

GIFT

SEP 10 1918

from all Life's grapes I press sweet wine.

---Henry Harrison Brown

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SEPTEMBER, 1918

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A Year

NOW

A Journal of Affirmation

Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good.
—EMERSON.

THOUGHT IS POWER

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NOW

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SEPTEMBER, 1918

No. 9

BALLADE OF THE BRAVE.

Prate not to me of weaklings, who
Lament this life and naught achieve.
I hymn the vast and valiant crew
Of those who have scant time to grieve:
Firm-set their fortunes to retrieve,
They sing for luck a lusty stave,
The world's staunch workers, by your leave,
This is the ballade of the brave.

Wan women, steel to staggering blows;
White souls from many a nether place;
The humble heroes and the foes
Of sham; the hunters of the base.
The men with missions in their face,
The clan who straighten, heal and save;
The young who think each card an ace,—
This is the ballade of the brave.

Those who with stingless laugh and jest
Sweeten the labor; those who stake
Their all on some sky-reaching quest,
Unconquerable for conscience sake;
The warriors who a last stand make,
Though loss o'erwhelm them, wave on wave;
Smiling, the while their hearts do break,—
This is the ballade of the brave!

Brothers, it is a heavenly stake
Ye play for, goodlier than the grave,
Then play it well, for God's sweet sake,
This is the ballade of the brave!

—Richard Burton in "From the Book of Life."

SYMBOLISM IN INTERPRETING THE BIBLE.

My recent attempt to show by a burlesque interpretation of "Mother Goose Melodies" the absurdity of the numerous "symbolical" interpretations of the Bible by New Thought teachers seems to have resulted very differently from what I anticipated. There is woefully lacking in many of us, perhaps in the American people, that saving sense of humor that would keep from disease and insanity thousands, would they but cultivate it. Humor is Nature's great protective faculty and great panacea. A joke may even prevent a riot. This lack of humor appears in some of the most prominent leaders in the metaphysical movement. I took it for granted that my "symbolical" interpretations of "Mother Goose" would be accepted as a humorous burlesque upon the prevailing craze for giving symbolical interpretations of Scripture, all of which are artificial, fanciful, and arbitrary.

This symbolical or allegorical method of interpretation was developed by the ancient Hebrew Talmudists and employed by St. Paul in his famous passage in Galatians (chap. iv) in which he says that Hagar and Sarah are an "allegory" and are the two covenants. Hagar is Mt. Sinai and is or represents the law, while Sarah is the new Jerusalem that is above, and so represents the gospel. This method of interpretation has been practiced in the church ever since. Mrs. Eddy employed it in her "Key to the Scriptures" and now many New Thought teachers are following in her wake. So great is the unconscious, hypnotic influence of success, of popularity, that it leads to imitation. It is natural to think that what has been so efficient in Christian Science will be equally successful in other systems.

The humor of the thing is found in the fact that no two of these interpreters agree on the meaning of any particular passage. Joseph, Abraham, Antioch, Judea, and so on, have as many meanings as there are allegorical interpreters. The number of meanings that can be got by allegory or symbolism from any particular passage is limited only by the imagination or inventive ability of

the individual interpreter. The fact is, by the allegorical method you can get anything, even the most contradictory meanings, out of one and the same passage. Surely they cannot all be true. But how shall the reader or listener know which one to accept? For answer one is tempted to quote the slang expression, "You pays your money and you takes your choice."

But, still, each "symbolizer" has the KEY! Funny, is it not? As funny as it is to see a whole flock of sheep jump where the leader jumped, although there was absolutely no obstacle in his way. But there is wisdom in the sheep, for, running from danger, the flock has no time to stop to see whether there is danger or not. They trust the wisdom of the leader which, as they have seen, jumped in a particular place. So they jump in the same place! But that thinking men and women should "jump" because a leader has "jumped" would be funny, were it not so serious. Humanity under New Thought teachers is the same as under the ranting evangelist or the political boss. The ambitious leader is here and wants us to "jump" where he "jumps."

Here are a few examples of modern symbolism. "The young lions do lack and suffer hunger." "Young lions" means the "animal nature." The "sun," interpreted, means "intellect based on the senses." "Jordan" is the "flood of negative earthly thoughts." "Truth" means "light," and so on. These are from different New Thought publications picked at random from one month's exchanges. An interpretation of a name in one place will not suit in another place, and so we find in the same journal a series of interpretations of the same word, all equally fanciful, all equally absurd. It is all a false and idolatrous use of the Bible.

It is impossible for any person today, though endowed with all the marvelous powers with which I invested my fictitious interpreter of "Mother Goose," to tell exactly what the author of any scripture phrase meant. I have developed this thought more fully in my book "The Lord's Prayer."

All attempts to interpret the Bible to fit modern condi-

tions and ideals and to make these interpretations authoritative and binding on us because *they are of the Bible* are a form of idolatry. Unfortunately, this is rapidly developing in metaphysical ranks. To many of our teachers the Bible is becoming a sacred, authoritative book, a magical talisman of truth. Here is the seed of sect and sectarianism.

Lo, Calvin, Knox and Luther cry,
 "I have the Truth"—"and I"—"and I."
 "Puir sinners! If ye stand aghley,
 The deil will hae ye
 And then the Lord will stand abeigh
 And will na save ye."

According to my brand of New Thought no one can have an external authority, whether that authority be book or teacher, but each one must find within himself the authority for his belief and conduct. "Nothing external to me can have any power over me," says Whitman.

Nowadays it is rare to find a metaphysical teacher that does not use the Bible as a crutch on which to lean, and it is fast becoming as much of a bludgeon in their hands as it is in the hands of Billy Sunday or any other evangelist. It is THE TRUTH because the Bible says so! *An external authority for Truth!* That is the dangerous road which many New Thought journals are taking. I place all literature on a par, although I freely admit that there is more truth in some books than in others. Truth is Truth not because it is found in any particular book. Truth is, and it is filtering through the human intellect into literature. Truth is in the Bible, but mixed with the conceptions of past generations—conceptions that are now outgrown and inadequate, and hence false. But Truth was Truth before it found a place there, and it would be Truth just the same had it not been put into the Bible or were first expressed in the Koran or in the morning newspaper.

The proper use of the Bible is to find in its characters or in its words an expression of one or more human vices or virtues. Its people are human, and because they are

human they are all "after God's own heart." "God's"? Yes, "God's," Nature's, Law's.

For religious, not for theological, purposes there are parts of the Bible of great value. But they get this value not from being in the Bible, but because they are true.

Read the Bible, the works of Emerson, of Lowell, of Whitman, or any other book, as if you had written it yourself. I teach my Emerson classes to read him in this way. I teach them to identify themselves with the author, to put everything into the first person. "*I trust myself.*" "*I accept the place the divine providence has found for me.*" "*I trust the current that knows its way,*" and so on. Only thus do you truly and profitably read any author.

Whenever we symbolize we should be able to see evidences of the Truth of our symbols everywhere, because the symbol is a glass through which we look. If we use "blue" glasses even the twenty-third Psalm will appear "blue." Cherry colored glasses will make the barbarities of the Old Testament beautiful examples of God's love, and enable us to see in the legends of Genesis wonderful illustrations of God's wisdom.

With the desire to be always truthful in our symbolism, let us keep to that saving sense of humor that carries the soldier happily and light-heartedly through his trying campaigns. Here is a specimen of it from the front "somewhere in France":

Rock-a-by baby, in the tree-top,
When the shell comes the runners all flop.
When the shell bursts, goodbye to our station,
We are up in a tree and bound for damnation!

HENRY HARRISON BROWN.

Therefore to whom turn I but to Thee, the ineffable Name!
Builder and maker Thou of houses not made with hands.
What! have fear of change from Thee who art ever the same?
Doubt that Thy Power can fill the heart that Thy power expands?

The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil so much good more,
On earth the broken arcs; in heaven the perfect round.

—Browning, in "*Abt Vogler.*"

THE TRUE SELF.

PART 3.

Not only is the True "I" the offspring of Omnipotence, but It is Omnipotence. The True Self is your saviour; that is, your saviour as an individual. Thus is the saying true, that "to lose yourself or your life is to save it." It means to lose or let go of the apparent self, the sense self, this man-born mental conception, and let the True Self manifest Itself. The much talked of "Kingdom of Heaven" is your True or Hidden "I." "He that seeketh to save his life shall lose it." This means that whoever affiliates himself with the false self or apparent "I" must forego the companionship of the True "I," which is his really and truly life.

When the soul is a "slave to the senses" it is affiliated with the false or apparent self, and beholds in its mirror of Consciousness (for the soul beholds All and knows All in the mirror of Consciousness, but It, Itself, transcends All that It beholds) the abnormal pictures cast therein in consequence of this condition. In this state of mind "possessions and environments" appear to be the self. The soul lives in them; they are the Real to It, and It seeks to save itself in them. As an example, we will take the case of the man who, having lost his money, property, business, etc., commits the act of "self-destruction." You see, in "seeking to save" his material belongings he has really lost himself, since without them he regards himself as worthless, as nothing. In his possessions and environment, he "lived and moved and had his being." *They* were the Real to him (as he thinketh in his heart, so is he), and without them *he* was *nothing* to himself. He had never found *himself*, his Real Self! Had he let go of the apparent self long enough to obtain a mental vision of Himself, he would have been "saved," for he would then have known that his possessions and environment did not constitute himself. He would have loosed or let go of the false or apparent self, lost the ap-

parent life, and saved or found his True Self, his Real Life!

The rich young ruler who came to Jesus Christ to find out what he must do to be saved received the correct advice: "Go and sell what thou hast and give to the poor, and come and follow Me!"

In order to find his True Self, he must, in some way, be separated from his possessions and environments, and the only way it seemed for him to accomplish this was to "sell all" and leave his rulership.

This made the young man very sorrowful, because with his position and possessions taken away, there seemed to remain only a void.

But he need not have feared or grieved, for whoever gives up the false for the Real, the apparent self for the True Self, will find more than he has ever let go of, for the True "I" is the richest of all possessions! It is the pearl of great price! It is that "Kingdom of Heaven" which is to be sought first, to which all "things" shall be added. It is the Me for which, if all things be given up, you shall have a thousand fold more than that which you have given up. If you love your environment (environment means friends, relatives, houses, business, etc.) more than Me (the True "I") you are not worthy of ME.

This does not mean that you are to desert these things and go off to some secluded place to live by yourself; far from it; but it does mean that, *in your mind and being*, you are to *know* that you are YOU and not these things. It is not necessary for one to "go and sell all that he hath," if he can only *realize* that his "possessions and environments" are not Himself.

Do not think because I am quoting scripture that I am giving you "religion," for I am merely stating a scientific principle, namely, that to be a permanent Mental Personality, one must learn to separate *himself* from his environment and possessions.

What, then, are YOU, in your True Being? YOU are not what "the world" says you are, for "the world" does

not and cannot know what YOU are! In your True Essence and Substance, YOU are GOD, the Supreme Unit of Love, Wisdom and Power! Separate yourself from your SELF and *know YOURSELF!*

WILLIAM MORRIS NICHOLS.

A DEFINITION.

What is Suggestion? And what is a Suggestion? *Suggestion is that which causes a sensation or a thought. A Suggestion is anything used with an understanding of its power to produce a certain mental result when accepted by another person.*

Suggestion is the objective side of life. The subjective is Affirmation. An Affirmation is a statement of Truth. Each person is controlled by his convictions of Truth. He cannot get away from these convictions. On arising in the morning, he sees a fog. The thermometer tells him it is 20 above zero. These are Suggestions and he says: "It is cold." This decision is an Affirmation born of the Suggestion. The Suggestion produced a feeling which was transmuted in the brain to the Affirmation of Truth, "It is cold." But the rugged school-boy in New England would say as he saw the thermometer, "Oh, a jolly morning!" and off he would go for a December skate. Each makes his own world. The Suggestion awakens different thoughts in each, different emotions in each.

Suggestion being anything from without coming to the consciousness, it follows that, when a person acquires power over himself so that he ignores unpleasant Suggestions and receives only those he wishes, he has acquired the power of making his life what he chooses it to be. He then rules the "Kingdom" within. Like a king, he receives from without only that which he chooses and that which comes with the credentials of pleasure and health.—*From "Not Hypnotism But Suggestion."*

Commencing with the January 1919 number I will print Henry Harrison Brown's work on Psychometry. These lessons will continue through the entire year. Be sure and send a prompt renewal so that you will not miss any of these lessons. Already many of the 1918 issues of NOW are exhausted. It will be so in 1919.

WHY WE FAIL IN DEMONSTRATION.

It is undeniable that many are attracted to the present Metaphysical movement because of the New Thought postulate: "Every human being has the right and the power to be successful, healthy and happy."

Of these desirable states of existence, the one that most strongly appeals to many is the promise of opulence.

The average person feels assured that if he had sufficient money he could find the accompanying conditions of health and happiness.

The desire for wealth is almost universal these days, despite the increasing growth in spirituality, and for this reason it behooves us to study the why and wherefore of this scramble for wealth.

Is it "all to the bad," as certain friends would say? I don't think so.

The fact is, people have grown tired and extremely skeptical of the preaching that God particularly loves the poor.

They are beginning to have a deep-rooted suspicion that this theologic platitude is a narcotic with which the priests and the politicians have conspired to lull to sleep the reason and the desires of the common people, that they might more safely live on the fruits of their labor.

There is an old adage that "when thieves fall out the honest man gets his own," or something to that effect. The Church and State have been divorced, and the people at large are awakening to the fact that there is a glaring inconsistency between the statement of God as a loving father, and the fact that so many of those whom he affects to love best suffer such terrible distress from poverty.

Therefore it is that the various presentations of the New Thought are attracting so many who hope to find in its principles an antidote for the poison engendered by years of unrequited toil, of slavery to the need of money.

Some of these are successful in their search for the magic solvent and others, many others, are not.

There seems to be a great deal of misunderstanding regarding the metaphysical admonition to "hold the thought of success," or health, or whatever the individual may wish to materialize, and notwithstanding that they have persistently, tenaciously, dutifully "held the thought," there are those who report utter failure to demonstrate a satisfactory result of this simple formula. I dislike to shatter this extremely pleasant and comfortable hope of the New Thought novice, that all he need do is to "hold the thought," but my experience has been long and earnest, and I say: You have to combine two pounds of action with every one of thought, if you expect to bring into the perspective of the immediate that which stands to the world for success.

Thought is the magic substance out of which all things visible are made, but without the complement of Thought, which is Action, the invisible will remain invisible.

It will not materialize.

One may compose the most beautiful, most original, most glorious poem, essay, or sermon, but unless it be put on paper, and given to the world in materialized, concrete form, it will remain in the invisible realm of Thought.

The architect who plans a structure must evolve it from his "inner consciousness" through thought, but until it is materialized, built, constructed, with physical hands, into material form, it is not expressed.

"Holding the thought" will never express it. To hold a thing is to block it.

Don't "hold" anything. Let it go.

Express it, don't repress it.

The story of the old darkey, while not new, is worth repeating, as it "points out a moral."

He discovered that you get what you pray for, but you have to know just what to say and just how to state your case. (A wonderful truth.) Having been told that the Lord answered prayer, he decided to put the assurance

to the test.

It was late on Thanksgiving eve, and he wanted a turkey.

And so he began, "Oh! Lord, send me a turkey! Oh! Lord, send me a turkey!"

He kept this prayer up for a long time, but no answer came. At about midnight he "received a sudden inspiration."

The Lord vouchsafed to him a little advice as to how to state his prayer, and he began again.

This time he prayed thus: "Oh! Lord, send me to a turkey," and his prayer was answered.

Many New Thought beginners are in the same condition as the old darkey.

They sit quietly "holding the thought" as though it were something that might get away from them if they didn't "watch it."

If they would accept the advice that would naturally come to them, as it did to the darkey, they would, as I say, cease to "hold the thought," and instead they would let it go.

Let it materialize.

Let it do its work, and thus make room for more and better thoughts.

Does this mean that there is nothing in the New Thought postulate that "thought is force and power which may be used to bring success?"

Most assuredly *not*.

It means that Thought must be expressed, if you would make room for other thoughts.

It means that the ideal, or thought of success in life, must find expression in and through its complement, action, and that only by putting into action your thoughts can you complete the ideal.

When I say that we do not need dollars, but dollars need us, I certainly do not intend to suggest the idea that I wake up in the morning to find my pockets filled with magical and strange dollars.

But I do mean that I find my brain becomes filled with thoughts, suggestions, ideas, and possibilities that, when

carried out, completed (through the complement of thought, action), bring me the necessary means of carrying out my work.

This is done without any "thought of the morrow" as far as the dollars are concerned. My thought is for the carrying out of my ideal—work that shall be lasting, helpful, imperishable.

If my ideal were for the mere accumulation of dollars, I would probably fail as dismally as do many who take up the search after Truth, because it appeals to them as a simple and easy way to sit down somewhere and "hold the thought" of money until it walks into their pathway, in actual coin.

Now we come to the question as to whether the many evidences of seeming miracles in the way of "demonstration" are true.

Many mental and Christian Scientists and other metaphysicians testify to the "miraculous" answer to certain needs; the mysterious falling into their hands of desired things, and other evidences of the working of the law in answer to a "thought held."

Are these instances true, or are they "imagination"?

These seeming "miracles" are undeniably true.

Taken in its separateness, no miracle that is recorded in Bible history could have a more mysterious import, seemingly, than many of the demonstrations that daily come to the occultist.

But search, were we able to institute it, would disclose the fact that these seemingly miraculous demonstrations are in accordance with the Law of Being.

They are, in other words, results of causes set in motion by the Intelligent Self.

They are all deserved, earned, demanded, paid for, in advance, because we get what we have asked for every day of our lives.

There could be no other possibility.

Demand and supply are as inseparable and as finely balanced as the jeweler's scales.

Asking and receiving are inseparable.

Therefore, if you receive something which you do not

want, yet remember that you asked for it, and learn, like the old darkey, *how to ask*.

For example, we all know persons who live in the thought of their illness. They think nothing else. They search for evidences of increasing symptoms and in every possible way they make their mind a magnet to attract the conditions they manifest. And yet, they will tell you, and believe it, too, that they desire health. Nevertheless, they are not asking, or rather demanding, laying hold of—confiscating—health.

Nothing less than the spirit of the bandit can bring to them the fullness of that which they want, but which they do not ask for.

It seems to be a part of human nature—born, no doubt, of centuries of the teaching that we are irresponsible, worm-like creatures—to resent any intimation that we must lay hold of, bandit-fashion, that which we desire, and not wait for some power outside and beyond us to “throw us the bone,” as the master does to his dog.

DR. ALEXANDER JAMES McIVOR-TYNDALL.

TEMPLES.

He needs no temples for his prayer
 Who hath the temple of the air.
 He needs no altar at whose feet
 To kneel who hath the open road
 Where man his very God may meet
 Bearing like man life's common load
 Of sweetness and of song and care;
 For love makes temples everywhere,
 And little places sweet for prayer,
 That have in them the quiet mood
 Of peace and simple brotherhood,
 And courage, patience and delight
 In living true and acting right;
 Of thinking sweet and helping on
 The fellow-pilgrims of the day
 Who seek the temples of the dawn
 And find God home where'er they pray.

—*Folger McKinsey in Baltimore Sun.*

FROM MSS. OF LETTERS TO MY PATIENTS**NO. 3.****The Power of Divine Consciousness.**

Every man has a religion, no matter how irreligious he may seem to others. William James defined religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine."

No man is so big that he is unable to conceive of something bigger; no man so strong that he cannot conceive anything stronger; no man so good that he cannot conceive anything better. Down deep in his heart every man believes in a God. He may not like this title; but there is in his mind a Principle which is universal; a Being that fills all space; a Something that stands for Perfection of every good thing, and as the Substance of all.

And every man has an opinion regarding his relation to that God. To him the Perfect One may be near or far; like himself, or wholly unlike him; directly approachable or requiring a middle-man; and the character of his action conforms in some measure to the character of the God he keeps in mind.

In a sense, then, every man creates his own God, and shapes his destiny according to his faith. If he idealizes a God who is animated by the same passions that express themselves in man, he feels the need of making his peace with him, and thus converting Him into an ally. This he undertakes to do in his own way, whether that way comes to him by tradition or through his own reason and intuition. But since he cannot meet this God on terms of conscious intercourse, he all the time remains uncertain as to his standing with Him, and of the outcome of his way of living. He lives in bondage to fear.

It is no wonder, then, when such a man is by some means brought to believe that the question of his peace with God has been fully settled, that he undergoes a profound change in life expression. His "conversion" marks

the dawn of a new epoch in his life. It represents the struggle of over-mastered and defeated souls for liberty, for life, for escape from hell. It is an experience terribly real in a man who has terribly suffered. It is an experience not to be made light of by the onlooker. It represents a "new birth" on the plane of his mental conception of the Totality of Things.

From experience such as this impartial observers have arrived at the conclusion that the hypothesis upon which they were born must stand as verities. And yet it is not a just inference. At the heart of the mystery lies a wild joy, a controlling emotion which could be awakened, and has been, through the mechanism of a different hypothesis. It is not the prerogative of any one faith to work such wonders. The transformation phenomena represent a type of action common to different planes of thought life. Let the emotion be compelling enough, in an emotional subject, and the work can be wrought upon the basis of a faith which to another is undeniably fallacious.

To profound thinkers there is nothing so moving as the sudden realization of man's identity with the Divine. In my own experience the recurring bursts of such a consciousness are overwhelming. The conviction that I AM a part of the Infinite Perfection sets me aflame with zeal and joy. It is being "born again," not through deliverance from the wrath of any angry Deity, but into a consciousness which at once clothes me with power and fills me with the joys which go with such a dignity. Such an experience is one devoutly to be sought, for through it one comes to the sunlit heights of life.

"No heart is pure that is not passionate; no virtue is safe that is not enthusiastic."

No. 4. Psychotherapeutic Methods.

I am quoting the following from Dr. Morton Prince to show you that my principles of practice are sustained by certain other physicians who have distinguished themselves in a similar line of practice.

"If we are dealing with a simple psychoneurosis of the

neurasthenic type where the disturbance can be traced . . . to unhealthy ideas, self-examination, worry, erroneous beliefs in and apprehension of disease with the depressive emotional tones that go with such states, to habits of introspection and concentration of the mind on the functions of the body, etc., the main principle to be made use of is the organization and substitution of healthy complexes in the place of the unhealthy ones. This is not a simple procedure; but an art. It often requires all the skill which can be acquired from a knowledge of human nature, of life, the data of abnormal psychology, and, above all, from a recognition of the principles above formulated. The point of view, the attitude of mind, the beliefs, the habits of thought, must be modified by the introduction of new points of view, of data previously unknown to the patient and drawn from the wider experience of the physician; by instruction in the meaning of symptoms and in their organization and causes; by the suggestion of expectations that justly may be fulfilled, of ambitions that ought rightfully to be entertained; of duties to be assumed, but too long neglected; of confidence and hope; and, above all, by the suggestion of the emotion and joy that go with success and roseate vista of a new life. There is no fact of life that does not have more than one aspect, no conduct that does not have more than one interpretation, no judgment that does not have an alternative, no conduct that does not have more than one relation. Thus the old systems of ideas carrying with them anxieties, apprehensions, and depressive emotions are modified by being interwoven with new ones, and new systems of ideas or complexes are artfully created and substituted for the old. These systems should be such as will stimulate healthy reactions of the body in place of the unhealthy perverted reactions.

“Finally the whole complex, by repetition, emphasis, and the stimulus of emotion, is firmly linked and organized until it becomes conserved as unconscious brain residua and a part of the individual's personality. If thus con-

served it will be reproduced whenever stimulated. To be effective ideas must be fixed, conserved, else they become the sport of every passing thought and feeling. But for this they must be accepted, and to be accepted they must be the truth, as they should be on rationalistic and ethical grounds.

"All this therapeutic procedure of course means the education, or perhaps better, the re-education of the patient."

Dr. Prince, like medicine in general, has not yet carried his principles into the treatment of disease in all its forms, as I have, and found them equally triumphant there. He applies them to functional disorders, but inconsistently denies their power over organic disease which is usually only an extension and perpetuation of the functional irregularities ultimating in their legitimate consequences. Behind all organic lesions are the functional disturbances which led to them, and upon which they still depend for their continuance.

SHELDON LEAVITT, M. D.

GOOD MORNING, DEATH!

Aha! Good morning, Death! So this is you?
 I've often thought of you, and wondered how
 You look. Strange pictures of your face I drew,
 And all were wrong! Behold, I see you now!

I thought your face was hard, your lip a sneer,
 A sharpened knife poised in your cruel arm,
 With stealthy step, and with malicious leer
 You wait your chance to do us mortals harm.

Sometimes at night when all was dark and still,
 And yes, sometimes in noontime's brightest light,
 I thought I felt you near, my blood ran chill,
 My soul was numb with strange and nameless fright!

And now you've come! But, Death, you're not at all
 Like what my fancy's pictures had you made!
 Your face is kind! Your touch is light! Your call
 Is soft! Good morning, Death, I'm not afraid!

--H. Samuel Fritsch.

AN EXPERIENCE IN WEIGHT REDUCTION.

Many friends have written to me and have asked that I give them the method I used in reducing my weight from 284 lbs. to 178 lbs. in eight months. I gladly do this, but do not want to convey the idea that at the present time I still retain this weight, for I must confess to all of 225 lbs.

At my 16th year I weighed slightly over two hundred pounds, and at 34 I weighed 284 lbs. I gained in weight every year. At this time I happened to read an article in the "Saturday Evening Post" entitled "The Fun of Getting Thin," by that eminent journalist Samuel G. Blythe. Therein he told his experiences in trying to reduce his weight; also his previous failures with the exercises and the diets of different specialists. His experience was akin to mine. This article is now published in book form by Forbes & Co. of Chicago and can be purchased for 35c. I recommend that you read it, if you are over-weight.

After I had read this article I realized that *if* I had the will power I could do as he had done. Mentally I resolved to carry out his plan of cutting out two-thirds of the food I had previously eaten. This resolve was made in a half-hearted manner, as I had no faith in my ability to control my appetite. Previously all such attempts on my part had resulted in absolute failure. However, I had come into the realization that it was the food I ate that made me fat. That is the great thought to get in your mind. It is *not* that you inherit a disposition to fatness; it is that you eat too much.

On the evening of the day I first read the article I was conversing with some of my friends, and then for their entertainment read them the article. Without meaning it I thoughtlessly said, "I am going to follow this plan and reduce my weight." Everyone laughed at me. I laughed myself. Nevertheless, every very stout person has a desire to reduce and I went to bed that night with the thought in my mind that I would like to follow his plan if I but had the will power. When I awakened in

the morning the thought was still with me and I ate for my breakfast about one-third of my usual amount, and also cut out all sugar and starch. I found that I didn't suffer until lunch-time, and at lunch I followed out the same plan. I ate only one-third of my former allowance and cut out all sugar and starch. I did the same at dinner. Everyone said, "You cannot keep it up." I thought so myself. However, I had better stick-to-it-ness than I knew and before two weeks had passed I had an opportunity to go to town and be weighed. To my surprise, I had lost just six pounds. This fact filled me with a great hope, for it was the first time in my recollection that I had lost weight. Now came the dangerous part of the experiment. I became obsessed with the idea of weight reduction. The desire to reduce my weight had plunged me into a peculiar psychic state wherein I thought of nothing else day or night. The thought of food became repulsive to me and I hated to put it in my mouth, because I feared that every mouthful I ate might make me gain weight. Under this thought I had reduced the amount of food eaten to a few mouthfuls three times a day and had cut out all sugar and starch. I was losing weight at a great rate; in fact, for three weeks I lost one pound a day. But I soon found out that I could not keep up that pace and retain my health; because of rapid elimination of fat my face became full of lines and loose skin. I looked like a person who had passed through a very serious illness. When I would go to town every one of my friends would ask me if I had been ill, and two physicians of my acquaintance, when I told them what I was doing, said: "If you don't look out you will kill yourself."

Possibly there is danger in such a procedure; but I must confess that, as far as sickness or weakness goes, I never felt anything akin to either condition. The only thing (after I got over the thought of repugnance to food) that bothered me was *hunger*; I was hungry all the time until I found out *how* to control hunger.

My main thought finally became how to cut out all

sweets, starches and fats. This I did and at the same time controlled the amount that I ate. Possibly from reading this you will think that I was naturally a glutton. I think not. I know many persons who are thin as rails who can and always could out-eat me at every meal. Nevertheless, food and eating to me was, and is, a real pleasure, as I sincerely think it is intended to be. We do not like to give up our forms of pleasure and as long as we hold this attitude toward food it is impossible to gain mastery over it. Therefore, while I reduced my weight by not eating as much as formerly and by abstaining from certain fat forming combinations of food, the real part of the success of my reduction was in establishing within myself a mental condition that enabled me to keep up the diet. It is applying the principles of New Thought in a practical manner, recognizing that we have within ourselves the power to do that which we desire to do.

The first thing to establish is this mental condition within your own mind. There must first be a sincere and earnest desire to lose weight; and secondly, the firm establishment in the mind that you have the self-control necessary to curb the appetite, and regulate it in the amount of food that you eat. This is not as hard as one thinks it to be. I must confess that I commenced without any especial preparedness and that the thought took control of me without any especial preparation. At first it was a mental struggle to control the amount of food that I ate; but afterwards it became just as hard for me to eat a proper amount.

While I lost my weight I did not lose my tendency to put on flesh. Nor will any one ever lose this tendency who has it, coupled with good digestion and assimilation and a love of good rich food. To keep at normal weight will always be a mental struggle for such an individual. This fact need not discourage such a person, for there is just as much joy in overcoming the appetite as in indulging in food.

Preparation.

The first thing I want to impress on the mind of the reader is that you must decide that you are going to reduce your weight. That which makes you fat is the food that you eat. You cannot longer afford to placate your appetite by saying to yourself, "I do not eat more than the average individual." You must be determined to cut out a portion of the food that you formerly ate. I do not think that it is necessary to be so drastic as to cut out two-thirds of your former allowance of food, but there must be a reduction of amount. I found the best way for me to do this was to place a certain amount of food on my plate and never on any occasion, no matter how any particular food appealed to my sense of taste, to take more than this amount. We help ourselves again and again to any particular food that appeals to us and before we know it we have eaten much more than is good for us; in this manner we put on weight at each meal unconsciously. As I look back at my former dietry it is no wonder to my mind that I gained weight all the time; the wonder to me is that there are any persons at all of normal weight. We nearly all eat too much, and do this at every meal. I hope this article will prove of interest to the average reader and also help some others to use a combination of physical and mental means to reduce their weight.

SAM E. FOULDS.

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer,
Both for themselves, and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson.

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NOW

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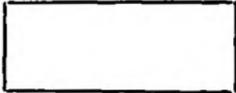
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HOW TO ATTAIN YOUR GOOD.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete with all it shall be measured to you again."—*Jesus*.

The Science of Jesus is positive and commanding. He is as sure of his premise as is the chemist in giving formulas to his class. Here is his Law of Justice, his Law of Equity, his Law of Balance, his Law of Independence. *The Universe will respond to your thought. You will get as you give.*

Our whole life must be an apprenticeship to the simple truth that as we sow so shall we reap. The farmer never doubts this law. He knows that if he sows oats he must reap oats. It would be useless for him to repent and pray the God of Nature to forgive his mistake and give him wheat. If he wants wheat he must tear up the oats and sow wheat.

One law of God explains every law. "Who tells me one of my meanings is master of all that I am." As it is in the physical so it is in the mental and the spiritual. How blessed the Law is. It makes the soul fearless and free. It does not leave you at the mercy of others. It does not say whatsoever others give you shall give in return. It places the initiative in your own hands. Let us use a simple illustration. Suppose you were summoned into the palace of a king. On entering, you found the floors, the walls, and the ceilings covered with priceless treasures. Then suppose the king said to you: "All this is mine. Giving does not impoverish me nor withholding enrich. You are my child; all men are my children. Here are all my treasures forever flowing free, and yet my children are starving, not knowing that their father's house is full and to spare. This palace is yours to use and whatsoever you give to others you will receive. You will not even be dependent for your good on the persons to whom you give. I stand pledged for the fulfill-

ment of every promise."

Would not your heart leap for joy? Would you not feel a glorious sense of freedom as you meditated on the Law that had been revealed to you? Is not this something of the meaning of the Prodigal Son? There is no need in the nature of things why on this fair earth of ours there should be any poverty or lack. If we only understood the Law of the Kingdom we would see that just as there is sufficient air for all lungs so there is an all sufficiency of all good for all the needs of humanity.

There can be no real success that parts from this vision. The earth is the Lord's and the fulness thereof. We are ever in our Father's house, and He is forever saying: "All that I have is thine." Any sense of separateness is weakness. One should never ask the Father for "*my portion*." It is as if you should doubt that there is air enough for all and selfishly build a great palace and say to the God of Nature: "Now fill this for me and I will ask no more. I will live within the confines of my palace and breathe my portion of air forever." Should the God of Nature grant your request you would rest secure in the possession of your portion of air, but you would be cut off from the free currents of heaven and the closed in air would stagnate.

The perception of Jesus was that all the Father hath belongs to all His children on equal terms forever. And now comes science, always the handmaiden of true religion, and tells us that power is limitless and indestructible—that nothing is lost, that not one grain of sand can be destroyed, that in spite of all the air that has been breathed there is just as much air, and just as good air, as ever. It tells us that we are living in a Universe where all things renew, germinate and spring.

"All that the Father hath is mine." This is the affirmation that brings Opulence and Wholeness. Meditate on these words and you will become as a tree planted by rivers of water. Any thought of separation, any sense of lack will be impossible to the man or woman who

through spiritual insight realizes that Allness and Wholeness is the Law of Life. Any attempt to save or to hoard from fear of lack will forever be punished by the good Laws which know they have been disobeyed. As soon as the individual saves from a sense of lack he shrinks. As he uses his powers in order to become a channel of blessing he expands as the growing rose.

To him that hath and useth what he hath shall be given. He who saveth his life shall lose it as certainly as that two and two make four. Put it to the test. Bandage your right arm closely in order to save its strength and see what will happen. The arm will wither.

If in reading this lesson a new light dawns upon your mind, a new realm of power is discovered and you selfishly say: I will keep it secret. I will not tell my needy friends, I will apply it to my own needs—you not only rob others, but you will rob yourself. Your vision will be lost and the river of your inspiration will cease to flow. But, if in your enthusiasm of discovery, you call in all your friends and endeavor to explain the Law to them, your own vision will grow and you will feel that what is true of God is also true of you. Giving does not impoverish. All nature illustrates this Divine Law. The soft piece of steel when magnetized will soon lose its power unless it is kept busily engaged magnetizing other steel. It saves its magnetism by giving.

Jesus was forever calling on men to be imitators of the God who giveth life and sustenance to all. The loftiest vision is the vision of God. Man is in the image and likeness of the Father and all the powers of the Father manifest in the Son.

How different is the Divine philosophy of Jesus to that of those whose eyes are blind to Reality. The sense man feels himself separated from other men, and must struggle for his share; and so blind are we that we praise those whose separate possessions loom large on the horizon. How much is he worth? Ask this question on the street and the answer will be in dollars. But the tax is heavy. The law of compensation cannot be escaped, for

God lives in His Universe and the dice in the game of life are loaded. No good goes unrewarded, and no partial nor selfish act unpunished.

Do not think that this means beggary and alms. To know God, to live God-like, is to have command over things. He who enters into the secret place of the most High becomes aware of manifestations of Law that show him his welfare is dear to the heart of Being. Command that these stones be made bread, said the tempter to the Son of man and Jesus knew it was possible and later exercised this power in feeding the five thousand. But not for himself! "I have meat to eat that ye know not of" were his words to his inquiring friends.

This lesson is not intended to teach you to give things in order to get things, nor to give simply from the hope of receiving nor because you love to give. This is forbidden by the Masters. We are to give as God gives and to remember that God does not give in a way to cause weakness. Many parents weaken their children by giving to them that which they should have been left to get for themselves.

Jesus founded no hospitals, built no libraries, nor is it recorded that he ever gave alms. His great work consisted in teaching twelve men how to live the life of the Spirit. To think is more important than to act. To give a man money except under extraordinary circumstances is to rob him of independence. To awaken the Godlike in him so that he becomes self-serving and efficient is to give as God gives.

I state this for I have been told so often: "I know people who just love to give and now they have nothing," or "I know a person who is always serving and doing things for the rest of the family and now the family expect and demand it."

The argument is beside the mark. God places all necessary material within the reach of his children, but gold is not on the surface nor does bread grow on trees. If you imitate the God of Nature you will not be a prohibitionist nor a busybody. You will seek to develop strength

and character in all. You will not seek to remove loads from the shoulders, but will strengthen the shoulders for the load.

The greatest blessing of my life was given me by a New Thought teacher who had not a dollar to his name. I felt I had missed the mark, and my life meant failure. I was under the control of the Shakesperean belief that I had missed the tide in the affairs of man that leads to victory. The burden seemed too heavy. My friend congratulated me on all my losses, told me that the fact of my being so heavily laden was evidence that I was counted worthy. He nerved me with incessant affirmations. That night I went home and wrote a poem that has since been published in many languages under the title—Opportunity.

I pondered long o'er Shakespeare's lines
 About a tide in every life
 Which, taken full, to victory leads;
 Neglected, ends in shallows rife.
 And as I pondered, "Lo," I said,
 "When is the time?| How may we know
 The moment when to catch its flood
 -And yet avoid the undertow?"
 The deep Voice answered: 'Write to all
 One Living Word is all you need—
 Who 'neath life's burdens weary bow,
 In burning letters write it—NOW.'

After many years of experience in applying the principles of Divine Science I know that my good has always been seeking me, but was kept away from my immediate possession by my anxious thought. I can see that every trial, every sickness, every seeming calamity has been a blessing in disguise. I can see how in all things "my strength has been made perfect in weakness," and I know this is the Law of Life, for my own experience has been verified by all who have overcome life's tyranny. Thus it is seen that in seeking our good we are not to seek ease; rather let us place before our vision the words of Browning:

Then welcome each rebuff
That turns life's smoothness rough.

This, then, is victory—to see that all things work together for good to those who love God; that as we seek to bring suffering humanity to this understanding we are bestowing the highest blessing; that just as far as we exemplify the working of this Law in our own lives are we helping others. It is only by demonstrating in our own lives that we can successfully teach others.

It is only as the Word, or the Ideal, is made real that it has power to draw all men by its matchless charm. The world is tired of men and women lean in mind and body and estate who are endeavoring to teach others the Way.

It is true that we may teach by aspiration and paint the virtues we do not possess, but we must never rest content until the outward manifestation corresponds with the inward realization.

"Thy will be done on earth as it is in heaven," is the soul's mighty realization that our God is available Here and Now, that our Ideals may be realized and our Reals idealized.

O wonderful man, child of Infinite love and destined for God-like dominion, why cheepest thou in the dust?

Thou prodigal away from thy Father's house, endeavoring to satisfy thy soul with husks.

Lift up thine eyes!
The morning cometh!
Weary laden art thou?

Know that thy burden may be the burden of wings and what thou now bearest, by the illumination of love, may lift thy free soul upward forever.

Listen and in the deep places of your own soul you will hear the Voice of the Spirit saying:

"You cannot escape from your good."

HENRY VICTOR MORGAN.

WHAT IS THOUGHT?

It is the electricity of God (Good). It is Good; all thoughts are good for something, the trouble is in finding the something. Electricity is the secret of all life. We are all electricians, and the delicate mechanism of brain and body are really the battery through which the Divine essence of all life flows. The so-called divine spark is the soul of electrical life, changing darkness into light, disease into health, sorrow into joy, failure into success. All successful people have become attached to the power-house of thought, made up of the dynamo of all great thinkers of every age. In other words, they are Live Wires.

God is electrical life used constructively. God is the Power expressed in illumination; the devil is power expressed in darkness, in the machinery of destruction. There is but one Power in the universe; and God and the devil are one. That which we call devil will some day by the glory of illumination be absorbed into the light, even as a dark room changes into a light one through the pressure of the light. Call the devil Good instead of bad and you will solve the riddle of the universe; that is, if you speak from the soul and really mean it.

The unthinking always separate good from so-called evil. In reality every one knows that to separate the soil from the flower would be fatal to the flower; yet, even as we enjoy the beauty of flowers in the drawing-room we do not condemn the soil that produced their bloom even though it be not a proper thing in the drawing-room.

Purity is of all colors and conditions. For in color there is but one soul; even in the blackness of despair that soul lives and awaits the resurrection. And that is the pure white light. All colors are delusions. Only white lives. We live in a delusion ninety-nine per cent of the time. Only once in a while are we really ourselves, and to be real is the art of all arts.

Thought is the very essence of God, and God is the soul of all electricity. Electricity is the spirit of all vibration:

and all vibration is waves of electricity from the Ocean of All Life.

Magnetism is electricity in physical expression. Magnetic personalities always win. Magnetism of the soul, however, is the master touch. Strong personalities are very magnetic in their speech, in their movements, slow or rapid. The Master demonstrates this spiritual magnetism best in the Silence. The famous editor and founder of NOW was a wonderful example of spiritual magnetism in expression. All his writings are live wires of electricity. To be sure they gave many a shock, for this power will wake even the dead,—and raise the devil out of hell: yea, transform him into a God! For surely it changes darkness into light.

The electrical effect of the little magazine called NOW has been marvelous in its power in the New Thought and allied movements.

To be magnetic is simply to be good; good in the large, universal sense.

Thought, then, is the electrical current of Life in action.

HAROLD PALMER.

AN AUGUST CONCEPTION.

Samuel Taylor Coleridge, poet and essayist, writing some 75 years ago, said:

"The possible destiny of the United States of America as a Nation of a hundred million of free men, stretching from the Atlantic to the Pacific, living under the laws of Alfred and speaking the language of Shakespeare and Milton, is an august conception."

The United States is now a Nation of a hundred million and more, stretching from the Atlantic to the Pacific, and reaching out west takes in Hawaii and the Philippines, in the north Alaska, and in the south the Panama Canal. But grander than its physical is its moral greatness. Its fairness and justice, its courage and power, its maintenance of right and freedom cover the world.

The destiny the United States is now fulfilling is a more august conception than even the imagination of the author of Kubla Khan conceived of less than a century ago.

WOULD YOU CARRY YOUTH INTO AGE?

Expect a good, long, useful life.

Hold young thoughts persistently.

Simply refuse to grow old by counting your years or anticipating old age.

One of the best preventives of age is enthusiasm and interest in affairs of the day.

Keep in the sunlight; nothing beautiful or sweet grows or ripens in the darkness.

Avoid fear in all its varied forms of expression; it is the greatest enemy of the human race.

Nature is the great rejuvenator; her spirit is ever young. Live with her; study her; love her.

Avoid excesses of all kinds; they are injurious. The long life must be a temperate, regular life.

Contemplate beauty in all its forms and you will drive everything that is ugly out of your life.

Keep mental cobwebs, dust and brain ashes brushed off by frequent trips to the country or by travel.

Don't allow yourself to think, on your birthday, that you are a year older, and so much nearer the end.

Never look on the dark side; take sunny views of everything; a sunny thought drives away the shadows.

Be a child; live simply and naturally and keep clear of entangling alliances and complications of all kinds.

Cultivate the spirit of contentment; all discontent and dissatisfaction bring agefurrows prematurely to the face.

Keep your mind young by fresh, vigorous thinking, and your heart sound by cultivating a cheerful, optimistic disposition.

—*Orison Swett Marden, in "Success."*

POWER.

It's not the clang of steel on steel,
Nor legions well in war-ways drilled;
It's peace of Soul, when Self is stilled,
And sensibility to feel,

That through our single Being flows
The life of All! That tree and clod
Are throbbing with the pulse of God,
As we, as every flower that blows.

Whoe'er feels this, 'mid the moiling throng,
May sit at ease and watch the fray,—
As one would children deep in play,
Oft weeping o'er a fancied wrong.

A. F. GANNON.

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THE SOLDIER'S CHANCES.

Great as the danger and large as the losses in the aggregate, the individual soldier has plenty of chances of coming out of the war unscathed, or at least not badly injured.

Based on the mortality statistics of the allied armies, a soldier's chances are as follows:

Twenty-nine chances of coming home to one chance of being killed.

Forty-nine chances of recovering from wounds to one chance of dying from them.

One chance in 500 of losing a limb.

Will live five years longer because of physical training, is freed from disease in the Army than in civil life, and has better medical care at the front than at home.

In other wars from 10 to 15 men died from disease to 1 from bullets; in this war 1 man dies from disease to every 10 from bullets.

For those of our fighting men who do not escape scatheless, the Government under the soldier and sailor insurance law gives protection to the wounded and their dependents and to the families and dependents of those who make the supreme sacrifice for their country.

MAN POWER.

We read much of man power these days; human power is a better term, because it emphasizes the fact that the women and children also constitute a great factor in this war. In the final victory every man, woman, and child in America can and should have a part.

In comparing the man power of Germany with that of the United States it must be borne in mind that a much larger proportion of the manual labor of the man power of the Nation is performed, is exerted by the German women than by the women of America. It is said that in peace times the women constituted 42 per cent of the agricultural and industrial labor of Germany. They work in the fields, in the factories, in the mines, at the very hardest and most laborious tasks, doing the work only done by men in this country. With a great proportion of the German men in the army, it is not improbable that women now constitute by far the larger half of German manual labor.

The women of the United States are nobly, unselfishly, manfully, one may say, bearing their share of the burdens of war. By the grace of God and the power and courage of America the fate of the German women is not and will never be theirs. But it will be with their assistance and co-operation and their full assumption of the burdens and duties of the day that the United States is to exert its full power in ridding the world of that intolerable German kultur which makes brute soldiers of the men and slaves of the women.