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No. 10

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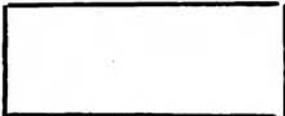
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MY POSSESSIONS.

I am! and, knowing my Self, I possess all knowledge.

I am! and, recognizing my own existence, I encompass eternity.

All I can know is Being. Being knows neither time nor space. I include all these.

I sigh not for any distant nor for any future heaven! I am heaven.

I ask for naught outside of Self. Earth and all that is, I am

I realize that I create my own conditions. Health is one of them. Joy is one of them. Peace is one of them. Blessedness includes all of them. I am blessed.

I realize that I build my own temple—my body—and that I am my own priest.

I realize that I am myself my own judge and my own rewarder.

In my power of Love, my power to love and my power to be loved, I am heaven itself.

I look not without for happiness. I am all that it is possible for Infinity to enjoy.

I am a manifestation of the Infinite! God-in-me expresses Himself freely and that God is Love.

Peace is mine, for I rest alone upon the Infinite Wisdom. I let Wisdom manifest in me.

I have all that poets dream and seers foresee and I enter now into the joy there is for all who realize that Life is Law and Law is Life.

Life provides me with body and all the body needs. I rest content in this realization of Unity.

I cannot get away from my Father's house; I cannot stray beyond my Father's love; I am one with the Father as the drop is one with the ocean; He manifests in me.

I joy in the possession of the Kingdom of Heaven now.

I enter in and live the immortal life here and now.

SAM EXTON FOULDS.

LESSONS IN PSYCHOMETRY.

IX.**THE DESTINY OF MAN AS AN UNFOLDING SOUL.**

The ground which we have covered thus far has been, no doubt, new and strange to most of you, and probably you have felt at times that you were "getting out of your depth." My experience in the class room has shown me that it is advisable frequently to review the fundamental doctrines and to try to put them before the class each time in a little different way. Every restatement, made from a different point of view, throws a new light on this difficult subject, puts the matter in a somewhat different perspective, and so will enable you more nearly to understand the principles on which we build.

MIND IN EVOLUTION

In the previous pages I assume that you have become somewhat familiar with the theory of evolution. I hope that you have grasped the mighty fact that Mind—God, Life, call it what you will—has been expressing itself through all the myriads of nature's organisms that have ever existed. In each successive organism that has appeared, from jelly-fish to man, mind has been revealing more and more of its infinite possibilities. There has been in each organism in the whole course of evolution, as it became more complex, a correspondingly greater manifestation of this infinite mind and a larger prophecy of the perfection which is its goal. Now do not get the idea that organism limits the expression of mind. If you will recall the fact that all is one and that that one is mind, that one life, one intelligence, has been manifesting itself in all the myriads of organisms that have ever existed, and if you further realize that it is the one individual mind in you that thinks, loves, wills and manifests in each portion of your body, you will then be able to realize that it is this same universal mind that animates all life about you. You will see that it is this mind that controls all organisms.

EVOLUTION LEADS UP TO MAN

Through all grades of life below man the universal mind (God) has been preparing the way for man, who is the individual mind, the self-conscious mind. Now the great advance over the animal which has been made in man is that he is self-conscious, that he can think and can know that he thinks. He not only knows as all forms of life below him know, but he can do what all these forms of life below him cannot do. That is, he can know that he thinks. In other words, he can know himself. Now since it is this that makes him human, that separates him from all organisms below him, is it not reasonable to suppose that it is along this line that mind will continue to evolve? That is, universal mind will continue to evolve along the line of the individual, the self-conscious mind.

MAN IS AN UNFOLDING SOUL

Prior to the advent of man the universal mind unfolded through an ascending series of organisms, but now it is to evolve through the unfolding human soul. Therefore you can form no better thought of yourself than this, which I wish you to make your constant thought whenever you think of yourself." "I am an unfolding soul and therefore infinite in the possibilities of my development." In this thought you will grow into a sense of power that will cause you always to think "I can" when you desire to do anything, and cause you to affirm "I possess," whenever you feel the want of anything.

THE OVER-SOUL

Now let us try to clarify our ideas of the soul. There is but one soul and that is the universal soul, or, as we sometimes call it, the over-soul. In soul we are all one. As each volcano on the earth draws its fires from one interior earth, and as each mountain is an expression of the one earth, so you are to think of yourself as an expression of the one soul. Do not think of yourself as an individual, separate from all the rest. As a moun-

tain is connected with the earth out of which it rises, so you are connected with the universal soul out of which you rise. Think of yourself as a manifestation of the one soul, and of all that soul. Think of the one soul as expressing itself through you just as all the one is expressing itself through every manifestation of nature. If you will take the first paragraph of Emerson's Essay on History and put its statements into the first person, you will have the great fundamental idea which I wish you to grasp. "There is one Mind common to all men. I am an inlet to the same and to all the same. I have been admitted to the right of reason and therefore I am made freeman of the whole estate. What Plato has thought I may think; what a saint has felt, I may feel; what at any time has befallen any man, I can understand. I have access to this universal mind and am therefore a party to all that is or can be done, for this is the only and sovereign agent."

COSMIC CONSCIOUSNESS

Ponder upon this passage till you have made it your own. It contains the truth that will bring you into a consciousness of unity. It will make you conscious of your unity with all that is. It will put you onto the plane on which Jesus stood when he said, "I and the father are one." It contains the thought which Walt Whitman tried to express when he wrote:

I find I incorporate gneiss, coal, long-threaded moss, fruits,
grains, esculent roots,
And am stucco'd with quadrupeds and birds all over.

THE UNIVERSAL STOREHOUSE OF EXPERIENCES

Take this thought into the silence with you. Make it your own. Live with it. It will solve many problems for you and save you from the follies and vagaries that mislead so many. It will save you from the errors of reincarnation and of karma and from many theological quagmires. It will lead you at all times to realize that you are in essence the one, and that the one from all eternity has been expressing itself; that all the accumulated experiences of the race and of all animals below

man are stored up in the one soul; and that you have access to that great storehouse in the one soul and may draw thence at will, when you have learned the way.

THE INDIVIDUAL IS AN EPITOME OF THE LIFE OF THE RACE

"How may I learn this way?" I hear you ask. Through the development of your psychometric faculties. Through the practice of the art of psychometry you can open up to yourself the memory of the universal life—the race life, the life of all the organisms that have ever lived. For you are an expression—an epitome—of that same life. Before Abraham was you were, and in you Abraham and all other men who have ever lived, still live, because they are in the one. Their experiences are all stored up in the common race treasury from which you may draw at will. The only thing that belongs to you and to no one else is your own individual memory. The race memory is common to us all.

THE INDIVIDUAL AND THE UNIVERSAL SOUL

Let us suppose that your name is John Jones. You will always have the consciousness that you are John Jones as an individual. But in soul you are not John Jones. In soul you are an expression of the one universal soul out of which you rise, just as Mt. Shasta is earth in reality and only Mt. Shasta as an expression of the earth out of which it rises.

It is the destiny of Man as a race to outgrow all the limitations of the animal nature in him and live as Conscious Spirit, making all the lower vibrations, called body and matter, subject to him. You will hence see the deeper significance of our definition. It means, Living as Spirit here and now! and by recognizing more and more each day of the limitlessness of the possibilities within us to become conscious of infinity and immortality.

IMPROVE BY PRACTICE

Let us turn now again to the practical. As you distinguish the vibrations on the physical plane into sound,

light, etc., you will learn to distinguish those that come to you in the silence. They may come from the lower vibrations of body and you will read the physical condition of the person and diagnose his disease. They may come from his thought and you will tell what he is thinking and his prevailing mental attitude. They may come from the emotional nature and you will tell his loves and griefs. They may come from his Soul and you will read his Soul unfoldment, read the real man below all pretense and appearances. Then for your own unfoldment you may enter consciously into the "kingdom of heaven"—pure Spirit—or you may stop and commune by thought or by feeling with those who have laid aside their bodies, but who still live in the one only world with you—the world of thought and emotion. If you will conscientiously practice the directions given; and if you will hold at all times the thoughts I have given of your possibility, you may reach this condition and thus lay up treasure where rust does not corrupt; and which no man can steal from you. You will never find a joy elsewhere like that to be found in this practice.

YOUR FIELD IS UNLIMITED

The musician is limited to a certain range of vibrations. You have all God's universe at your command. Life, a Mode of Motion in the One Eternal Energy, is an infinite reservoir from which you can draw all you may possibly need. To practice this art with this consciousness, means for you perfect health. Sensitives need never be ill, if they will but listen and draw from the One all they desire. And the more perfect your bodily health, the more perfect is the instrument which the Soul uses to convert its sub-conscious power into self-consciousness. Listen and obey! Give the Soul liberty! Trust it! It is a center of God in God! You can trust it when in faith you listen. Emerson's line is for you: "Trust the current that knows its way."

Divine and Human! We are Divine in the Infinite Possibilities within us, we are Human in the developing

consciousness of this Divinity. As you find yourself unfolding your psychometric faculty you are merely coming into a larger consciousness of your Divinity.

CONSCIOUS IMMORTALITY

By the development of your psychometric sense you are simply learning to live the immortal life consciously and to master all conditions of the lower vibrations called matter or body. I cannot do better than to quote here for you what Dr. J. H. Dewey says of psychometry in his "New Testament Occultism": "The opening and perfection of the psychometric sense, and the development and exercise of the soul's powers on the psychic plane, to which this sense opens the soul, is just as normal and legitimate and important while in the body, as is the opening of the physical senses, and the development and exercise of the powers on the sense plane. Indeed the personal life, and the science as well as the philosophy of life on the sense plane, cannot be made perfect without the interpreting light of the higher knowledge and experience on the psychic plane, thus secured. Nevertheless, if man is a three-fold being and has still deeper and profounder God-sense which opens to him all knowledge and fellowship of God, or of Absolute and Divine Being, it will be seen that the psychometric sense and the experience from the exercise of the soul's powers on the psychic plane, cannot be made perfect without the interpreting light of that divine illumination which comes from the supreme experience of direct communication with God on the purely spiritual plane of being. And since the sense and psychic planes are absolutely dependent upon the spiritual for their perfect development and mastery, we have only to appeal to the most practical motives of scientific necessity, in urging each and all to adopt the Master's counsel to make this knowledge of God and the opening of the spiritual consciousness and plane of being, the first aim and object of the personal life."

THE PSYCHIC PLANE AND THE SPIRITUAL PLANE

The psychic plane differs from the purely spiritual

in as much as the spiritual is the opening of the psychic out into the Universal. On the psychic plane we have and know time and space and the phenomena connected with these: clairvoyance, telepathy and like manifestations. The spiritual plane is where there is no conscious division between our personality and the Divine; where the realization of oneness with the Divine is so perfect that we intuitively know and do, without conscious thought or conscious reason or decision. Then the God-in-us becomes the dominant factor and we think not nor take care for the external, knowing that as lilies grow and birds are cared for we grow and are cared for. It is the fruition of desire; the blossom of faith; the Realization of Truth. The road of unfoldment is along the way you are traveling. You must learn to live as a conscious spiritual being before you can come into this realization of oneness with a Spiritual Father. I have only stated to you simple Truth when I said that in the development of your psychometric sense you were growing into conscious immortality.

HENRY HARRISON BROWN.

—◆—
SLEEP.

To "the Child in us that trembles before death."—Plato.

Say hast thou never been compelled to lie
 Wakeful in Night's impenetrable deep,
 Counting the laggard moments that so creep
 Reluctant onward; till, with voiceless cry
 Enduring, thou hadst willing been to fly
 Thy tortured senses? To such longed-for sleep
 Death is a way; and dost thou fear to die?

Nay, were it this, just this, and naught beside—
 Merely the calm that we have anguished for,
 The wayfarer might still be glad to hide
 From grief and suffering!—but how much more
 Is Death—Life's servitor and friend—the guide
 That safely ferries us from shore to shore!
 From Life itself, and in oblivion steep

—*Florence Earle Coates.*

“THY WILL BE DONE.”

I am the way, the truth and the life.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.—*Bible.*

We impute deep-laid, far-sighted plans to Caesar and Napoleon; but the best of their power was in nature, not in them.

Men of an extraordinary success, in their honest moments, have always sung, “Not unto us, not unto us.” Their success lay in their parallelism to the course of thought, which found in them an unobstructed channel; and the wonders of which they were the visible conductors, seemed to the eye their deed. That which externally seemed will and immovableness was willingness and self-annihilation.

Two ways: **THY** way, i. e., movement of Infinite Wisdom in accordance with the Divine Law of Harmony—unfailing, certain.

MY way, i. e., movement of finite knowledge in accordance with sense suggestion of objective mind—uncertain, full of trial and tribulation, laborious and wearying to the soul.

Which do you prefer? “Thy will be done”, or “Mine”?

No one considers it so very much of a hardship to give up an article of inferior value for one of superior value; and when one understands how immensely, how infinitely superior is the way of the Higher Self to that of the lower, he will lose no time in making the **THY** way his way.

Giving up the “my” way and choosing the “Thy” way is like getting rid of some heavy burden that has been weighing down the shoulders—ah! how easily we stand erect and rejoice in our freedom! With this mental incubus, known as “my will,” dislodged and thrown off, how quickly the mind springs with joyous elastic bound into an upright burden-free position; and how the vibrations of childlike happiness flood the consciousness. Thus speaks the Eternal I AM, “Come unto me, all ye

that labour and are heavy laden, and I will give you rest."

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." He knoweth the best way for you to take, and, relieved of its burden of "my" way, the soul is free to act in accordance with the Divine Law of Harmony, that pervades all things and worketh all things well.

A friend made an engagement with her friend to accompany her on a trip, but every time my friend thought of the engagement it seemed more and more odious and irksome to her, until it assumed the proportions of a burden, weighing upon her mind and making her nervous and unhappy. Finally it became unbearable and she felt that she must break the engagement. What could she do? What excuse could she give? The "my" way brought suggestions that might be carried out if she would, but most of these ideas, if acted upon, meant the breaking of the chords of harmony, and very likely hurting the friend's feelings, as it was unlikely she would understand. Well, the upshot of the matter was that she "gave up" and let things go "their way," instinctively feeling that somehow, in some manner, the miracle of adjustment would be accomplished, and the desire of her heart be brought to pass in a pleasant, harmonious way. The "desire of her heart" in this instance was to not make the trip for which she had engaged; she turned this desire over to the "Lord," trusting the Higher Self to "bring it to pass." And so it was done in a way in which she, working in the external, could never have brought it about; for, in a perfectly harmonious manner, the way was opened for her to withdraw from her engagement without disturbing her friend's feelings.

The writer has proven the excellence of the "Thy" way, over and over again, and so may you, dear reader. Give yourself and your way freely and willingly over to the silent, harmonious, irresistible movement of the Universal Will, the way of the Higher Self, and learn

that much of your striving and struggling to bring about your desires is entirely unnecessary and unavailing. "Commit your desire unto the Lord," and wait, and you shall *see*. And be sure after you have "committed your way" unto the "Lord," to let it rest with him, and having put your hand to the plough do not turn back, but stick until you know the truth and have proved the way for yourself.

Emerson glimpsed this sublime Principle when he wrote: "There are natural ways of arriving at the same ends at which these (methods of the "my" way) aim, but do not arrive."

Nature works along the lines of least resistance.

Did you ever watch a chicken which, having wandered out of the chickenyard by the hole under the fence, and becoming frightened, tried to get back safely on the other side, the inside? How desperate are the attempts it makes. Flapping its wings, rushing to and fro, flying up against the fence, straining and exhausting itself. All fuss and feathers and fury, but that is the "chicken's way," but not the way of nature. When it gets still again nature will guide it safely back through the hole in the fence—the way of least resistance.

Although this is but an imperfect analogy, it will perhaps serve to show you how mistaken and futile it is to rave and beat against the bars of environment, however galling they may be. There is a natural way out, and nature will show it you when you get still enough. The chicken holding to its own way, a way suggested to it by its objectified mind, the suggestion of fright predominating, misses the way most natural and best for it. By holding too strongly to our own way, the way we (guided by objective mind under external suggestion) consider necessary, we miss the Higher Way, although it may sometimes happen, as we go bumping and thumping up against the walls of environment, like a bumble bee against the wall of plaster, we may hit upon an open door or window, through which we may emerge into the sunlight.

The "walls of environment" are mental, and may be easily dissolved; and in this matter each one is his own creator and his own destroyer.

Again, let me say, the "my" way is the way of toil and hardship, and things attained under this way have to be sustained in the same way, thus the joy of living eludes you. The mental attitude under which the "my" way is worked out pervades everything relating to you and it, and thus before you is ever the same problem to be worked out, namely, how to relinquish the burden of living and find the joy of living. The Lord (I AM) is forever saying, "My yoke is easy and my burden light."

You get rid of the burden by giving up the "my" way, and you enter into the joy of living by making the atonement with the "Thy" way.

To the unfolded soul there is nothing of "resignation" entering into this proposition. It sees that its destiny is one of dominion and power. It sees plainly enough that "my" will is only an extension of a larger will; it sees that what it termed "my" will or way is a mental conception, untrue, because conceived from a false premise that it could be separated or for one instant exist apart from the great whole of being. And so It (the unfolded soul), in recognition and appropriation of the "Thy" way, regards itself as coming into its heritage of wisdom and freedom.

Immediately, upon giving up the lower, the higher way begins to assert itself in your life. When you give up "my" way, the "Thy" way commences at once to become operative in your life, from the very highest to the very lowest or least things or matter—in your work and in your play, and It is the way of Harmony, Wisdom and Peace.

He that seeketh to save his way shall lose it, but he that loseth his way shall find it.

WILLIAM MORRIS NICHOLS.

·DEMONSTRATION.

The essay on The Demonstration of Supply in August NOW created quite a lot of interest among the readers of the magazine. I have received more than fifty letters from those who have been interested in the article and nearly every one has asked me to write an article on the science of demonstration. I gather from reading these various letters that we are pretty nearly all in the same boat, and are not having the easy time we would like to have in making the ideal real. I wish that I might write a practical article on this all important subject, but I fear that it is beyond my pen—or beyond the pen of any writer. Demonstration, that is, the science of demonstration, is something that cannot be taught to the pupil for it at last resolves itself into a condition of life—demonstration in reality is a mode of living. That which we demonstrate—we earn.

You may read books on the game of lawn tennis, understand all the rules of the game, so that you can watch players and understand every fine point and move of the game—but this will not make you a player—the only place to become a player is on the tennis court. There and there only can you become a real tennis player.

It is so with the development of the Power of Demonstration. You can be given certain mental rules—you may be told how many other men and women have made certain demonstrations in their lives by mental and spiritual means—but to *become* a demonstrator you must need get out into the court of life and play the game of Demonstration. Do you get the point?

If you are to make a success of life and living it must be made from the standpoint of your own individuality and fitness. Elizabeth Towne might very kindly write to me and give me what she considers the secret of the great success of Nautilus in the magazine field—but the same rules and regulations would not in the least fit the case of NOW—my magazine must sink or swim on the power of its own personality. It is the same with every

individual. It is the self only that counts in demonstration. Yet there is a secret that may be imparted—but it is the living of this that alone avails.

Take your *own* case and examine your mental and spiritual life carefully and ask this question: "Am I just studying the rules of the game, or am I playing earnestly the Game of Life?"

You may read every New Thought book from "Dollars Want Me" to "Our Invisible Supply" and not be a bit nearer the realization of demonstration unless you start and live the philosophy taught.

The moment you begin to live the teachings you have studied for so long, then you will begin to demonstrate, but not until then. You will continue to live in a haze of metaphysical speculation—so long as you but dream of doing. The two books I mention, I think, are the best ever written for the man or woman who finds it hard to demonstrate. Study them and then live the philosophy taught.

When I was a boy I had a good friend who always made to me on my birthdays the present of a book. He always wrote therein: "Read, study and inwardly digest." That is most likely what you have been doing with all the New Thought books and courses. You have read, you have studied and inwardly digested them. Probably you have over-read and over-studied and may have mental indigestion. I would suggest that you take the book that appealed most to you and read, study—inwardly digest—and then outwardly express its philosophy in your every day life. Don't stop at reading and study—these are but the doorway to Demonstration.

I said that there is a secret that may be imparted? What is that secret? It is simply faith in yourself as an expression of the Divine Mind. It seems to me that very few really comprehend what this means. To most people as far as I am able to ascertain from their mental attitude, they are under the opinion that if they will assume that they are "One with the Father" they, from that time on, will be put in possession of a certain kind

of "luck" that will bring them good fortune.

Remember the secret is that you get what you "do." Success is earned. Personal Power is brought into expression by the use of power—just as muscle is built by the exercise of muscle.

Emerson gives the same thought in his marvelous lines:

"Laurel crowns cleave to deserts
And Power to him who Power exerts."

Instead of depending upon luck and fortuitous circumstance, realize that you are augmenting your power by personal expression in mind and body and creating the circumstances you need for further expression.

SAM E. FOULDS.

BOOK REVIEWS.

THE HIGHER POWERS OF MIND AND SPIRIT, by Ralph Waldo Trine. Bound in fine cloth. 12 mo. 269 pages. Price \$1.50. Published by Dodd, Mead & Co., New York, N. Y.

The *natural, normal life* is by a law divine under the guidance of the Spirit. The higher insights and powers of the soul, always potential within, become of value only as they are realized and used.

To follow the higher leadings of the soul, which is so constituted that it is the inlet, and as a consequence the outlet of Divine Spirit, Creative Energy, the real source of all wisdom and power; to project its leadings into every phase of material activity and endeavor, constitutes the ideal life. Such it might be said is the key-note to this new volume by Mr. Trine.

In the four chapters beginning, "Jesus the Supreme Exponent of the Higher Forces and Powers," there is presented a new life of the Master.

The author's other books have had a far-reaching influence in bringing about a mental and spiritual awakening in many lives.

In this new volume this same purpose is carried still further; and he portrays the new spiritual awakening that is showing itself in every phase of life today, that is bringing about radical changes in thought, in moral values and standards.

The *human touch* must take the place of impersonal organization; all human relations—and particularly industrial—must be re-built upon these new foundations.

THE NEW PHILOSOPHY OF LIFE.

The experiences of the Great War have struck deep to the hearts of men. Convictions that would have taken many years to mature during times of peace, have culminated rapidly in the suddenness and depth of the stirred emotions and the unusual character of the involved tragedies.

In the light of their new revelations as to God and nature, men have come to realize clearly and as in a vision, their true relationship to other men. They are now eager to test their broader outlook and put in practice the ideals of their new philosophy of life.

Political revolutions are now rampant. All political autocrats—whether kings, czars or kaisers—are being consigned to oblivion. The divine right of hereditary kings is being transmuted into the general recognition of the divinity and kingship of each and every man.

What is taking place is a revolution in world-thought. The fall of a government or the rise of a nation is but one of its minor incidents. Back of these symptoms is the disease for which mankind has long been seeking a cure, and the causes of the racial disorders are the false conceptions of life that to this day the ruling powers have persistently inculcated and enforced.

The world has been guided and governed by false religious conceptions, by religious truths that have been distorted by theological superstition, by an alleged science that was true only to the interests of its institutional authors, and by a philosophy of life which was necessarily fallacious by reason of its unsound premises.

Man's nature must be appealed to and satisfied on each of its threefold aspects. Religion treats of man's Being and his relation to God or the Infinite, and appeals to his spiritual nature. But man exists in a world of form and material environment, and he must know truly the facts of existence in order to understand the experiences that confront him. He must be able to relate his spiritual and physical aspects of life by a philosophy that will harmonize the two.

As such, religion does not contain the full message, nor constitute a complete guide, for mankind. It is true that the designation of "religion" may be given to that which is a composite of religion, science and philosophy. But a so-called science that is deduced from the intellectual travesty of religion known as theology lacks the stamp of truth, and any philosophy based on it must be dangerously misleading. The world-consciousness has now been aroused to this peril and it demands immediate relief and redress.

Religion, or science, or philosophy—any one of them, alone and unaided by the others—breeds only visionaries and fanatics. It does not suffice that one float always in the limitless ether of space, or ever cling close to the soil, or even remain in uncertain suspension between sky and earth. Man must occupy consciously all planes of existence, or not even one aspect of his threefold nature may be completely satisfied or harmonious.

The world hungers for a religion free from the incubus of a deadening theology, it thirsts for truths that are not distorted monstrously in the interests of those who promulgate them. It demands to know the facts of life free from the travesties with which they have always been associated; and above all it insists upon a philosophy of life that will enable it to live fully and harmoniously.

All of these things are at hand, awaiting appropriation. The world now has a science that may be relied upon with safety and assurance, for it is based on solid foundations of demonstrated fact and clear generalizations of fundamental principles; its ideals are in complete accord with those of the highest religious conceptions; and the accepted ideals of both religion and science are sufficiently broad and noble to sustain a philosophy of life that will guide man to a harmonious consciousness on every plane of his existence.

When the lofty ideals of science meet with general acceptance and understanding; when the fundamental

laws of nature are simply and plainly given popular circulation; when it is known by all that nature's laws neither permit of exception nor admit of personal privilege; when it is discerned clearly that each condition, form and institution is related to every other by a process of evolution; when unity and identity, love and cooperation, are recognized as nature's eternal methods; then will man be prepared for a practical philosophy of Brotherhood, the inauguration of an era of Mutual Service, and the worship of a God of Love.

Man must devote himself more to a study of the Living Book of God—God's Universe—a book that is always and ever logical and consistent; that never contradicts itself, and that ever subserves equally the interests of all of God's children. Its fundamental conception is Unity, Oneness, Identity; its basic lesson is mutuality; its inherent motive is love.

The principles of religion are identical with those of science. But the world in general has never accepted either one, for both religion and science are in direct conflict with the political, religious and social vested interests that have heretofore dominated human thought and activity. Neither religion nor science has ever had free play; only theology and superstition.

A change has come over the world. There is now in progress a gradual acceptance of the great truths of science and religion, and of a philosophy that relates them harmoniously. Even their present very limited acceptance has sufficed to precipitate tremendous changes in political and religious, social and economic relations. Unless quick adjustments are made throughout the world, disorderly revolutions threaten generally to supplant the more regular processes of evolution.

The higher thought points a way to the solution of the world problems. While the physical aspects of these problems are plainly evident to us, even more are they mental and spiritual. Physical or material remedies alone will prove to be utterly insufficient to meet the present situation. What is essential is that a new atti-

tude of mind pervade the race, a keener knowledge of the facts of life, and a philosophy that correlates religion and science in one harmonious brotherhood of feeling, thought and act. Then, and then only, will the life of the spirit shine forth from man with an effulgence that will efface the dark spots of earthly existence.

“Let there be light”; and be it our pleasure, as it is our privilege, to realize for mankind the glory of a heaven on earth, illumining the minds of a united humanity with the spirit of universal service.

EUGENE DEL MAR.

◆

INVISIBLE RECORDS.

Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.

A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world.

Radiant forces are passing from all objects to all objects in their vicinity, and during each moment of the day or night are daguerreotyping the appearances of each upon the other; the images thus made, not resting merely upon the surface, but sinking into the interior of them; there held with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. You cannot then, enter a room by night or day, but you leave on going out your portrait behind you. You cannot lift your hand, or wink your eye, or the wind stir the hair of your head, but each movement is infallibly registered for coming ages. The panes of glass in the window, the brick in the wall, and the paving-stone in the street, catch the pictures of all passers-by, and faithfully preserve them. Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture.—*Professor John William Draper.*

FROM MSS. OF LETTERS TO MY PATIENTS.

NO. 22.**The Road to Health Is the Enjoyment of All Things.**

The secret of health is to enjoy life.

If you really enjoy life, you will enjoy health, for health is one of the products of a happy life.

"But how impossible a way to the goal," you will say. It is not at all impossible when once you make the right adjustments.

Don't think I am about to preach a sermon when I say that there is more than one way of summing up life, since it is in a very large sense to us what we make it.

I shall not follow the usual course by telling you first of all what life is not, for the larger includes the lesser, and my definition of life in relation to conduct is comprehensive enough to satisfy the most exacting.

The coarse definition of life given by the wag needs to be varied but little to make it fit the facts. He said, "Life is just one damn thing after another." Leave out the qualifying adjective and the wag becomes a sage.

Life is just one thing after another.

And what a variety of things! There are daylight and darkness; fair days and stormy days; genial warmth and burning heat; stimulating coolness and chilling cold; agreeable sensations and pain; elevating emotions and depressing emotions; friends and enemies; riches and poverty; quiet sleep and wakeful hours; cheerful dreams and bad dreams. It is easy enough for anybody to enjoy that side of life which awakens pleasurable sensations; but you say it would take a saint to enjoy all the things of life. I have not a disposition to make a saint of you. I want you only to come to see that All is Good, and therefore enjoyable; for it is but a step from that position to good health.

No real harm can come to you, for you are One with the All. Every experience is a link in a chain of development, a step in a great stairway to larger and better things. Can you accept that? If so, you are bound to

enjoy everything; and enjoying everything, you will be well. You have to be well, for you are in harmony with the spirit and purpose of life; and harmony *is* health.

So you see that the way to health lies along the same course as the way to peace and joy. Joy and health are so intimately blended that we cannot separate them, hence when we attain to one we have the other.

“But,” you say, “I’ve seen healthy people who weren’t happy; and I’ve seen happy people who were not healthy.”

No, it cannot be.

People often lay claim to happiness and health, whose very hearts are being eaten out by destructive emotions, and whose bodies are on the verge of disintegration.

So I, as your friend and physician, bid you rejoice always, and in all things, in the unshakable faith that All is Good, for All is God.

NO. 23.

The Kingdom of Heaven

Heaven is the expanse of space surrounding the earth—the immensity of space in which the earth (and we) are immersed.

Heaven is also a designation of that Being or Principle which fills space—who constitutes space. It is synonymous with Universe or Cosmos—the largest and fullest we can comprehend.

So in the expressions, “the kingdom of God” and “the kingdom of Heaven,” over which theologians have stumbled and fought, there is an identity of meaning.

Jesus might just as well have said, ‘You are within the Kingdom,’ as to have said, “The kingdom of Heaven is within you. In either case he would have meant that the Kingdom of the Universe embraces you.

Well, then, what is the meaning of the expressions, “The Kingdom of Heaven is like unto” so and so? and what by the declaration that the rich cannot enter into the kingdom?

He meant to say that things in the Kingdom of Heaven are done thus and so, and that the very rich could not

enter into that inner consciousness of truth which lies at the heart of the kingdom, for the reason that they are engrossed with other things. He did not mean to say that there was any physical or spiritual impossibility in the case.

The truth is that there is nothing outside the kingdom of heaven, though there is little consciousness on the part of human beings of being already in the kingdom.

The realization of being in the Kingdom has been variously characterized as 'the new birth,' "salvation," "conversion," "God consciousness," cosmic consciousness, and so on. The experience does not always come as an intellectual concept, but as a state of consciousness, an intuitive feeling. The ideal "new birth" embraces both an intellectual and emotional apprehension of truth. Psychologists tell us that behind every thought is an emotion which constitutes its motive power. This is doubtless what Jesus had reference to in his talk with Nicodemus regarding the process of the new birth.

Consciousness of our cosmic parentage, and of the unity of all things, with the authority accompanying it, is what poor human nature needs, and what it should crave. That consciousness which supplies one with divine attributes and unlimited resources is what makes some men and women stand out so conspicuously in the world's history; and it is what you and I are still lacking if we continue to doubt and fear, falter, lose heart and fail in our rational undertakings.

We are immersed in the Kingdom; we are differentiated divinity. Then stand forth ye conscious Sons of God!

SHELDON LEAVITT, M. D.

THE MAJESTY OF POWER.

Certain forces in the universe are fundamental.

They are the same throughout the entire aggregation of worlds, and they are the same "yesterday, today and forever."

In fact, Life, with all its seeming complexity, is at the Source—simple.

Its simplicity consists in the fact that it is reliable, stable,—unchangeable in its Laws.

One of the fundamental forces in the universe is Power.

There are countless phases of power; innumerable applications of power; endless combinations, and inexhaustible supplies of Power.

There are, of course, as many degrees of this force as there are phases of human consciousness—and who can count these?

Not only is Life simple in its fundamentals, but it is also universally related.

The force that keeps the planets in their course, is the same that makes the top spin; the power that is manifested in Mankind is the same that is inherent in the tiniest flower or weed.

Sometimes, we may feel overwhelmed with the majesty of creation, but when we reflect upon the simplicity of Universal Law, we feel less inconsequential—we feel more in tune with the Universal Laws—more close to the Center of Life—more actually "children of God."

* * * *

I want to tell you something that helped me, when I was a child and was told about God. It was this:

I conceived the idea of God as a child like myself. Whenever I heard something that made me think of this God, a tremendous Power, or a Great Ruler, I felt far away from Him. I couldn't possibly understand Him or have any interest in Him. He was too abstract. Too complex—too unreal.

But when I thought of this God, as a child like my-

self, I felt close to Him; drawn to His aid; felt like helping Him out.

I want to impress this thought upon you, in regard to Power, and the majesty of this force that is at once simple and grand; universal and personal; eternal and yet relative.

There is no majesty so great as simplicity.

This we learn as we develop in consciousness.

* * * *

When the world was young in development, the pomp and heraldry of kings passed for Power.

And away back in the dawn of history, mammoth animals ruled this planet. Their power lay in their huge bodies; they ruled by right of their terrible crudity and cruelty.

So on, up, up, up, through the ages; Power has been represented very largely by animal strength—by brawn, not brain; by size, not quality; by appearance, not reality.

Gradually, there crept into human relationship the quality of power represented by Man.

This has worked out variously in what is called "mind over matter," meaning that the subtle force of mental influence has superceded brute strength.

Man's ingenuity has not only "harnessed the lightning," but it has also enslaved the wind and the waves.

And we are as yet in the very A B C of civilization.

Civilization may be summed up as: The Realization of Power, and its proper application.

This latter, "Its proper application," has not yet been fully realized.

The task of the future will be "The Proper Application of Power."

Hitherto the highest premium has been placed upon "The Majesty of Power," without thought of the application of power, or the source of power.

It is instinctive in human nature to worship Success.

Hero-worship is a part of the good side of humanity—it proves that there is in every man the instinct to respect Power.

The fault does not lie with the instinct in us, when we thoughtlessly give adulation to undeserved success.

We see only the effect of Power, and fail to look behind the effect to the cause.

It is also a hopeful trait in human nature that when it is shown that success came from the misuse of Power, respect and adulation turn to dislike and abuse.

We are on the Road to Eternal Right and Truth, when we demand that a man shall not only have the power to command, and to succeed, but that he shall also use that power rightly.

And that thought is in the world today, and it will be stronger and stronger, as the days go by, and men learn to look back of the phenomenal world into the Spiritual Dynamo of Cause—of Motive.

The only lasting, enduring and worth-while motive in the use of Power is—Service to Life. Love and service to life as it is represented by our fellow beings.

* * * *

Of all the great names with which history is strewn, those which will never die are the names that represent some service rendered to humanity.

And as the centuries roll on, men will come more and more to subject all claims to success to this test: Does it represent love and service to mankind? Or is it merely temporary—merely froth on the ocean of life? Is it, in other words, born of brute strength, or mental supremacy, or is it in very truth, the effect of Soul?

Because all Power must come finally to this test—the test of the soul's desire to service; the desire to Give, not to Get; to Be, not to Seem. In short, Success, in future ages, must be Real to "get by."

That is what I mean when I say that there is no majesty so great as simplicity. The motive power of all great souls has been Love and Service and this motive is based upon simplicity—I might almost say upon cosmic simplicity—because this is the only motive that can endure.

The fundamental forces are simple and enduring.

Complex forces as represented by much of our present-day civilization are destined to become a truism.

The majestic simplicity of great souls, may be recognized by anyone who has intelligence enough to see below the surface.

It is a matter of comment that Abraham Lincoln was a man of almost childlike simplicity in his tastes; in his trust; in his outlook upon life.

This must ever be true of great souls. Why?

Because those whose dynamic power is centered in the cause of Right—those who are attuned to the cosmic law of love and service to humanity, must have one straightforward, simple, unfailing guide.

This guide must be the realization that his soul is the source of his power; that his soul cannot live in an atmosphere of selfish aims; of deceit; of intrigue; of pretense.

The eternal Self of him—the inner self—the ego-consciousness that he is, must be the dominant force in his life.

Any person whose aims and acts are in tune with this awakened, and active Inner Man, has reduced his life to majestic simplicity, and therefore to Power.

He has at all times but two things to consider: Is this or that thought, or act, in line with eternal and universal love and service? If it be, then 'hew to the line, let the chips fall where they may.'

* * * *

Our modern commercial life is a long way from this ideal of majestic power. So too, is our social life; so, too, is our religious life—but it isn't necessary to specify various phases of our communal life.

They are so interwoven as to be inseparable; they reach all, react and reflect the dominant idea of the age or the race.

Up to within a comparatively short time, the dominant idea of the world has been the majesty of that type of power that rules; subjects; enslaves.

In Europe, an idle aristocracy has been looked up to; bowed down before; set up as a standard of the higher civilization.

In this country, we have done a little better, but not enough better. We have worshipped success—without giving due consideration to the ways and means of successful attainment.

Back of this success-worship, there is, however, an ethical value. It lies in the credit we give to individual attainment. It is a degree better than the old-world ideal of worshipping inherited greatness.

Because to begin with no man can inherit greatness—even giving due credit to the relative laws of heredity.

And to end with, even if inherited greatness were possible, the old-world aristocracy is built upon blood—the man who killed the greater number of his fellows, and confiscated his property, received the highest mark of reward from his king.

There is a higher nobility than this. There is a majesty of power, so infinitely greater than anything which the world has yet done homage to, that future generations will marvel at the world's blindness.

There is the majesty of power that dares to fail!

“Dares to fail!” you say. Yes, failure according to worldly standards. Failure, if we measure success by temporal power; by the appearance of success; the false and fleeting evidences of dominating and enslaving force!

Suppose that Belgium had been saturated with the ideal of false success! Belgium's failure is a majestic evidence of Power.

Devastated, impoverished, bleeding and drained to its last drop of blood; its children scattered to the four winds of heaven; its king and queen throneless—still Belgium stands supreme in its victorious failure—the world's great monument to the majesty of the power to sacrifice—the great, ennobling, grand and magnificent leader in the future ideal of Giving, not Getting!

The majestic power and simplicity of "Doing the right thing" will live when thrones and crowns will have become a part of the world's ash-heap.

The name of Lincoln each year, more and more, the synonym for an eternal, spiritual principle—the principle of doing service to the world. Of serving the forces of Rightness, without regard to self-preservation.

So, too, the future years will add greater luster to the name of Woodrow Wilson.

It will be said: He served humanity. With nothing to gain personally, he threw his force into the arena of the world-conflict, to battle for the right.

* * * *

Sometimes, we say that it is not easy to decide what is right. There is one infallible test—we need not be in doubt as to the right.

Right is not confined to any race—to any nation, or party.

But that which helps to free all men and all women and all children, from any form of tyranny; from any slavery, whether political, or mental—that is Right, "yesterday, today and forever."

You remember in Gray's Elegy that he says (of the simple-hearted country people who lay buried in the church-yard) that untried greatness might be hidden there—a type of greatness that "scorned to wade through slaughter to a throne!"

"So many of us in this world are striving for a spurious counterfeit of greatness.

So many of us are still dazzled by the glitter of tinsel!
We want to seem rather than to be!

Recently I witnessed a scene typical of our counterfeit estimates. It was enacted in a department store. A woman, richly dressed, sailed down the store-aisle, with the arrogance of a cream-white touring car, and haughtily demanded attention of the saleswoman.

A shabbily dressed woman had been patiently awaiting her turn to be served, but the haughty one brushed her aside. The saleswoman seemed over-awed by the

rich customer and was hurriedly proceeding to fill her order when the little woman in the shabby clothes said, without anger, but with the majestic power of Rightness: "You will please attend to me first, as I have been waiting for some time."

There was a certain something in the tone and the dignity of the shabby one that commanded respect and she got the attention she was entitled to. The majesty of her power lay in the fact that she was Right!

It is a simple little incident, even paltry, but these instances are the tiny "straws that show which way the wind blows."

There is no majesty of power in mere bluster. There is no depth of influence in pretense. The world has been "camouflaged" long enough.

The world is tired of the ignoble, false majesty, of "His Majesty, the king"—it wants and it must have the true majesty of Greatness—the greatness of simple truth; simple justice; simple rightness; simple desire to Love and Serve each other.

"Give, not Get" is entering the race for power.

Let us help it along!

DR. ALEX. J. McIVOR-TYNDAL.

EARTH IS ENOUGH.

We men of Earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every-day—
Here on the common human way
Is all the stuff the gods would take
To build a Heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in time!

—Edwin Markham, in *"The Shoes of Happiness."*

HUMAN UNFOLDMENT THROUGH THE LAW OF SUGGESTION.

The trend of philosophy and science is evermore toward generalization. All is One—Something. Monism—Unity—is surely the future basis for all investigation and all reasoning. There is One Power and there is also one Principle underlying all the manifestations of the One. Philosophy has found it in the Principle of Evolution. Science finds it in the Law of the Correlation and Conservation of Force. It may be stated without fear of contradiction that the Principle of Evolution is the basis upon which all future study of Nature, Man and his relations will rest. Evolution proceeds under the Law of Environment. In accord with this Law the One has proceeded in Its manifestation from Monad to Man, from protoplasm to brain.

From the simple to the complex, from the homogeneous to the heterogeneous, from the Absolute to the Individual in obedience to Environment is the Law. It manifests in a change of organism till the Human organism came. After the Human no further change in organism, but the perfecting of that, the latest one.

With this organism came not a change in the Law but a change in the line of its manifestation. John Fiske tells us that "With Man came a change from the physical to the psychical." Evolution in him takes place through psychic changes. Not a change in organism but a more complex manifestation through the organism. In the Human body One Something has produced the necessary organism through which it can express Its intelligence without limit. It neither needs, nor can It make a higher organism. Therefore, since philosophic evolution has heretofore been associated with the change in organism, it cannot in this sense be applied to man. The Human being is the result of evolution, but he is not subject to evolution.

Since all evolution is subject to the Law of Environment, it follows that since this being is not subject to

evolution he is not subject to that Law of Environment. This Human being—this Genus Homo—Unfolds, but does not evolve. This genus is subject, not to the Law of Environment, but the Law of Suggestion. Only so far as the Human being retains the obedience of the animal, from which he evolved, does Environment control him. All such control is due to his ignorance of his place and power, or to lack of will to use his power. Thus Human beings, at present, are only the prophecy and the promise of Man. Man is coming. Man will come through the unfoldment of the present Human being. When he arrives all the animal obedience to what we term natural law will pass away. Instead of being as now the servant of Law, he, the Coming Man, will be Law unto himself. Man will come under the Law of Suggestion, just as the promise of man has come under the Law of Environment. Under this Law he “will work out the ape and let the tiger die.” Under this Law he will unfold to a consciousness of himself, until through this consciousness he shall in the words of Emerson become “Conscious Law.” He says:

Conscious Law is King of Kings.

All this comes through his power of choice. In him is born Ideation. Where animal acts under Environment, Man thinks! Because he thinks, and to the extent that he thinks, he is under the Law of Suggestion.

Plants are completely subject to the Law of Environment. The animal is subject to this same Law with this difference, he is constantly and unconsciously striving to become superior to it. As far as locomotion, paws, talons and beaks could do this, he has succeeded. The animal acted under spiritual pressure from within and the objective pressure from without. He did not think, he did not plan, he had no ideal. But Life in him was striving to free itself from limitations. Life was constantly building a more complex organism in which it should be less and less prisoned. This tendency scientists call “The Law of Variation.” Through variety, species blend with species, so that, had we the “missing links,” there would be no species; there would be one

unbroken line of evolution from jelly-fish to Man. When the Human came, it brought with it power through thought and choice, to overcome environment. This tendency Emerson saw long before Darwin or Spencer. In 1836 he said:

And striving to be man, the worm,
Mounts through all the spires of form.

This instinctive effort for freedom on part of the animal is realized in the possibilities of the Human organism.

The Law of Environment affects alike each individual of a species. The only difference being, the power of the individual to endure the conditions and live under them. Those best able to live, do live and perpetuate the species. Scientists call this "The Law of Survival," or "The Struggle for Life." More properly it should be called "The struggle of Life for better manifestation." Each individual of a flock, bevy, covey, herd, school, swarm or drove, is subject to like effects from like causes. But Humanity by creative protection in way of clothing, shelter, increased food supply, and means of transportation, has changed not only his environment, but the effect of it upon himself. He has become thus, through his thought, a conscious factor in his own unfoldment. In animal evolution there is a constant change of organism from lower to higher form. In the Human the first individual and the last are one humanity. Man is one species from Hottentot to Darwin; from the lowest criminal to Jesus.

Through animal evolution the One Something had been developing a brain. When it had a cerebrum of sufficient capacity this One Something became Human with the promise of the coming Man. Through the unfolding of that cerebrum Man will come. When he comes, he will have left all animal instincts and obedience behind him, and will be entirely freed from the Law of Environment. With his power of choice, being a conscious factor in his own unfoldment, he will be subject only to the Law of Suggestion. Place these two

Laws in juxtaposition thus: Spencer's Law of Evolution is, From simple to complex organisms according to environment. The Law of Suggestion is, Man unfolds from simple to complex manifestation in obedience to his thought of environment. No two persons think alike. Under similar external conditions, therefore, no two are alike.

These two Laws comprise the difference between animal and Man; the difference between the Absolute and the Individual; between the homogeneous and the heterogeneous. In man, nature's purpose is accomplished. The Self-governing Individual has arrived. He not only acts as animal from within, but he decides as Man from within, how he shall act. He is no longer, like brute, subject to Law and controlled by environment, but he is Law unto himself through choice. By his decision he determines what his environment shall be and how the environment that is, shall affect him. Each individual of the genus Homo unfolds along lines of choice. He who exercises choice in the greatest degree, that is, he who is the most individualized, has most MAN-hood. Well says Emerson, "Whoso would be a MAN must be a non-conformist."

Perfect, absolute self-direction is possible because Man can decide what he shall think. Man can consciously direct the sub-conscious Intelligence he is, by deciding what thoughts his environment shall awaken in him. Unconsciously he must and does so decide each moment. That is the most important knowledge that Man has acquired both of the Me and the Not -Me. I have here stated the Law of most significance in Human Unfoldment. What evolution is to the physical scientist, this Law is to the Metaphysician. It is the underlying Principle of Human Expression.

This most important discovery of Truth could not be made till the nineteenth century had given us the Law of the Correlation and the Conservation of Force and the Principle of Evolution. Upon these rests this more important discovery, the gift of the newly born Twen-

tieth Century to the race. Its prophecy for racial unfoldment is greater than the discovery of these was for scientific and mechanical evolution. The knowledge of this Law in its effect upon civilization is beyond the combined effects of all other knowledge. Emerson in the "Introduction" of his "Nature" says, "Strictly speaking, therefore, all that is separated from us, all that which philosophy distinguishes as the Not-Me, that is both nature and art, all other men and my own body, must be ranked under the name Nature." Therefore, what he calls Nature is the all of Existence except the Ego; the I AM, as used among New Thought writers. This I AM is all there is of Existence except Environment. Environment includes all the external universe. This Environment exists to the Human only as Suggestion. It causes the Ego to feel, and to think because it feels. It causes brute to feel and act because it feels. The Human Being is now a mixture of both, but Man will unfold from this Human Being. Man will not only think because he feels, but will use his powers to decide what he shall think and feel.

A Suggestion is whatever causes an individual to think. All without man is Suggestion. All within him is Sensation and Ideation. When this transitional being, the present semi-man, shall have unfolded into Man, there will be in him absolute Self Control, because he will have learned his power to control his thoughts. Even with only human tendencies sprouting amid inherited animal traits and propensities, we find him already manifesting his thought power and fast becoming a conscious and intelligent factor in the determining of his environment and in the Unfoldment of the Self. The process ends in his becoming superior to environment, through his ability to control his thoughts; this control is manifest in his decision as to what thoughts environment shall awaken in him. He thus becomes Law unto himself; the Law above all law; the King above all kings.

I am that which I think I am. Environment is that which I think it is. This is the Law of Suggestion.

Potentially I have the power to think that which I choose to think. When I learn the power I possess as a Human Being I shall become Self Controlled; shall become Man. I shall become the conscious director of my life.

This is the significance of those phenomena which scientists have ignored, and at which the populace have laughed. This is the meaning of the eyes and hands fastened at the suggestion of the stage operator. This is the lesson taught by the sleeping subject in the shop window. This is the significance of the disease, pain, grief, or habit, that departs at the suggestion of the healer. This is the prophecy of the somnambule who, at suggestion, sleeps and sees distant persons and scenes. While a large body of thinkers ignored and millions said fraud, a few investigators have patiently well studied these known facts, and found therein Nature's most important revelation, i. e., that when the Human came she surrendered to him the keys of Self-government.

The difference between the subject of Suggestion and people at their ordinary vocations is but the difference of their thought. This change of thought is purely voluntary and conscious. The subject knows what he is doing and does it because he wills to do it. What is it that he does? He wills to think the thoughts he is requested to think; the accepted thought does all the rest, for Thought is Power. The boy accepts the suggestion that his hands will fasten to the stick, then his will fastens to the thought, and the thought does the work. This is Nature's constant process in the Human. The woman accepts the suggestion that she can go to sleep and see distant scenes, and her will holds to that chosen thought, as in others it holds to the involuntary thought of worry, and she sleeps and sees.

The sick man lays aside, at request of the healer, his thought of pain, of weakness, and takes that of health and strength. He does this because he chooses so to do. He is healed by suggestion of the healer to keep this thought before him till he can hold it by his own

will; as soon as he so holds he is cured, and cured by his thought. All cures are so wrought, no matter if it be thought born of faith in patent medicine, Christian Science, magnetism, prayer, or Suggestion. Nature's Law of cure is One. Methods differ; the Principle never. All healing and all diseasing is done in obedience to this Law of Suggestion. Thought is Power. Conscious or unconscious choice places the thought in control of the will and the results are inevitable.

Man's greatest discovery is: Thought is Power. It is the only Power man uses to control other forms of power. Thought as power will do his bidding as the electric current obeys his bidding. This fact underlies all the healing, the wonder and the miracle working of the ages. It underlies every one of the millions of phenomena in Human life. It is the principle of expression in every Human being. Individuals differ only as their knowledge of the power they are differs. "Slowly the Bible of the race is writ. Each age, each kindred, adds a verse to it," says Lowell, but more slowly is the science of a race written. Intuition has from the earliest ages led the race to obedience to this Law of Suggestion. Religion is but man's intuitive recognition of these Principles which reason later perceives, formulates and applies. The phenomena discovered by and named from Mesmer, and now by misnomer called "Hypnotism," began in a long forgotten past. Not till now has it yielded its Law to Human reason. As this Law enters the conscious life of the race it opens a New Era and becomes the basis of a New Civilization. It becomes the "promised redeemer," for it places in the hands of all men the power that Jesus and all prophets used for good. It takes from the external universe all power it possessed over the Human, and gives the embryo man opportunity for birth through a manifestation of the power delegated to him by the Absolute. It liberates from animal control the Conscious Personal God, who possesses under Absolute Laws of creation the power of Self-creation. This power lies in his ability to choose what he shall think of his environment and in his power

to ignore at will all external conditions, and to create from his thought those he desires. That he can now close his ears to sounds he does not wish to hear; his eyes to sights he does not wish to see; his body to sensations he does not wish to feel; by concentrating upon a chosen thought, as does the bookkeeper, mother, soldier, student, spectator and workman, gives me the warrant for all I say in this article. The operator and the subject in Suggestion are only demonstrating that this power has no limit, save Human ignorance and the fears born of that ignorance. The hypnotic phenomena of today are the same promise of the mastery of Fate, that Franklin's kite was of the automobile. Franklin found the current of power; the inventor now applies it. In this Law of Suggestion we have found the Principle the twentieth century will apply. That Principle lies in the discovery that Thought is Power. Man can choose his thoughts. Can tap anywhere, and for any purpose, the infinite thought-current, and that current will obey him. By controlling his thought he controls his life. This control lies in the application of the Law of Suggestion. Its application is termed Self-Suggestion, or better, Affirmation. What I affirm myself to be that I AM. What I affirm I can do, that I do under that Law of Affirmation, viz.:

I AM. Am what? That which I affirm I AM.

HENRY HARRISON BROWN.

◆

GEMS FROM INGERSOLL.

When slaves begin to reason, slavery begins to die.

The destroyer of weeds, thistle and briars is a benefactor, whether he soweth grain or not.

Salvation through slavery is worthless. Salvation from slavery is inestimable.

What man, who ever thinks, can believe that blood can appease God? And yet, our entire system of religion is based upon that belief.

In nearly all the theologies, mythologies and religions, the devils have been much more humane and merciful than the gods.

Nature is but an endless series of efficient causes. She cannot create, but she eternally transforms. There was no beginning, and there can be no end.

ARE YOU LIVING IN A HAUNTED HOUSE?

We have many times been frightened by stories of haunted houses, dim mystical stories of the past, fear-some sights of long-forgotten events kept alive by morbid, gossipy folk, who picture the unrest of the former tenants until someone imagines they see a ghost in the semblance of some former occupant, near the house or grounds, thus giving rise to all sorts of fantastic and gruesome stories inspiring terror in the mind of easily frightened and emotional people.

Ghosts exist largely in the imagination, for as a rule spirits returning to the earth-plane come in a different guise usually to help someone on this plane or to undo so far as possible some wrong they committed in the earth-life. They have a desire to pay their past debts so they may advance from the plane they have gravitated to, to something higher and better. They desire to get away from the thoughts of the past, and the quickest way to do this is to pay past debts, and then forget them.

The haunted house we have most to fear is the thought-forms we have built into our sub-conscious mind, not some isolated house in the country, deserted or near a graveyard, but our own thoughts of the past, built into the memory. All the memories of the past, the failures, the sickness, the operations, the past hurts and injustices, the past hatreds, are the ghosts in our haunted house which we should fear above all others. These are the ghosts which must be ousted so our house will no longer be haunted, and deserted by desirable folk.

Have you ever met a person who desired to talk of nothing but the past? Their names are legion—I know a bright, pretty, successful business woman who of all her achievements seems most proud of the fact that she has undergone thirty-three operations. She can talk of nothing else. Every customer who comes into her place of business must hear the rehearsal anew. She is con-

tinually suffering new attacks of this, that and the other, because she continues to live in this haunted house of past experiences.

I knew another business woman who gave eight years of her life as private secretary to one of the great manufacturers of this country, working early and late, only to be treated very unjustly in the end. This was so great a shock to her consciousness after the many years of faithful service and the many promises which had been made, that it nearly caused nervous prostration and mental trouble, and for ten years thereafter it so weighed upon her mind, that it inhibited her natural courage and confidence, preventing her from accepting several more responsible and lucrative positions which offered themselves. She could not speak of the experience ten years afterward, without getting into the same suppressed mental excitement that she underwent at the time. Her house was haunted and she did not know what the matter was. Finally she came into touch with New Thought and immediately she saw her trouble and forgot and forgave the entire matter. She had ousted her ghosts. Immediately she began to improve her social and business environment, and today she is teaching the Higher Truth to others. This feeling of injustice done her in the past was thrown into the discard heap, with a blessing to the one who had caused it, and with the conviction that sometime or somewhere it would be repaid. Immediately her old courage and ambition returned, and in time she left the business world to become a teacher of Metaphysical subjects, to help others also to discard their ghosts of morbidity.

Nearly everyone has a haunted house, one or more ghosts to be laid low, and if this is true search them out and oust them once for all. These ghosts may be playing all sorts of havoc. It may be some old grudge which must be replaced by a flow of love and good-will to the one whom you think has injured you. It may be the ghost of "inherited tendency", feeling you are subject to this or that because father or mother had it, or it runs

in the family. It may be the ghost of "lack of opportunity and education" or "duty" or what not, but whatever the particular ghost you are housing you know what it is, and should throw him out bag and baggage.

Do you know what it will mean to you when he goes? It will mean better health, greater happiness, peace and harmony, greater magnetic power to draw prosperity, wisdom and power, for if we live in an atmosphere of peace and harmony it is much easier for the Father and his hosts of angelic forces to reach us with their blessings. It will mean a broader vision, a more Christ-like consciousness and attitude toward others, more love and sympathy for others. It will mean all this and much more than you have any conception of.

Search out your ghosts then, the thought of any sickness or weakness or lack, the idea that anyone can harm you or has harmed you in the past. It is our thought and our attitude that brings all these things to us anyway, and we are more than half to blame. Deny out all feeling of inertia, ignorance or sin—they are all ghosts. Drive them one by one from your subconscious mind until your house is clean,—the temple of the LIVING GOD—the mansion which Christ went ahead to prepare for you. "Let not your heart be troubled: Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you, I go to prepare a place for you."

The Christ is preparing the way for us to enter a new mansion continually, not at some future time when we shall have cast aside this body, but day by day as we clean this house we live in of the past accumulations and memories, we make room for the more heavenly tenants of love, joy, confidence, courage, wisdom and power—"the house not made by hands" but created out of the divine harmony emanating from within.

LOUISE B. BROWNELL.

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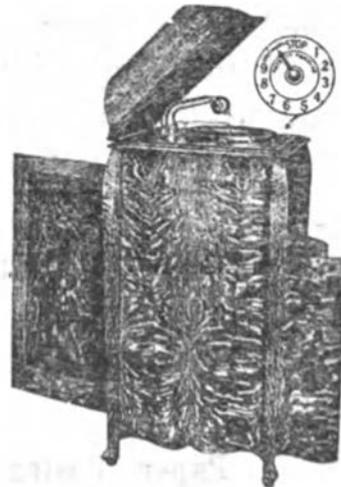
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