS.

Heaviness in the heart of a man maketh it stoop; but a good word maketh it glad.—*Solomon the Wise.*

And because it is my work to cheer up some of the stooping hearts and make them glad, I write about these Little Journeys Into Success for the readers of NOW. Now be glad, for what one man has done another can do, if he tries hard enough and knows how. It is the knowing how, then getting right down to bedrock and digging in, that counts. I never have and never will teach that "idle handed thinking" will get you anywhere but into the poor house. I believe in the power of thought, of course I do, but I also not only believe, but know, that you must follow up your thoughts with the human footsteps of "doing"—and doing better and better until you have even excelled your own highest opinion of yourself and your ability.

Notice, I say that I believe in the power of thought. It is everything—the cause, and the purpose, of your doing: for, whether you are conscious of it or not, back of every effort you make, every word you say, and every desire of your heart, lies hidden the thought-force in your being—working ceaselessly to carry out, and into visible appearance, the result of this thinking. If you think that you are poor and needy, rather delicate in physique, unkindly thought of by others, rest assured that these very thoughts are soon or late going to be personified in actual expression of poverty, friendlessness, discouragement and kindred conditions to the character of the thoughts you are harboring. It is a mistake to think that you can allow a single thought of failure to remain in your consciousness, and then gain success by holding thoughts, or using affirmations of success, at stated intervals during the twenty-four hours. The true purpose of good affirmations is not to force into visible appearance the desired success, but to so train your

thought forces by the use of these affirmations until the habit of thinking rightly will become fixed within your conscious mind. Because this is a fact and may mean much to you in gaining the reward of right thinking and right doing, I am going to ask you to notice carefully how the change of thought brought about the change in the affairs of the persons making the following Little Journeys into Success and how the success grew with the growth of right thinking.

The first little Journey was taken by a young man lately returned from serving his country overseas. He was not only ill but wounded and badly discouraged. Before entering the army he had been a carpenter, a work that required the use of two good hands, but alas, one of his hands had been left somewhere in France. This young man possessed an education scarcely equal to that of a youth in junior high school. His people were good, honest, hard working people, but such as had never enjoyed many advantages socially or in a commercial way. Their experience with "ways and means" was limited. The only thing that they could think of to help the son and brother was either to support him themselves, or to get a permit and put a cup in his hand and let him out on Broadway to beg—for this young man lives in the great metropolis of New York City. It was here I found him and got him to tell me his story.

Said he: "Oh, what's the use, lady? I had a good trade, was making my thirty dollars a week—then the war came. I didn't wait to be conscripted; I thought my country needed me and I enlisted. After stopping in training camp two months I was sent 'Over There' with the ——— engineers. I saw some of the heaviest fighting, and I lost my hand, and had the flu—was in hospital a long time. And now here I am on Broadway with a tin cup in the one hand I have left, and a cough that keeps me awake of nights. Say, lady, my folks used to send me the papers when I was in France, and we boys got a sort of notion from what these papers said that we were some kind of 'heroes'. But, say, we

hadn't been back here in this glorious country of the 'brave and the free' (not) before we found out that the only heroes the war brought out was the guys that stayed at home and piled up big bank accounts out of what we poor fools in the army were doing. Gosh, lady, I don't want to hurt your feelings, but I just can't bear to hear this talk about 'cheering up'—what some people give us—when the only cheerful news I could hear right now would be that—that—well, that I wouldn't wake up tomorrow morning. I tell you that I'm damned sick of holding out my cup to passersby, and trying to look grateful when some one drops a dime into it, when deep in my heart I feel more like cursing than anything else. Why, I—I had a good honest trade, and now I—I'm a damn beggar," he ended with a great heart-breaking dry sob in his throat.

What could I do for such a case? The only thing that I could think of right then was to ask him if he would not go into Child's restaurant and have a good hot lunch with me. I had taken pains to get acquainted with the lad's mother, and had made it up with her that I was going to try my best to encourage and cheer her son up, and see what could be done to help him. Well, we had our lunch and I ate as slowly as I could so as to gain more time to talk to this lad—for he was very "laddish" to me, and was in fact only about 26 years of age. Think of it—26, sick, a cripple, having had a good honest trade, and then coming down to holding out a tin cup to catch the dimes of some pitying strangers on the street. Why, I had all I could do to keep myself from pitying the lad myself, but I knew better than that. I had not taken the boy into lunch to poison him with pity, but to stimulate him with all the real help I could give. So I said to him:

"Young man, the very first thing you have got to learn is that you are still alive. Stop this morbid desire for death. You don't want to die—you want to live and work and become a man. Say, don't you want to be a man? Very well, that desire to be a man is the very

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beginning of greatness. No man ever accomplished anything in this world who did not wish to accomplish.

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"You say that you are so ashamed to stand on Broadway with a tin cup in your hand. Transmute that thought of shame into one of determination, or expectancy. Might as well say that you will make of your 'shame' thought a thought of expectancy and determination. Say to yourself: 'This Broadway is my path to greatness, this tin cup is the channel through which I meet my opportunity, to better my condition.' Why, if you had not been standing here on Broadway, I perhaps would never have met you. Now, own up—haven't you met more people in the seven months that you have been holding out that tin cup on Broadway, who could be of

great assistance to you, than all those you have met in the years that you worked at the carpenter trade? This is the road to greatness, and you have now a position on that road. Try for just a few days to view things in this light. It will not hurt you, and you will find that things will grow better as you grow more cheerful and expectant. The trouble with you is that you have ceased to expect the good things of life, and the good things, not hearing your call, pass you by. From now on, look upon every man and woman and child that passes you on Broadway as so many friends whom God is getting ready to come to your aid. Say to yourself, again and again, just as if the words were a prayer which gave you keen delight in the saying: 'I realize how beautiful the world is—and how good it is to be alive, and loving everybody and feeling that every one loves me and desires my welfare.'

"Now, Jack, do not even try to believe that when you say it—your effort at the trying will keep joy away from you—but just say them as a little child who is learning a new poem to repeat at school, and gradually the spirit of the thing will take hold of you—and you will feel glad without having made the effort. Try it for a whole week, and I'll bet that the sunshine will get into your soul so strong and warm and bright that some one will feel it and be drawn to you who can help you in the way that will be of the greatest good."

Now then for the Journey which Soldier Jack took. He promised to follow my instruction for the week, but before the week was over he came one evening to tell me that the contractor for whom he and his father used to work—when he had two hands and earned \$30 a week at the carpenter's trade—happened to pass him on Broadway. At first Jack was inclined to hide his tin cup behind him when he saw his old boss coming toward him, but he had seen his boss pass him twice before and had not offered his cup, so having "taken on" (using his words) a new line of thought, instead of hiding the cup when the boss came before him, instead he shoved the

cup right under the boss's nose. The man had to notice, and having noticed the tin cup, absent-mindedly put his hand in his pocket and took out a coin, but as he was about to drop the coin into the cup, he looked up to find the beggar (?) laughing; then Jack said: "Why, Mr. H——, don't you know me? I've worked several years for you" (mentioning several contracts upon which he and his father had worked together).

"Sure," said Mr. H——, "I remember you now, but what are you doing here—some joke?"

"No joke," said Jack, and then he told Mr. H—— all that he he had told me, and a little more. He told of having had lunch with me, with the result that Mr. H—— took that tin cup and put it in his own pocket, telling Jack to come with him, as he thought he could find better work than collecting coin in a tin cup. Jack went with his old boss to his office where they had a long talk. The next day the boss took Jack to a new building his concern was erecting and gave him a position of director or "boss" of a crew of men—a position needing a steady head, rather than hands, and an understanding of the work being done. The salary for the first week was just what Jack had been getting as a carpenter before the war; the next week his salary was raised ten dollars, and the next another ten dollars, which gives him twenty dollars a week more than he had ever before received. But that was not all. Long before, Jack had proven to Mr. H—— that he had some very good ideas of his own about construction work, planning, and so on, with the result that he is now studying odd hours and evenings with the architect who makes all the plans for Mr. H——'s buildings. Jack is happy, and with renewed courage and hope in life his health is fast returning as well. He has told me, even after I started to write about his Little Journey into Success, that, having decided to think right, he did not find it difficult to act right. He cites the incident of laughing with pleasure that time when he saw his old boss approaching, whereas his former habit had been to

hide away from his old friends and acquaintances, thinking that, as he was down and out, they would not care to be with him. When he changed his thought, and realized that his desire to be a real man was a step toward greatness, he no longer found it difficult to be pleased when he saw a friend approaching, and his feeling of pleasure, being contagious, was of course communicated to these, and they could not help responding favorably to his inward joy.

AGNES MAE GLASGOW.

A CHAT WITH YOU.

The articles that have appeared under the title "The Unfoldment of Man" were compiled from notes that were found among the effects of H. H. B., in a very incomplete state. My study of the "Outline of History" by H. G. Wells made me decide to put them in print. I know that the philosophy is far in advance of present day demonstration of the individual, but they seem to me to voice a prophecy of what is to come in the future, when the true man shall arrive.

NOW Magazine is growing. It does not grow as swiftly as I would like it to do, but there is a distinct satisfaction in knowing that it is forging ahead, and is fast approaching front rank in circulation among magazines of its kind.

At present the book "Success" is out of print. A new edition will be off the press in a few weeks. I trust that it can be kept at the old price of 50 cents, but as costs are mounting all the time, and as there is as much matter in the book as in most \$1.50 editions I am not certain about my ability to do this at this time.

Why not send samples of the magazine to your interested friends? Every day I get subscriptions from people who say that they had never heard of the magazine before, and that they would have subscribed long ago had they known such a magazine existed. NOW is a magazine that helps people to help themselves. In introducing your friends to its pages, you will possibly give them the mental boost that they most need.

S. E. F.