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589 HAIGHT ST., SAN FRANCISCO, CALIF.

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OFFICE OF NOW

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NO. 11

NOW

(Founded in 1900 by Henry Harrison Brown)

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AN OPEN LETTER

Dear Friend:

I hold the degree of A. B. and A. M. from the University of Missouri, the degree of D. D. from the University of Kentucky, the degree of L. B. from the Washington University. I was editor of the Harriman Lines Railroad Educational Bureau, was attorney for the White Pass R. R., and practiced law in six states.

It was my privilege to have the personal friendship of Judge Hanna and Mrs. Eddy, of Christian Science fame, of Ella Wheeler Wilcox, and of John E. Richardson, better known as T. K., founder of the Great School of Philosophy.

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TELL ME, OR LISTEN.

You who profess to know the way of Life
And answer the deep questions of the Soul,
By inspiration dead for Centuries,
Tell me one thing I'd give the world to know,
Or listen while I tell you what I'm told
By Nature's Wonders—things inanimate;
But which, to me, speak forth the Word of God;
From hill and vale, from wind and ocean wave;
Deep shady glens and lofty mountain peaks;
Peninsulas, with mossy rocks and ferns,
Projecting far into the placid lake,
From which the distant mountains' craggy tops
Resemble some old Feudal Castle grey,
Where lords and liegemen lived for centuries
Ne'er conquered but by destiny of time.
Tell me, ye priests and preachers, why my Soul
Impatient grows, while you the story tell,
Of holy days when men communed with God:
But emptied the Divine of all He held—
Leaving my Soul to drink the ancient draught
Or thirst and wither for the flames of hell.

Tell me why birds and plants and trees still draw
Life currents from the Source of Life and Love,
And insects chirp His praises from within;
While I, created in His Image, must
Draw life from saints and sages of the past,
With Centuries between His Life and mine.

Go to, I will not listen to your prate;
You rob my Soul, and blight its sweetest hope;
I'll turn to meadows green, and sparkling rills;
To dew drops glistening in the morning-sun;
I'll drink His Spirit from the Butter-cups
And breathe Him in the Silence of the night.
I'll ope the gate-ways of my Soul and wait,
While Nightingale and Cricket charm the hour
With songs as true as were in days of old.
They'll tell me how to gain my lost estate,
And from the night-wind hear the still small voice
That speaks FOREVER to the listening ear.

The Mourning Dove will teach me how to wail
 For my poor brothers that are bound in chains
 Of their own forging. And with hatred dark
 Proclaim my liberty the snare of hell.
 Rise Thou Immortal One within my breast,
 Behold Thy wrongs as blessings in disguise;
 Go out with joy and meet the Over-Soul,
 And like the birds, and insects 'neath thy feet,
 Be filled with Truth and Love FOREVER MORE.

BENJAMIN F. BONNELL.

WHO IS RESPONSIBLE?

I believe that the lowest and most pernicious mental state is that of self-pity. Prof. Elmer Gates tells us that the emanations from emotional states caused by self-condemnation are the most poisonous. These are bad enough. But victims often rise from this state of condemnation and remorse. But when persons have fallen into that mental condition where they sympathize with themselves as badly treated, think no one had such a hard time; "No one ever suffered as I do; no one was ever so persecuted by fate," there is for those persons very little hope, for the constant thought is weakening in every way, and insanity or suicide is the result. Remorse finds consolation in being himself the cause. But these states of self-pity find cause in the external. When located within, there is hope of betterment. When located without, no hope, until by some mental process a change can be effected, that shall cause the person to hold himself responsible. "My brother is my keeper. It is his business to see that I am pleasantly situated. To see that I have work. To see that I am in health." This machine, automatic human universe, is that in which those live, who have sunk so low that they think themselves the toys of fate, and who spend their time in pitying and petting themselves.

There is but one cure for such and that is to awaken in them a sense of personal responsibility. And the task is harder because they are constantly finding those who will sympathize with them and who thus add fuel to the fire, by also condemning fate for conditions.

This mental state has been cultivated in the race by the home, school, ecclesiastical and social training. It is the source of the practice of doctor, lawyer, priest; the social, political and economic reformers. Few are they, besides the New Thought metaphysician, who hold the individual responsible for his life. Fatalism in some form is the underlying philosophy of the masses. "God rules!" Yes; but he is in the common thought an outside power, and man is his subject, an external cause.

When the thought of Jesus, "the Kingdom of God is within you," shall be realized, this condition of negative mentality will have passed away. In this consideration there is no education more necessary than that which locates all power in the individual, and which teaches self-control. All power is indwelling. For this reason the individual must hold himself responsible, and must realize that it is only his ignorance of himself AS POWER that is the cause of all untoward conditions. Once this is seen, there will be a complete revolution in character, and all experience will be welcomed as education, i. e., as the drawing into expression of the power and wisdom that is within. Instead of dreading new experiences, one will not only welcome, but will seek them, that he may thereby increase his control over the expression of his life.

There is a joy in being master, where once one was slave. There is something divine in thinking of the possibility of self direction. In this lies the consciousness of divinity. An anonymous poem says:

It is so great and yet so awful,
 So bewildering, yet so brave,
 To be king in every conflict
 Where before I crouched a slave.
 'Tis so glorious to be conscious
 Of a mighty power within,
 Stronger than the rallying forces
 Of a charged and marshalled sin.

For this reason every hopeful word, every optimistic expression, is as welcome to a person in the negative states, as is a drop of water to the parched soil. They may not be willing to receive, but since it is Truth we

have but to affirm and we heal. "Let your light shine," is the command. Light will find the rootlets of life, and it will find its way into the darkest mentality. It seems that Jesus summed up the whole duty of man to his neighbor when he gave this admonition. We are to realize that the spiritual light that characterizes us as individuals is Truth; and we can express Truth only in Affirmation. We ask no authority for Truth for it is its own authority. It admits of no argument. It is not reasoned out. "We know Truth when we see it as we know light!" says Emerson. There is nothing for us to do but to affirm. When the others see our affirmation Truth, they will live as we live. But whether they see or not, we must, in Truth, speak and act, that Truth may more abound. We thus help in creating a new thought atmosphere, and become a Light unto the world.

I CAN! is the affirmation that will lift every one from states of negation to those of power. I AM and I CAN! What? No matter Everything, I WILL TO DO.

HENRY HARRISON BROWN.

STATEMENTS OF TRUTH.

in "*The Spirit Singing.*"

As the earth rests in the soft arms of the atmosphere, so do I rest on the bosom of God.

I am fed from unfailing fountains, and draw at my need inexhaustible supply.

I see that my life is God, and therefore my life cannot be threatened with death, nor fear death, nor yield to death at all. My life is God Almighty.

God is the health of my mind, the loving support of my body, and the glorious fulfillment of every true desire.

The life I now live is the life of God in me, and the realization of this makes me every whit whole.

I abandon myself to the Will of Whole, and say: Our Father who art within, I give myself wholly to Thee; and, knowing Thou willest only the good, gladly do I trust Thy perfect wisdom; Thy will be done.

I am Almighty God's innocent, useful, prosperous and perfect Idea, and there are none in all this universe to think or speak or act against me, but for me now and forevermore. Amen.

—Adapted from various sources for daily use by Henry Victor Morgan.

MAN THE MASTER.

(Copyright 1921)

Higher than Indra's ye may lift your lot,
 Or sink it lower than the worm or gnat;
 The end of many myriad lives is this,
 The end of myriads that.

—*Edwin Arnold: Light of Asia.*

When a man denies anything, be quite sure that he is omniscient, or else doubt his denial. We do not know what is impossible.—*Sir Oliver Lodge.*

Inherent in the Substance of the Universe, and constituting its very Essence, are the Principles by virtue of which it lives and moves and has its Being. These Principles constitute or guarantee the Freedom of the Universe.

The Principles by virtue of which the Infinite brings forth existence and manifestation from seeming void, are those which operate now. It is impossible to conceive of any others. They always produce Results in exact correspondence with the Causes the Infinite provided for them to work upon. Nothing else is imaginable.

These Principles are changeless and ceaseless. Always they accept that which is offered, and transmute it into an exact equivalent. They convert raw material into finished products, and vice versa. They are impersonal, universal and inevitable. They are neither deceived, bribed nor coerced. They neither punish nor reward. In their dispensation of infinite love and wisdom, they constitute the "Workshop of the Gods."

The only creative agencies man can employ are the Principles invoked by the Infinite. There are no others. The only methods whereby Man can secure Results through the use of these agencies are those adopted by the Infinite. There are no others. The terms upon which Results were obtained by the Infinite are those under which Man must secure results. God and Man are One and inseparable; and in their very nature, the Principles of the Universe must respond to Man exactly as they do to God.

Man must create as God does. He must make use of the same Principles, and feed to them Causes correlated to the results into which they are to be converted. Machinery is of value only as it is furnished with material upon which to work; and to feed a machine with material that will produce previously determined Results requires intelligence.

Man thinks; and thinking, he creates! Man thinks; intellectually his thought is given form and direction; emotionally, power and intensity are conferred upon it. Man thinks in his brain and in his heart, and creation follows the conjunction of masculine and feminine thought. Man thinks spiritually and mentally; spiritually, thought transmutes the invisible into visibility; mentally, thought translates one form into another.

It is a contradiction of thought to suggest a limit to the power of the Infinite. It is unthinkable to place a restriction on the universality or inviolability of Principle. Impossibility has no application to the Infinite, which is the synonym of Omnipresence, Omnipotence and Omniscience. And God and Man are in the same image and likeness!

Man the microcosm is but a replica in miniature of God the macrocosm. The One Mind—God, the Infinite—is in complete consciousness of its Divinity and Perfection, with absolute power of Selection and Initiative. Individual Mind—Man—possesses all of the qualities or attributes of the One Mind, and through the same agencies unfolds gradually from an utter unconsciousness of its Divinity and Perfection, to an ever completer realization of it.

This gradual unfoldment of Perfection diverts the individual consciousness from the personal to the impersonal, from selfishness to altruism, from egotism to egoism, from diversity to unity, and from the recognition of the smaller self to that of the larger Self; and it opens up a continually increasing conscious appropriation of the content of the conscious, subconscious and super-conscious realms of the mind.

The Freedom of the Universe has been conferred

upon Man in his power of thought and his privileges of initiative and selection. Silently, smoothly and lovingly, if relentlessly, the Universal Principle fashions whatever are presented to it, the frictionless spiritual ethers working them out in exact accord with the impulses that man imparts to them.

Upon Man has been conferred the powers of God. He can do nothing except as he uses these powers, nor may any limit be ascribed to what it is possible for him to accomplish through their use. He cannot use these consciously and to a definite purpose except as he understands them, and has faith in his ability to use them. As his knowledge of Principle and faith in the Self intensify, Man increases in power and freedom; and with perfect knowledge of Principle and absolute faith in his Divinity, Man has at his disposition that degree of power which is the synonym of perfect freedom.

The gifts of Divinity are at the command of Man. Of himself physical man is utterly impotent; but Man—the image and likeness of God—has potentially all the powers that he ascribes to God. Fundamentally, Man's conception of God is his intuitive glorification of the Self; the Universal Ideal of the individual idea he represents. Man's increasing realization of his own divinity is always attended by his higher idealization of God.

The Universe accepts the individual at his own estimation, and responds to him in kind. It grants its powers as the individual becomes qualified to use them. It reveals its secrets as he becomes receptive to them. It unfolds to Man as he unfolds to it. Through wisdom and love, the individual may attain that degree of understanding and harmony that qualify him to exercise powers which appropriately may be designated as God-like.

In the absolute freedom of Man, not even the Universe may invade the sanctity of his domain, or compel his acceptance of that which he does not desire. Man is so completely free that he may enslave himself to any extent he pleases. He may hold himself in bondage for

as long a time as he wishes. Also, he may free himself when he will. No one ever was or ever will be enslaved or bound except by himself, and no one ever can free one except himself. Man's freedom is absolute, even in his complete self-slavery!

It is through Self-control that Man attains control of all else. It is in harmony with Principle that he dictates results. "Nature is conquered by obedience," and Man's freedom is measured fundamentally by his disposition and ability to manifest his highest ideals of love and wisdom. It is to the extent that he expresses his Divinity that divine powers are placed at his disposition. It is in the degree that he manifests his Godhood that he is invested with the powers of God.

Man has always been the arbiter of his own fate. He has seldom directed it consciously and intelligently. He has permitted the deliberate processes of evolution and natural selection to dictate his exceeding slow rate of progress. He has left it to the compulsions of pain and suffering, and the pressure of adverse circumstances and conditions. In his ignorance, credulity and superstition, he has bound himself with amazing ingenuity, and has hypnotised himself to regard his bonds as an inseparable part of himself.

There is no destiny to which man may not aspire and reach. There is no obstacle that he may not overcome and conquer. There is no fate that he may not change and alter. There is no condition he may not meet and transmute. There is no circumstance he cannot circumvent and transcend. There is no problem he cannot analyze and solve. There is no vibration he cannot harmonize and control.

Man is essentially free. He always has freedom of choice and the power of initiative. He can always neutralize a condition or a circumstance. Or he can intensify it. Or he may let it work itself out as it will. He is as free to permit himself to be dictated to as he is free to dictate. He can stand secure and erect on his own feet or stumble on another's. He can stand straight

and strong, or he can lean crooked and weak. Man is free to be Master or slave, and that which he manifests indicates the choice he has made.

Man, claim your Divinity. Know thyself; and know that all that is and ever will be, is dormant within you, ready and willing to be awakened by your magic touch. With thought definite and exalted, emotion controlled and refined, and energy conserved and responsive to command, Man is prepared to meet, and to overcome, assimilate or harmonize with whatever may meet him on the path of life. He has been furnished with the equipment of a Conqueror!

Man is Divine! He is living in eternity now. Whatever he shall ever manifest, he now IS. Whatever he dares to do, he already Is. It is through the alchemy of Thought alone that his Being may be expressed and manifested; and in the full realization of his inheritance as a Child of God, he shall rule as Master over his illimitable Kingdom of Thought!

The flesh is but the visible outshining
Of a portentous and a mighty thing,
Whereof, each mortal knowing,
Becomes a king! —*Angela Morgan.*

EUGENE DEL MAM, in "Azoth."

**STATEMENT OF OWNERSHIP, MANAGEMENT, ETC.,
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Business Manager, none.

Owner, Sam E. Foulds, 589 Haight St., San Francisco, Calif.

Known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities, are, none.

(Signed) SAM E. FOULDS.

Sworn to and subscribed before me this 29th day of September, 1921.

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

(Commission expires April 12, 1925.)

HOW A SALESMAN MAY BUILD SUCCESS WITHIN HIMSELF.

Part 3.

(Copyrighted)

WHO IS BOSS IN YOUR ORGANIZATION?

The truth is that really all have untold treasures of power locked in their inner being. In fact, all are millionaires, but their priceless treasures will remain useless to them, till some one informs them of their own possessions and hands them the key with which to unlock them.—*E. D. Babbitt*.

Doubtless all of you have heard a conversation similar to the following:

Question: "What is the reason that Blank & Company are not more successful? They are in the midst of a rich territory—in fact, they seem to be blessed by all the fortunate conditions that anyone could want. But they are not prospering as they should."

Answer: "The trouble is that there is no head in that establishment. Everybody is the Boss, with the result that all the clerks are running hither and thither, duplicating each other's work many times over. A business organization cannot run successfully unless it has some one who is recognized as the Boss. If the fellows in the office are running around helter-skelter, with no Boss to lay out their work and hold them responsible for the doing of it, no wonder the running of the factory is disorganized."

A salesman is a factory, whose output is service.

Billions and billions of cells are working together — whether in harmony or not depends upon a directing power at the head, the Boss.

The office force of this huge factory is the mind. But, unless there is a Boss directing the mind, the result will be just as helter-skelter as a Bossless office force.

Some of us have the idea that thoughts think themselves. They believe that, given a physical brain, thoughts will be automatically generated therein, very much as the liver secretes bile. They say that, as long as the

spark of life is present, the brain will continue to give forth thought.

So it will, but what sort of thought?

Look at the demented man—thoughts are present in plenty, but they are wild, incoherent. There is no Boss.

Leaving this painful extreme of thoughts run wild, we come through many gradations to the self-poised man, who is master of himself. He doesn't let his thoughts run wild—not if he can help it. Whenever he does, because of a fit of anger or something like that, he feels ashamed of himself.

In his organization there is a Boss that controls his thoughts (the office force), which in turn controls the billions of cells in the body (the factory force).

What is the nature of this mysterious force, which is even more hard to get at than the thought processes of our minds?

I wish I could tell you. Many people have tried to make a mental picture of it, but not to my satisfaction.

Some people name this Boss the "Ego"; others the "I Am"; and still others call it the "Soul."

On one thing, however, the most of them agree. There does exist a something distinct from body and mind, yet in control over them. We can recognize it by its manifestations. Call it what you will, we know that it is the Boss. It is something to be reckoned with, just as the Boss in the factory.

Likewise the person, in whom the Ego is weak or unrecognized, is in just as pitiful a plight as a factory where the Boss is weak or unrecognized.

Ofttimes you have heard people condemn a man by saying, "He has absolutely no individuality."

What does that mean?

Why, it means that the Boss is a very weak factor in the running of his Service Factory. There is a Boss there, but the rest of the organization do not pay very much attention to him. Hence the organization, the person, is at the mercy of everything that happens to him. There being no conscious control over the mind,

both the mind and the body are buffeted about by the winds and storms of circumstance.

Let us take an individual where there is a Boss, whose authority is recognized by both the mind and body. He directs their activities.

Let us analyze the forces at his disposal.

It will not suffice to say that he controls both the mind and the body. Let us look into these two factors more closely.

It may be a surprise to you to know that the mind is not one and individual—but such is the case.

It really consists of two parts, or rather phases—the conscious mind and the subconscious mind.

I do not wish to go into a description of their physical characteristics, or of their location.

You will see the blades of grass and the leaves quivering in the wind, but you do not see the wind. And yet the scientists can calculate the force of it with considerable accuracy.

The conscious mind is the common everyday mind—the one that you realize that you are thinking with.

It is no stranger to you.

The subconscious mind is a stranger—you are likely to know nothing about it.

It is the mind that goes on and on, without your knowledge.

It might be likened to a powerful piece of machinery which, once it has been set in motion by its operator, continues to do its work automatically and with very little attention on the part of the operator.

The conscious mind does most of the thinking that we know about. It is logical in its processes of thought, and has the ability to reason. It receives the impressions conveyed from the organs of sense, coordinates them, and determines what is their meaning. Then it conveys this meaning to the subconscious mind.

The subconscious mind automatically governs the vital functions and organs of the body, controls nutrition, breathing, blood-pressure, etc. It receives impres-

sions from the conscious mind,—reasons only deductively, and manifests its power through emotions, desires and impulses. It possesses perfect memory and does its highest and best work when the conscious mind is quiescent or passive, as during sleep.

Let us consider one of the mammoth ocean steamships.

The Ego is the Captain of the Ship, the Conscious mind is the First Mate and the Subconscious mind is the Engineer.

Everything is, of course, under control of the Captain.

Suppose there is occasion for driving the ship forward at top speed. The Captain tells the Mate, who sets the indicator for full speed ahead. Immediately the signal is conveyed to the Engineer, who carries out the orders without a question. He doesn't ask the mate "Why?" or "Are you sure that you will succeed?" Nor does he say, "I can't." The Engineer is in charge of vast forces, hidden down in the bowels of the ship. These forces are at the disposal of the Engineer's superior officer, the Mate. All the latter has to do is to indicate his wish by the automatic signal and the resistless forces obey his will.

Just so with the conscious and subconscious phases of the mind. The subconscious has almost unlimited possibilities of energy and of accomplishment. And yet all of its forces are held subject to the orders of the conscious mind.

The powers of the subconscious mind almost transcend belief. It "runs" the automatic functions of the body, very much as the Engineer runs the automatic functions of the ship. And it will keep them running automatically unless it receives the signal from the superior officer, the conscious mind.

The subconscious has charge of the constant rebuilding of the cells. So, unless it receives orders to the contrary from the conscious mind, it will continue to rebuild new cells indefinitely.

But suppose it receives an order from the conscious

mind, saying, "You are not well." Immediately it sends "slow down" orders to all the vital organs of the body, with the result that you are truly sick.

There are some very remarkable instances, fully corroborated by expert testimony, showing how, when the conscious mind was fooled, the wrong orders which it gave to the subconscious mind produced the very effect which the conscious mind had imaged.

Thus we have the proven story of a woman who died under the mistaken notion that she had taken poison.

The autopsy proved that she had not done so; but the conscious mind had told the subconscious mind that she had taken a deadly poison—so the subconscious mind carried out orders and the woman died.

The impression caused by the sight of a horrible accident or of a disgusting scene, conveyed by the conscious mind to the subconscious, frequently retards digestion; nausea may even result. A shocking piece of news has been known to cause instantaneous death, and it frequently happens that the worry, grief, nervousness, etc., following the receipt of disastrous news rapidly undermines the health of the strongest individual.

You probably know of cases where, after the death of one of an affectionate old couple who have been very dependent upon each other for years, the one who is left has been heard to say, "Well, I've nothing more left to live for. I might as well die." The subconscious mind receives this impression from the conscious, with the result that death speedily ensues.

Which reminds me of an Eastern story, of how The Plague met some men outside a town. Becoming confidential, he told them that his mission was to destroy 1,000 people within the town.

Later, one of these men said to him, "You went considerably beyond your orders, didn't you? Instead of killing 1,000, you killed 10,000."

"Oh," said The Plague, "you're wrong there. I carried out my orders exactly and killed 1,000. Fear killed the other 9,000."

The power of the subconscious over the character is just as great as over the physical body. If you give the subconscious the impression that you are losing your hold on the essentials of business success—get ready to join the down-and-outers' club.

When your conscious mind tells your subconscious that you are afraid of the consequences of the approaching interview with your customer, you are practically ordering your subconscious mind to bring about the results which you fear.

Is it any cause for wonder, then, if you do not succeed in that interview?

AUSTIN A. BREED.

AFFIRMATION.

Peace be unto this House.

There is a depth in my soul by thought unstirred!

There is a deep where Silence dwells!

Over this Soul deep Peace folds her wings!

Thither I go when conditions disturb me!

I find there the Indwelling God!

In Its Presence I find the promised rest.

"Come! I will give rest unto your soul!"

In this rest I am peace!

In this Soul-rest I radiate Peace!

As the flower its perfume, when I come from this rest
I exhale Peace!

When soul is rested, as the sun its light, I radiate
Peace!

In this Peace I sense virtue flowing out of me to heal!

In this Peace I calm the unrest of those I contact!

In this Peace I think of the world's unrest and say to
its tempest—"Peace!"

In this soul-rest when I enter a house, I say, with the
Master: "Peace be unto this house"

When I pass along the street I say to all I meet—
"Peace be unto you!"

In Peace my own life blossoms in beauty!

I AM PEACE!

THOUGHT-BUILDING.

"Beware," says Emerson, "when God lets loose a thinker upon this planet, for then all things are at risk."

It is to the Thinker the race owes its rise from cave and hollow tree to palace, press and battleship.

Civilization is but the materialization of the Thinker's thoughts; materialization of Human Ideals. It is not true that "thoughts are things" unless we extend the definition of "things" to include immaterial ideals. The usual conception of things is—that which is perceived by the senses.

But in a higher perception Thoughts are greater than things, for they are the Power that creates things. They are the unseen force which controls external conditions and things are the result. Instead of saying "Thoughts are things," I prefer to say "Thought is Power!" And then to perceive that things are manifestations of power.

A thought comes, by the Law of Special Creation, crystallized on the lower plane of consciousness into A thing. It is therefore on the Thought-plane of consciousness that man is a creator. All things are developed according to the Laws of Formation in the Absolute. Man obeys and directs Law. But the One Power which uses Law for its expression is the One and only creator of things. And things are but the projecting forth of Itself into the sense-plane of consciousness. All possible things exist in the Law; in the Absolute; in God. Under the Law, the world and all natural phenomena came forth from Itself. But there came a limit to this form of expression and out of the material projected by the Absolute must still higher forms become manifest, and the time came when the Thinker must be that the possibilities of Spirit, of Mind, of God, might be expressed. Then the Thinker came. He is the projection of Mind forward from all other created forms, in which Mind had previously manifested. In this Thinking-form Mind has limitless sway for Its Thinking. When God says "Let There Be!" forms are. But he could not think before he had a brain with a certain

amount of grey matter. Therefore he individualized Himself and through the human brain thought, and things impossible without this brain, came into expression under the same Law that had called forth worlds, plants and animals.

For Thought is Omnipotence individualized. Man is God thinking.

Therefore all artificial things are the materialization on the lower vibrations, under the power of human thought; the expression of human Ideals; mental pictures reflected in the permanency of matter.

Well may Emerson say "Institutions are the lengthened shadow of one man." Institutions are the measure of civilization.

Thought creations have changed the earth from wilderness to fertility and man from savagery to present civilization.

All artificial creations are but the work of human ideals. These ideals are but human reflections in the finite, of Divine ideals in their infinity.

Man is thus, through his thought, a special creator. But his field is limited to thought alone. All the work is done by the One Power. The same Power that carves the hills and valleys, carves the rose upon the furniture in my room.

The same power that lifts the water from the ocean and carries it to the distant mountain and brings it back to the sea, is doing this writing on the typewriter. The Thought in my mind simply directs the Power. As the motorman on the streetcar by my window has only to keep his hand on the controller-bar and his trolley on the wire, and the Power within the wire will force the wheels along the track, so I have but to keep myself under the Law and the One Power works through my hands and my thought directs it and it is written on the page.

Absolute Power made the iron, and made the wood and plant material which Man directed Thought to make into paper. The only paper the Absolute made was the prophecy the hornet made in its nest.

Man's Ideals become the model into which Universal Power flows and shapes Itself into things; even as the iron from the furnace flows into the sand-models and makes the various parts of the machine upon which I am writing.

Thus Man, as Thinker, is shaping the forms in which Universal Mind is expressing Itself in works of mechanism and of art.

The Absolute creates by embodying Itself forth in chaos and later in worlds of crude material. Man, as individual creator, shapes this crude material to his Thought. Wind and wave are manifestations of Absolute, but unthinking Power. They manifest in octaves of lower vibration; in the same way the beauty of the rose and the song of bird. The Absolute in like manner is manifesting in higher octaves as the Thought of Man.

It is in Thought that it is true that "The Father and I are one!" It is in this sense Truth to say "I think therefore I AM!" There are many forms of Existence that cannot think—I AM!

For man to think, is for him to create a mental picture. This picture-form Universal Power must create in the unseen and once created there will shape itself in the lower vibrations of the sense-life. That which is mentally created must express itself in the objective—the sense life.

Here lies the Truth of the Law of Suggestion: I Am That Which I Think I Am! Because by Thought I create my Conscious-self.

For this reason we must learn to deal with Life as with Power, and learn to create our objective life as the artist creates his statue or the workman his machine. The statue exists in the mind as a reality. It exists in the objective as a reflection; a shadow.

My life then, in reality, is subjective. This sense-expression but the shadow. The Cause is Thought; appearances the effect. To change the appearance, I must change Cause; that is, change my thought; built different ideals.

All conditions of joy or sorrow; of pleasure or pain; of health or disease; exist in the Mind-Cause before they find expression as effects in the body and environment.

The artist knows definitely what he wishes the marble, or the canvas, or the building, to express. Rarely does an individual have definite pictures of what he wishes Life to express. Generally, we allow Ideals to be builded for us by the suggestions of friends, business and environment, and by reflections of experience, and then we quarrel with effects. As a consequence, having no definite ideal, and vacillating in will, our life's expression becomes a composite of many ideals, good and bad and indifferent, and is in consequence unsatisfactory.

To be satisfied with our life, we must consciously build our ideal and concentrate upon it as the sculptor does upon his. Must hold to it with like persistency. Not to that of which we hope to be, but to that which we now are. Are now, because the moment we create that Ideal we are it and by concentrating upon it, we compel it to become actual. The Ideal is the real in the world of Cause. In holding to Cause we force Power to obey our thought and we become in the actual that which we have decreed for ourselves in Cause.

We are thus to consider Life as the raw material out of which we are to create our Ideal into actuality, as the web and the woof are in the hands of the weaver, the material for the tapestry he is weaving.

That is, we must live in the Thought of what we desire, as we have been living in the thought of what we have been, or now are in appearance. Drop the past. Let it die. Live in the Present picture. Whatever you desire; whatever you have built into the Ideal is now. Think from it. Affirm it and you become thus the Master of your Fate, by creating it in Thought, and by holding it in Will until you forget all else, and become the Ideal which you decreed for yourself.

This is taking advantage consciously of the Law of Suggestion, and controlling your fate. This is the

theme of all new thought books and lesson courses, they must all be in recognition of that One Law of Life:—
I Am That Which I Think I Am.

Through that Law we create either consciously or otherwise, the health and the happiness, or their opposites, in which we have been, and are now, expressing life. We represent today the ideals of yesterday. We act with the result upon character of all past ideals. We shall incorporate the ideals of today into the structure of character and they will influence our conduct and our thought tomorrow. Therefore it is necessary that we consider carefully our thoughts and follow Paul's advice to the Phillippians (Chapter 4, eighth verse) and "think on these things!"

Through thinking upon beautiful thoughts we become beautiful.

Build your ideal then today, and think upon it. It is all you have power to do. For the moment you Think, Absolute Power receives it as a direction and has already begun the manifestation of that Ideal in your Life's actual; Life's objective expression.

"Beware when God lets loose a thinker," and beware what you, as that Thinker, think. For as the shadow follows you so do the results of your thoughts follow.

We are all builders, and we build only in the realm of Thought, and God makes manifest in the realm of the sense-life what our thoughts have been. What we sow in Ideal we reap in the actual life.

THE ETERNAL GOOD.

There shall never be one lost good.—Browning.
Eternity is the instantaneous availability of all that is.
—Burnell.

Speak on, O prophets of the Deep,
And wake us from this waking sleep!
The Stygian darkness of our light
Reveal unto the inner sight;
The mist of time dispel with Truth,
Reveal eternal life and youth,
And Man's supreme divinity!
Speak words of daring prophecy
Until our blinded eyes shall be
Awake to God's humanity —Henry Victor Morgan.

THE NEXT STEP IN EVOLUTION.

Mankind is still in the making. What was involved in that marvelously mystical statement: "Let us make man in our image, after our likeness," must be made manifest.

To the Cosmic understanding the Voice of the Spirit forever saith: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be." Men of vision can all agree with Tennyson when he says:

And I doubt not through the ages
An increasing purpose runs
And the thoughts of men are broadened
By the process of the suns.

Standing where we do today, and looking backward to the dim and shadowy past, we see man traveling an ever ascending scale. We see the germ of spiritual perception unfolding in an ever larger degree, while beyond us invisible hands beckon and the Voice of the Spirit saith, Eye hath not seen and ear hath not heard, nor has it entered into the mind to conceive the glory that awaits.

As illumined reason is brought to bear on the way of man, hope grasps the scepter of dominion, and faith leads triumphantly toward the promised land of individual emancipation and Cosmic fellowship. Man is reaching out toward the Infinite, and ever as his consciousness deepens, new revelations of Truth that is Eternal come to him. Mark well the words—Truth that is Eternal, for man does not create truth but discovers latent possibilities that always have been and always will be. This awareness of the completion of God's universe constitutes the metaphysics of the Absolute, and there can be no permanent system of human thought that lacks this perception of universality.

It is this awareness of God that constitutes the grandeur of the intellect and enables the beholder to endure as seeing that which is invisible. It is the foundation of hope and the door of prophecy. It is this alone that enables the prophet to speak of things that are not yet manifest as though they already were. It is the king-

dom of the within toward which Jesus forever pointed.

It constitutes the new freedom toward which every aspiring soul reaches, and places before every human being the open door which no man can shut. It is the urge of God in the human consciousness, that calls us to cease from the outer quest and vain grasping after illusory conquest, and to find rest in the abiding stillness where dwells the soul divine.

The great treatise of Darwin on the Origin of Man and his relationship to all beneath him, while of inestimable value to the seeker for truth, pales into insignificance before this inner vision of evolution that lifts the spirit of man into communion with the heart of God and endows him with power from on high.

It has been truly said that the dreadnaught is the crowning glory of materialistic evolution. But the crowning glory of spiritual evolution will be the sons of God and the kingdom of Love. The war lord of civilization is the outcome of an evolutionary unfolding that believes that might makes right. The Christ is the ultimate of the spiritual.

The outer struggle for supremacy has bathed the world in blood and crushed ever those who have succeeded best under an avalanche of woe. The New Age vision is upon us. The Spirit of God still moves on the waters of thought. There is no stoppage and never can be stoppage. The struggle has not been in vain. Mankind is rising on stepping stones of past sufferings to the higher things. The old order perisheth. The reign of the meek is at hand. Through pain and travail and sufferings innumerable men have been forced to the perception that it is love alone that never faileth.

The old order functioned in separateness and fixed boundary lines, both in church and in state. Denominational hatred was thought to be pleasing to God, and the saintly Calvin with perfect equanimity consents to the burning at the stake of his fellow Christian, Servetus. The urge today is toward union, cohesion and co-operation, among the children of men. A new missionary

spirit dawns, and the adherents of diverse and formerly antagonistic faiths are now seeking to incorporate into their own creeds the best in each other's scriptures.

As hate diminishes health increases. The larger healing can only come through the struggle for the life of others. The kings of hate must give way to the coming of the lords of love. The outer dissatisfaction has driven the soul of man to deeper knowing and truer seeing. We have been forced from the shiny and illusory surface to the everlasting depths. The outer urge for freedom has but added new tyrannies. The outer quest for healing, while it has built hospitals and flooded our markets with remedies innumerable, has failed to heal the fatal hurt.

A sore, bleeding, war-ravaged, tax-burdened world, waits the democracy of love. And it is coming! Innumerable voices proclaim it.

Surely in these days of force and hate the God of Heaven has set up a kingdom which shall never be destroyed. The vision of the Cosmic is upon us. We are seeing that humanity is one family, and a larger patriotism has called the nations of the world together for disarmament. The soul vision of Tennyson was not a dream. The parliament of the world is at hand. "And I, John, saw a new heaven and a new earth for the first heaven and first earth were passed away and there was no more sea. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people and God himself shall be with them and be their God."

A larger physical healing that incorporates this wonderful vision is at hand. The ax is being laid to the root of the tree. Behold, the army of drugless physicians, each in his own tongue saying, "Health is within yourself. The Life Force is the only healer." And higher still perhaps, on the ladder of attainment, behold the army of Christian Science, Divine Science and New Thought practitioners who are healing the sick through purely spiritual means. Men and women whose only

knowledge is the direct power of God, and who have demonstrated that an understanding love never fails; not only to heal the broken hearted, but to restore the wasted and broken bodies of men to more than youthful vigor. It is the vision of brotherhood and Cosmic fellowship. It is the radiance of power. Forever and forever it saith: "The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor, he has sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

HENRY VICTOR MORGAN.

DESTINY.

There is a Divinity which shapes our end, rough hew it though we may.

We are all in the Path of Attainment, whether we know it or not. We speak of entering the Path, yet we are never very far out of it. What we really mean by the expression "entering the Path" is that the soul awakens to its Divine Source and nature, and henceforth, instead of being driven along by painful experience, pursues the Path consciously, becoming desirous, above all things, so to do.

My brothers and sisters, our Destiny is glorious above description, and we must all arrive some day. God's perfect Idea will surely be realized, for He can never fail. Every soul will enter into God-consciousness at some time, for the Divine Idea imaged in God's Mind, before the earth was brought into being, must be expressed in every life.

Let us realize then, first of all, that our glorious Destiny must of necessity be reached, otherwise God would be a failure. If, then, we are all progressing towards Perfection, for this is our Destiny, there must be a Higher Intelligence directing our course. Jesus tells us that even the hairs of our head are numbered and

known to our heavenly Father; that a sparrow cannot fall unnoticed to the ground. He also said of the children: "Their angels do always behold the face of My Father which is in heaven." The only explanation of this saying is that each one of us has his or her guardian Angel or Higher Self who is above this consciousness, possessing infinite wisdom: who sees the end from the beginning, and in love strives to guide us into the true Path.

Now it does not matter what particular belief we may hold as to what or who this Great Intelligence may be, so long as we believe in It or Him. If we believe that there is a Higher Intelligence directing our life, seeking to bring us to the realization of our glorious Destiny, that is sufficient: we are treading consciously the Path of Attainment.

This Higher Power works in love, but It can work only through Immutable Law. This is the Law of Cause and Effect, of Sowing and Reaping. In love, it is ever seeking to draw us into the Path, but we are so blind and ignorant, so deceived by the evidence of the senses, that we work against the forces of life, and away from our Destiny, thus producing needless suffering and unhappiness. Every disaster which comes into our life, is the result of going against the Laws of our being; against the Will and purpose of life: in opposition or away from the Path of our glorious Destiny. The disasters of life come to us through the operation of immutable Law, but things are so perfectly arranged that even the greatest calamities of life are designed to bring us back into the Path of Destiny. All painful experiences and circumstances bear lessons which if learnt will bring us into the narrow Path which leads directly to the glorious fulfilment of the Divine Purpose.

When things go wrong in our life, the way to make them worse, or to draw to ourselves fresh troubles, is to complain of the hardness of our lot: to pity ourselves and ask for the sympathy and pity of others: to lay the blame upon others, upon fate, upon life, or upon God.

One who adopts this attitude has failed to learn his lesson: he is looking everywhere but in the right place for the cause of his trouble.

The first great lesson to learn is that the cause of all that enters our life is contained within ourselves. The cause of our troubles is not in life, in fate, in circumstances, or in other people: it is in ourselves. Painful and disharmonious circumstances and experiences should prove to us that we have got "off the rails": that we have been travelling in the wrong direction. John Bunyan, in his immortal allegory "The Pilgrim's Progress," tells how Christian and his companion, seeing a path which looked easier and pleasanter than the one upon which they were travelling, branched off from the narrow and steep ascent, wandering off into Bypath Meadow. But it did not lead to the Promised Land; instead it brought them to a terrible disaster, for they speedily found themselves captives in the dungeon of Giant Despair. This picture is true of the Path of Destiny. We all have to travel the Path in some way or other, either consciously, willingly and harmoniously, or unconsciously, unwillingly and through much pain, grief and suffering. If we follow the true Path of steep ascent to God, the Way of Attainment, we are in line with Destiny. We meet many difficulties, and the road is very steep, but we are in harmony with the Cosmic Scheme, the Divine Will and Purpose of the Universe and each individual life. Immediately, however, we wander off into ways which look pleasanter and easier, we are on the road to disaster, soon finding ourselves prisoners in the dungeon of Giant Despair.

The cause then of disasters and troubles in our life is to be found within our own selves. As we sow, we reap, and each reaping bears a lesson for us to learn: the greatest lesson of all being that we are the cause of our own troubles.

The second great lesson to learn is that the steep ascent must be climbed: that taking the easier road of comfort, pleasantness and expediency can only lead to

suffering and despair. The Great One said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The sense life is a huge "bluff." It is constantly trying to deceive us. It makes the Path of Attainment look uninviting, whereas it is the only path to true happiness and peace. It makes the path of expediency seem much more profitable, yet it leads to suffering and disappointment. It makes the path of physical ease appear very desirable, comfortable and seductive, but one who travels it finds that it leads to utter misery and despair. The majority of people go through life seeking the easy and pleasant path. As soon as they get over a "shaking up" they settle down to mental sloth and physical ease, endeavoring to be "comfortable." But not for long are they allowed to slumber, for another disaster soon appears, arousing them again and driving them back, by painful experience, into the Path of Destiny. All these disasters and blows are but the workings of love, trying in vain to teach their lesson. The one who keeps to the Path experiences difficulties, but is spared all the needless suffering which comes to one who wanders into other paths.

The "Path" looks uninviting: it is the way of duty, of difficulty, of discipline, but it is the way of joy. To choose the broad, easy road of ease and sloth, is to travel to disaster and pain; but to tread willingly the Path of Attainment, which is that of our true Destiny, is to enter a life of indescribable joy. No one can describe the joy which possesses the heart of one who treads the "Path," it has to be experienced before it can be understood.

The pilgrim is able to tell whether he is in the Path or not, by either the joy which possesses him or the absence of it. If he possesses this "joy unspeakable", he knows that, although things may look perplexing, he is still in the Path: whereas if this joy is lacking, it is very

probable that he has wandered away. There are, however, times when appearances are deceptive, the bright sunshine being replaced by gloom: then is the testing time of the soul, for the joy disappears with the going of the light. These dark times are merely the tests of our apprenticeship. They search us and try our metal: they prove our worth: they bring out the fine gold. If when these dark times come, and they are few indeed compared with the times of refreshment and joy, we will stand fast in faith and hope, affirming and believing that the light will again return, we shall, when we have proved our worth, be ushered again into the light and partake in a greater measure of the "joy unspeakable."

The sure way of true progress along the Path is to choose the difficult and strenuous life rather than the path of ease: to choose duty rather than expediency: to live a life of love to all our fellows: to follow the gleam: to seek after the highest ideals: to hitch our wagon to a star: to seek to unfold the divinity inherent within: to express in our life the Christ who indwells us.

Brothers and sisters, let us travel the Path together.

HENRY THOMAS HAMBLIN.

SUCCESS.

Success is not dependent upon any personality or combination of personalities for its Being.

Success is not dependent upon any condition, place or environment for its Being. Success is Being.

God is always Success, never failure.

The Success which shows through me has nothing in me to oppose it.

The unchanging Success which shows through me has nothing in me to oppose it.

The unchanging Success which shows through me every instant of this day, wherever I am, is greater than any condition about me.

Therefore, I turn away from conditions, away from personality, away from environment, and fix my thought on the stream of perfect Success, universal Success, which is pouring through me now and here.—*Daily Studies in Divine Science*.

LITTLE JOURNEYS INTO SUCCESS.

When Norman Tracy came to me from the Yukon country, he was sick, tired and thoroughly discouraged. Said he:

"I'm dead broke, in body, mind, and pocket book. Now what can New Thought do for me? Besides all that, I am no longer a young man. Past the age when man can go out into the world and demand to be given his chance. No, ma'am, I'm thinking that you are going to have a mighty hard time taking me even a shortest Little way into success. You see, I'm—"

"I see and I hear," I replied, "but what is better still, I can cease to hear or see any more gloom and foreboding. Of course, if you have made up your mind that it is nice and comfortable to 'go broke' and to have lost interest in getting ahead, then you have come to the wrong person; you are wasting your time and mine. But if you are sincere in wishing help, I can help you."

"Huh, got a lot of confidence in yourself, haven't you?" he almost sneered. For, you see, that Mr. Tracy had not come to me of his own accord, but in what he called a weak moment had yielded to his wife's entreaties and had come along just to please her. So I didn't pay much attention to the veiled sneer, although as a rule I am rather quick to resent any reflection upon the Truth I teach, but I realized that the man was not quite responsible for his acts and let it go. I did tell him that I hadn't a bit of confidence in myself alone, but that I had a world of confidence in the Cause back of me, doing its best through me to teach and direct the people in ways of getting over or through all kinds of difficulties, adding: "And if you want me to help you, I will do my best, but we will get along better and faster if you will try to take an interest in what we are doing."

"Oh, I'll take an interest all right, but I don't believe, not yet anyway, and it wouldn't be honest to pretend that I did."

"Well said," I replied. "Just take an interest and if it

is right, faith will come of itself. No man can force himself to believe, and, what's more, Mr. Tracy, I do not think that any man or woman ever acquired faith until they saw results."

"Huh?" said he in great surprise. "You teach that faith is the result of getting results. Why, I thought you must have faith in order to get results."

"Yes, the result of demonstration," I replied. "But, do not misunderstand, Mr. Tracy; I have not said that there was no faith before the results were obtained. Indeed, there is a faith and a pretty strong faith, but it is rather in the nature of a hopeful interest. It is all faith, but another phase of faith from that strong abiding faith which comes from demonstration. Then there is still another form of faith which comes with the knowledge of how the demonstration was made—this we call an understanding faith. It is the people who possess an understanding faith who are unfailing in their demonstration. They who know the law abide by the law, for they have reaped the results of the law so often that they no longer doubt that 'as they sow so shall they reap', and that 'a house divided against itself cannot stand.' Mr. Tracy, in those seven words, 'A house divided against itself cannot stand,' lies the whole theory of demonstration, which is just another way of saying—the reason you attract certain conditions and things to you."

"Explain," said he; "I am hopefully interested."

I had to smile at his use of my own words, but continued:

"It was Jesus who said that 'A house divided against itself cannot stand.' This is a scientific statement. The house sawn asunder falls apart and neither part remains erect. Its strength and equilibrium are divided and therefore weakened. If one part falls upon the other, one or both parts will be crushed. If the parts fall in opposite directions, then the path is divided. If the human mind becomes divided against itself, it is split asunder and contention of thought ensues."

Coming down to the practical application of New Thought teaching, or what I would much rather call the teaching of Practical Christianity, which is just another way of saying the practical use of Christianity in every day affairs—in getting ahead financially, healing the body of disease, gaining social or honorable positions, happiness, and in fact all that is dear to the heart of man—the meaning of a house divided against itself is nothing more nor less than that you cannot desire one thing and allow your thoughts to dwell upon something directly opposed to the desire, and expect to have that desire fulfilled.

Oh, how difficult it is to get people to realize this. Why, to use a homely phrase, some people come to me and act as if they thought that they could “eat their cake and keep it too”—an impossibility. They hug their aches and pains and fault-findings to their breasts and then demand that God make them well and happy. Not even God can do such a thing. It is contrary to the law of equilibrium. Don't you know that God himself tells you through his prophets that he is a God of justice. It is not justice to demand that a thing lie upon the ground and stand erect at the same moment. You cannot be in pain and at ease at the same time. You cannot be poor and rich at the same moment.

“Do you get the idea, Mr. Tracy? Think for yourself. If I tell you it too plainly your brain will not grasp it. Work it out yourself and the knowledge will be your knowledge. Something that you have evolved from the within—the seat of all knowledge.”

“Yes, I get it,” he said softly. “I must not think that I am too old to begin again and then expect to begin. I must not think that a large capital in money is indispensable to a beginning when I have not got that capital. But what must I think, ma'am?”

“Think that you have a great capital in the vast amount of experience you have gained in all these years of ups and downs. Man, don't you know that a money capital could not buy that experience. No, it has taken you

years, and into and through pleasures and difficulties, to gain that experience. Don't you suppose that having travelled a road many times, you are able to pilot a stranger over that road? Speaking of commercial affairs, don't you suppose that your having been in large business, knowing how the success was won, and Mr. Tracy, better still, having failed in that business, have you not the knowledge within you of how and why the failure came about?"

"I surely do know, ma'am, but how will that help me now? The very fact of my having failed is against me now."

"Ha, now you begin to 'divide your house against itself.' Stop, Mr. Tracy, and think. See if you cannot get the idea yourself."

He sat quietly for a few minutes and then looked up at his wife and at me with eyes shining and said:

"I believe, O Lord, help mine unbelief! Mrs. Glasgow, I see it now. Yesterday you said that unconsciously others caught our thoughts and were affected by them for good or ill. I now realize that it is my own thinking that my failure prejudices men against me. But if I myself firmly believe that in failing I have gained valuable knowledge that is of worth to others, then I radiate that thought to others and they are influenced to feel as I do about it. Am I right?"

"You are absolutely right," I said. "In those few words you have voiced the whole of the law, and made it self practical. You know why and what caused your failure. There are other men today standing upon the very edge of the pit over which you stumbled. Your knowledge is your capital and you can help these men. Get that idea so firmly fixed in your mind that you are fired with the knowledge that somewhere there is a man or a set of men who need what you can give them, and then through it all there is a creative cause urging itself and its will out through you and for you and for all whom you come in contact with and that you have been given this knowledge of yours for a purpose and that, as sure-

ly as daylight follows darkness, this creative cause will lead you to a place where it can use that which it has given you to be used."

This conversation took place on the fifth day of June, 1913. Mr. Tracy left me, if not confessedly filled with faith, at least still hopefully enough interested to contract for six weeks treatment and instruction, which later extended into one full year's work with me. He told me later that he had sold a scarf pin to pay his rent that month and give me the first payment. Two months from that day he redeemed the scarf pin (it was pawned, not sold). He had secured a position with a Seattle dealer in general merchandise. Three months from the day that he redeemed the scarf pin, he had gone into partnership with his employer to form what I understand to be a "Portage Company." This company not only sold the goods to men going into the interior of Alaska but centered to deliver the goods to the men at the mines or lumber camps. In 1914, they added to their business that of securing and delivering caribou meat to the outside world. And today both men are rated as extremely wealthy men. This is not all the story. For Mr. Tracy is today one of the most practical Christians I know. Secure in his faith because he knows how and why, he has made his demonstration and he is carrying his faith to others, even away up in coldest Alaska. He has sent me two students—one from Thane, Alaska, and one from Dawson City itself. One of these is a Dog Rib Indian. Think of it. Think of it, men and women, and rejoice. Don't you know that the only two reasons why we ever fail are: first, because we do not understand the law; and, second, we are affected by the thought, or faith of others in, ill luck—and that the remedy for this is: Convert the world as fast as you gain one more man or woman to think along the same line that you are thinking, you are just that rapidly bringing the balance of power to your side.

AGNES MAE GLASGOW.

ILLUMINATION, OR THE HOLY LIGHT

Light is defined as 'radiation, or radiant energy, or mental or spiritual enlightenment,' etc. Goethe wanted more light, it is said, and if we are advancing beings that is what we all want, otherwise we naturally belong to that class the Master characterized as being dead, for in this sense the man who is walking around asleep, not caring for more light, is just as materially and spiritually dead as the one who is lying cold and stiff in the dead house, and this is exactly what the Master meant when he told the disciple to "let the dead bury their dead," and the startling truth about the matter is that He was critically right.

Light vibrates at the tremendous rate of speed of 186,300 miles a second, and may I say that this is spiritual light, too, for there is no other kind of light than spiritual light. Behind the natural sun we see is the Primordial Spiritual Sun shining, but not bright and blinding like the natural sun its offspring, but mildly and gloriously luminous; sweet, and soft, and innocent looking, but Almighty, as Pythagoras described the appearance of the Great Soul; of a soft yellow tint but not light, as he stated of the Over-soul. The Primordial Sun remains static, yet illuminates the universe, for "God is light, and in Him is no darkness at all," therefore, God is simply vibrating light, which, as It breathes in space is the spiritual, and as It breathes thru the individual It is the mental. That is the reason why the "Kingdom of Heaven is within you," because the light is within you, and the same kind and quality of light is within you as outside of you. If there is only spiritual light, then the inside and outside lights are one light. And this light being "the Light that lighteth every man that cometh into the world," you have that light and need no other, if you will but turn your vision within and "Know Thyself." All the outside light can do is to remind you of the light within.

Shakespeare had this light developed, or shining,

above that of any other man in history, as far as I have been able to find out. There it hangs in the west just behind a huge cloud to one side, as clear and white as the noonday sun, and the question has been with me for a long time how that partially obscuring cloud could be pushed aside so as to let us see the whole light, and I have come to feel that it can't be pushed aside, no odds what your light is, or who you are—it is Shakespeare's light, and not another's, and that settles it, as far as the Light Itself is concerned, and that is reason enough to my mind. Just this evening I visited an undertakers' convention and saw the immense display of fancy boxes and clothing specimens, etc., and I said to myself and others, why, I see that they have eliminated black almost altogether. You see the light is breaking in upon them, and you know it was very much needed right here. The Bible says, 'the light is sweet, but darkness is not at all.'

Do you want to be illuminated? then read Emerson's "Over-soul," and live and move in that vibration, and you'll get what you want, for it is there, but, of course, you must remember that you must be "all there, too," for as Emerson says, to be effective, fine manners must be supported by fine manners, otherwise your attempt at grace will be null and void.

But then you want a formula that you can work, don't you? Well, go into the Great Silence regularly, if you know how, and if you don't know how, try being quiet at intervals, at least. Orlando Miller says, referring to illumination, "While in the Silence . . . with your very soul going out in intense longing and desire for attainment, you may at intervals get wonderful glimpses of the Cosmic World. At such times you will become enlarged in your mental and spiritual vision; you will transcend all consciousness of a physical body or environment; you will seem to be pure intelligence, or spirit, and have a consciousness of your oneness with the all."

I AM the taste in water, the light in the sun and moon, the mystic syllable OM in all the Vedas, sound in space,

the masculine essence in men, the sweet smell in the earth, and the brightness in the fire, says the Bhagavad-Gita, so you see the Holy Light is your light, because, as I said, there is only One Light, which is Your Light, and you have access to this light, the blessed light!

CHAS. MATT. BERKHEIMER.

PROSPERITY GEMS.

All the power there is is devoted to my prosperity.

All the mind there is, is devoted to my prosperity. God is my provider.

I am not influenced by money considerations: I am master of money.

I arouse my mind from the sleep of incapacity and incompetence.

I rejoice in my prosperity, for joy speeds the perception of truth. All is mine.

I perceive that all my wants have been foreseen and provided for. "All the Father hath is mine."

I realize that my Father knows that I have need of all these things. I am conscious of limitless abundance.

I know the golden rule of prosperity of the Christian system, and I perceive its spirit, all things are mine.

The truth is that infinite abundance is mine eternally and always. Whatever he doeth shall prosper.

"The blessing of the Lord, it maketh rich, and addeth no sorrow with it." (Or toil addeth nothing thereto.—*Prov.*)

"Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed. The Lord is my shepherd, I am abundantly supplied."—*Psa.*

"When one has given up self-love and thereby the desire for misappropriation, he stumbles at every step on wealth without actually seeking it."—*Diviedi.*

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day."—*Moses.*

I perceive what it means to "take no thought," I do not fear poverty. There is no reality in the poverty of the poor: there are no poor. I understand the truth of universal prosperity. "The Almighty is thy defence, and thou shalt have plenty of silver."—*Job.*

Affirmation—"All things are mine."

—*Geo. E. Burnell.*

IN THE MATTER OF SUBCONSCIOUS DIRECTION.

I have stated upon more than one occasion, and perhaps in more than one place, that it is advisable not to look for the direction from whence your reply or result is coming or likely to come, and I have, I think, at the same time, emphasized the fact that having sent a thought out upon its journey, it is much better—indeed, highly advisable—to allow it to find its method of transit as regards reply, than to endeavor to decide how the thought so sent out shall bring you its result.

It is at this point, and in this way that we find the association of two important factors, namely:

- (a) The indirect as against direct control by Infinite Mind.
- (b) The difference (specific) in method and result of concentration and meditation.

It may be as well to illustrate the point by a practical experience, and in so doing to lay stress upon the subconscious, semi-conscious and conscious action. To get to the experience, or, if you like to so name it, experiment : Last evening I had been reading a book of a light nature which I enjoyed, appealing to me as it did. It would, I suppose, be classed as a "pretty story"; at any rate, my conscious mind or brain having been concentrated upon the book sufficiently to impress my subconscious, I found myself, upon finishing the work, relaxed in body, and at peace in mind. A moment of contemplation being indulged in brought from my subconscious to my conscious a desire to know something regarding some particular work in which I was engaged, and with that desire I may say was the conscious knowledge that the best way to change a person's attitude to life was to change this person's attitude to death, and I was impressed to conduct a little experiment.

Having retired to my bed, I surrounded myself, as usual, by a mental house or atmosphere, and projected a thought into the subconscious mind of my wife, and

awaited the outcome, in the meantime of course relaxing and so turning my concentration into a meditation, or if you prefer the word, contemplation.

My first result was that there was depicted to me clairvoyantly a picture, quite the best I have seen, of a subconscious mind or soul—presumably my wife's—which was fascinating in the extreme, and reminded me more than anything else of an electric fan, the blades of which were colored, and were made more interesting by the fact that upon the blades, held cuplike, if I may fashion a word, were various little dots of color, pulsating with life, and coming and going as thought would come and go into or out of the mind.

My picture, however, disappeared, and after waiting for some considerable time and growing sleepy, I came to the conclusion that my wife had dropped off to sleep, and that consciously at any rate no result would be forthcoming.

I soon found, however, that I was wrong, as my feeling of sleepiness was dispelled by hearing my wife say, "Shall I tell you what I see?" And she gave me the following picture, which emphasizes the subconscious phases above referred to.

"I see," she said, "a large white rug with a red border, and flecked with gold, on the corner of the rug I see the numbers 019."

I asked her if she meant the rug was gold in color, but she persisted in the word "flecked" and said she could see nothing more, so after wondering in my own mind what on earth the "019" was for I had given it up when she said to me (and here we come upon the semi-conscious phase): "Every one of the symbols that you are given has a meaning, and if we could only find out what the symbols mean, it would alter the whole outlook on life"—which I verily believe might be the case.

Asked in the morning if she remembered the figures, she replied: "I do not, but during the night" (and here comes the third or conscious phase) "I was told some

words which I have actually remembered and they are as follows”:

Old Time is a crusty old codger
 Ever hastening us on to decay:
 He whispers you are only a lodger;
 Get ready, you are going away.

I give this experience for what it is worth, which I think is a good deal, as I am quite sure that day by day those of us who are “in the midst of things” are gaining more and more knowledge regarding the nature and action of the great Subconscious Mind. I am impressed also by the knowledge that when these words appear in print they will throw a ray of light upon a path that has been dark to many.

PHILIP O'BRYEN HOARE.

TEN NEW THOUGHT COMMANDMENTS

1. Thou shall not complain of the weather for “God controls the wind and the waves.”
2. Thou shalt have no fear of thy food and drink; “Fear hath torments and kills.”
3. Thou shalt not dwell in the body and its sensations; live in the spirit. “The Soul knows no deformity nor pain.”
4. Thou shalt not criticise thy neighbor; “He is God’s child and entitled to thy love.”
5. Thou shalt not worry over thyself or thy friends: “Trust in Him and He will give thee thy heart’s desire.”
6. Thou shalt not despise any living thing; “All is from God and God is All.”
7. Thou shalt not pollute the morning with a doleful face; “In His presence is the fullness of joy.”
8. Thou shalt not be in bondage to weakness or doubt; “He is the health of thy countenance.”
9. Thou shalt not be afraid to go where thy duty calls; “He giveth His angels charge over thee.”
10. Thou shalt lie down and rest in Peace; “underneath are the everlasting arms.”

—Author Unknown.

 NEW THOUGHT NEWS.

The next Congress of the New Thought Alliance meets in Atlanta, Georgia, July 16th-23rd. As a preliminary to that Congress, which it is intended to make the greatest New Thought gathering in the world, it is desired to organize all the southern states and to send teachers of the Jesus Christ method of healing into all of the Southland.

To assist in this great campaign, it is requested that all readers of this magazine send not only their own names but the names of any centers, study classes, teachers, or individuals they know of who are interested in this thought. Names should be sent to Mrs. Melva J. Merrill, Executive Secretary, I. N. T. A., 311 Ouray Bldg., Washington, D. C.

It is also requested that all persons who are desirous of assisting in such campaign as teachers, lecturers or healers send their names to the same address, with references and statement of qualifications, etc. Let us make this southern campaign the biggest thing the New Thought world has ever known!

* * *

E. B. Randall, the well known worker of San Francisco, has been appointed a member of the Men's Club Committee of the I. N. T. A., and has organized a club in San Francisco, similar to the Men's Club of Philadelphia. The object of this club will be to give men an opportunity of having spiritual association, and aid to their unfoldment into a greater consciousness of Truth, and its practical application in their daily lives and activities, particularly in the business and industrial world. NOW recommends that its men readers get in touch with this club. The club is called The Brotherhood Club of the Bay District of California, and meets the first and third Wednesday of each month, at 8 p. m., at The Metaphysical Library, 165 Post St.

* * *

The merger of two large psychology organizations in Memphis, Tenn., was completed in September. The Tri-State Psychology Society and the McCullum Society Club joined forces, the latter giving up its charter.

Members of both have joined the new organizations which is known as the Psychology Society.

Mr. C. C. Hanson, formerly a director in both of the old organizations, was elected president of the Society, which will have about 700 members.

S. E. F.

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