

from all Life's grapes I press sweet wine.

---Henry Harrison Brown

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—EMERSON.

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589 HAIGHT ST., SAN FRANCISCO, CALIF.

OFFICE OF NOW,
589 Haight Street - - - - San Francisco, Calif.

Vol. XV.

DECEMBER, 1918

No. 12

NOW

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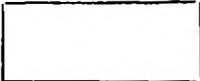
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Victory.



NOW

A Journal of Affirmation

Entered at second class rates at San Francisco, Cal., Post Office, Jan. 14, 1915.

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UNITY.

Heart of my heart, the world is young;
Love lies hidden in every rose!
Every song that the skylark sung
Once, we thought, must come to a close:
Now we know the spirit of song,
Song that is merged in the chant of the whole,
Hand in hand, as we wander along,
What should we doubt of the years that roll?

Heart of my heart, we cannot die!
Love triumphant in flower and tree,
Every life that laughs at the sky
Tells us nothing can cease to be.
One, we are with a song today,
One with the clover that scents the world,
One with the unknown, far away,
One with the stars, when earth grows old.

Heart of my heart, we are one with the wind,
One with the clouds that are whirled o'er the lea,
One in many, O broken and blind,
One as the waves are at one with the sea!
Ay! when life seems scattered apart,
Darkens, ends as a tale that is told,
One, we are one, O heart of my heart,
One, still one, while the world grows old.

—Alfred Noyes.

The Golden Hynde and Others Poems—Macmillan Co.

RELAX—THEN RELAX.

Relaxation is one of the two mental conditions necessary for health. The other is Concentration. To *be health* it is necessary that one should, voluntarily and understandingly, vibrate between these two:—Motion and Rest. It is "Take hold" and "Let go." To remain too long in either condition is failure. To vibrate rightly is Success. Relaxing is taking all tension off both the body and mind, giving both complete rest.

When you have perfectly learned this lesson you will be able to *work with no physical tension*. That is the ideal condition. Until one has learned how to confine the will to the thing or condition desired and to let the In-dwelling do the work there must be seasons when complete rest is necessary.

When this condition of complete letting go comes, then all the tired and weary feelings are carried away as is debris in the irrigating streams by the flood let in at the gate.

The masses live under a tension, are at all times keyed up to a high pitch. They do not relax even in sleep. Observe yourself and your friends about you. Some clench their hands; others move their feet; others tense their muscles, especially those in the neck; others grate the teeth. When a friend is sleeping test him to see if his body is relaxed. The babe in the cradle, the cat on the rug, and the dog on the floor are examples of perfect repose, because they are completely relaxed. Go to these when tired and learn of them how to rest.

In this connection remember Whitman's lines:

I think I could turn and live with the animals, they are so placid and contented.

I stand and look at them sometimes an hour at a stretch.

And Joaquin Miller says:

For they lie down and their rests are rests,
And the days are theirs, come sun, come rain,
To lie down, rise up, and repose again.

In them nature works instinctively, but we must use our intelligence to achieve the same result and *learn not to get weary*. For all our weariness is a mental condition.

When we acquire correct mental habits we shall rest in our work and work in our rest.

Labor is not to be desired, but work is. Busy-ness is not the right condition, but occupation is. Always have the mind employed, but never let it run away with you. "Let your feet hurry if necessary but your mind need not," says Emerson.

When you learn that it is the Sub-conscious Power that does all the work and in its working obeys our auto-suggestions, then you will simply keep consciously before you the picture, the Ideal, which you wish the Sub-conscious to materialize.

This is simply learning to use oneself as Will.

In cases of tension, cases of weariness, cases of physical break, the body has been *willed*—forced by the will—into activity. The Indwelling has been interfered with, violence has been done it through will. The body has not been the willing servant of the Indwelling, but has been made the slave of the personal will. As a horse is driven by whip and spur till he falls so the body has been driven.

The universal Will is omnipotent. The personal will is limited. The individual will is but a will to WILL. Forcing the body into activity by the individual will is an attempt to work independently of, and contrary to, the Universal Will. This no one can do successfully. Stop the engine and the balance wheel will run awhile with its accumulated force and momentum, but these will gradually decrease and the wheel stops.

In like manner a person may close himself against the Indwelling and work with the accumulated force of life in the body, but exhaustion and weariness will soon come. But when a person realizes that it really is the Indwelling that supplies all power, and acts accordingly, then he will work without weariness because he *works without tension*. His muscles are never tense from a mental strain, but tense simply with power to do the work. The great secret is to hold in mind the picture of what is to be done with WILL, and then to let the Indwelling do the work.

This is the simple, natural action in the dog, the cat, and the babe. When the demand for expression through the body ceases there is a natural reaction. Every muscle loses its tension and becomes flexible.

This is the secret of health, of eternal youth. In this condition new cells will continually replace the old, and the body will have no age. It will mature without weariness or pain. The spirit will ripen out of it with no illness. Gradually the spirit will spiritualize the body so that a physical transition, such as now takes place, will be unnecessary and even impossible. The individual soul will see and know the spiritual universe as it now knows the material; for spiritual perception will develop as the person matures, and spiritual things will be spiritually discerned while one is still in the flesh. This is the birth-right and privilege of all. Present immortality is a possibility. It is potentially yours. It is for you, my reader, and you can realize it whenever in Faith you shall desire it and let it develop as did your physical faculties, which are but an expression of the spirit that made and uses them.

Your great need is to learn how to relax. Take time to relax. The moment you find yourself in a tension, in a hurry, command yourself to relax. And then RELAX! Keep at it until it is your constant, natural mental condition. Use these Affirmations:

I am patient.

I am temperate in my thought.

I let the Indwelling do the work.

It takes its own time and selects Its way, and I am content.

HENRY HARRISON BROWN.

* * * * *

Remember the words of Emerson: "Who has more soul than I masters me though he raise not a finger."

Real kinship refuses to rule over any one.

It is only the puppets of Fate, called kings, who are jealous of their position.

* * * * *

The man who is king in his soul consorts with kings, and they unite in the use of Power.

SOUL ENERGY.

**A Practical Lesson on the Reception and Application
of Power from on High.**

PART III.

Yes, I repeat the statement, your Financial Affairs may be vitalized, and your business relations magnetized by the IN and OUT flowing through your consciousness of the Mighty Stream of Spiritual Power.

Gain that desired position!—you CAN by turning on the Wonderful Power inherent in and emanating from your own Spirit and letting IT guide and bear you along! Listen, a friend becoming dissatisfied with her position, and desiring to obtain another with conditions more to her liking, applied to the writer for “treatments”; he turned on the “current” for her, she co-operating by believing where she “could not see.” Desire was quickened, intuition awakened, effort followed, and the position was secured.

You can have a *successful* business—turn on the *Power*! What do you want? Capital for some splendid enterprise? Open yourself to the great deeps of Spiritual Energy, receive, use, co-operate, and that which you desire shall be yours.

In the pathway to the achievement of my purpose there lies a task to be performed which to my present consciousness of power is simply overwhelming. I am, let us say, quite appalled by the vision of the amount of power and energy which will be entailed in the performance of this task; and it appears all the more appalling because I must still carry on the accustomed duties of daily routine as usual—at least, there seems no way to get rid of them. What is to be done? The way is clear, through no other path does it appear possible to realize the Ideal or Purpose—I must “Follow the Glean” or else fall back? Another might do that, but not I! But what shall I do? There is but one thing—“Seek the Source of ALL POWER,” and call for more power, GREATER EN-

ERGY! Feed and repose upon the Mighty Bosom of SPIRIT, until I am so filled with ITS Sustaining Vigor that the extra demand no longer appalls and is approached with JOY and a calm CONFIDENCE of performing it well. Power and Energy sufficient for ALL my purposes in *mine* all of the time, I have merely to "call" IT or DRAW IT into consciousness.

The first step I must take is to come into the attitude of belief in the Inexhaustible Power and Energy of the Infinite Spirit of Life, a belief that *this* Spirit is my own Spirit, or Source of Animation, ever more and more ready to give of ITSELF, to enter more and with greater measure into my consciousness. This is "recognition." This done, it is easy to turn towards or aspire to receive from my Invincible Source, which is the second step. The third step—"Believe thou, that thou hast *already* received, and thou shalt have! Then—FORDWARD! ACT! Directing through concentration POWER upon Purpose!

Repeat the process over and over again, and the measuring glass of Conscious Power will widen and deepen, and you will grow stronger and stronger, and your energy will wax greater and greater! SUCCESS attends ever the footsteps of him who ascends the Heights of Spiritual Power and Unfoldment. "How beautiful are the feet of him that bringeth good tidings," saith the Bible; yes, the footsteps of him who ascends the Mountains of Spirituality are made beautiful, for he walketh ever in Love, and in Peace, and in Power.

The spirit of this lesson and those going before is summed up in the following affirmation with which I bring to a close my words on "Soul Energy"

I AM open on the Inner Side of Consciousness to the Great Deeps of Spiritual Power and Energy. I expose my consciousness to and rest it upon the Mighty Vibrations that proceed therefrom, and I AM filled with Force and Energy and Wisdom sufficient for ALL demands!

WILLIAM MORRIS NICHOLS.

CONQUERING THE FEAR THOUGHT WITHIN YOURSELF.

PART II.

(Copyright by *Austin Bredd* 1918.)

This universal force manifests itself differently in different mediums. Acting in the rock, it manifests itself according to the law of minerals. Acting in the trees it manifests itself in what you might call the habit of trees; acting in the animals, it is again different; manifesting through the human being, it reaches its zenith.

The human being, as already stated, differs from the rest of creation in that it is conscious. The balance of creation acts from instinctive promptings, so do we—at first. Later we begin to realize who we are, in relation to this universe in which we live. From that time, if we are in adjustment with the LAW, we begin to intelligently control our lives. We deliberately choose the thoughts with which we live, and we reject those which are not in accordance with our ideals.

That is what Emerson meant when he said, "Conscious Law is King of Kings." If I am conscious of the LAW and adjust myself to it, I can make of myself anything that I wish. I am at the top of creation—if I only knew it.

What is it that made Corot paint, paint, paint, in spite of the ridicule of his critics, in spite of the fact that he was so poor that, after having painted a picture on one side of the canvas, he had to paint the next picture on the back, because he couldn't afford to buy more canvas?

What is it that makes the inventor persist in developing what seems to be a hopeless undertaking? What makes him come back to the undeveloped idea and keep worrying with it?

What makes the reformer go through persecution and even death, for the sake of his principle?

What is it but the Divine Urge, that forces us on, and on, and on, from one great height to the next, constantly going up.

The man who is obeying this Divine Urge within him is happy, in spite of poverty and persecution.

The man who is suppressing this Urge, who is afraid to trust his promptings, is constantly wondering why he is so miserable, even though he may live in the midst of wealth and plenty.

We are like flowers growing, growing, growing—constantly unfolding. If we stop unfolding, our natures are dwarfed and shrunken, or we may even wither and die.

You know many cases of successful business men who, having achieved the height of their ambition, retire from business. And within a year they die! It isn't because they are old, it is because they have no ideals ahead of them. They have stopped unfolding. It is therefore time for them to die. The physician would diagnose the case as heart failure, pneumonia, etc. But the real reason was the lack of an unselfish ideal.

Sounds odd, doesn't it? But it is a fact, nevertheless. Many men and women die for the LACK OF IDEALS. By "ideals" I do not mean nice, polite phrases that serve to pass the time away at pink teas or church socials. What I mean is something eminently practical, always used by really successful men, no matter whether they are conscious of it or not.

Joseph Le Conte said:

"We build our ideals and they in turn make us."

Elbert Hubbard never spoke more truth than in the following: "Do not fear being misunderstood; and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then, without violence of direction, you will move straight to the goal. Keep your mind on the great and splendid things you would like to do; and then as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfilment of your desire, just as the coral insect takes from the running tide the elements it needs.

"Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual.

Thought is supreme. Preserve a right mental attitude—the attitude of courage, frankness, and good cheer. To think rightly is to create. We become like that on which our hearts are fixed."

To you is given the choice as to the direction in which you wish to unfold. You can select the big ideal which you wish to realize. But when you have realized it, you must build in your mind a *bigger* and *better* ideal. You cannot stop. You must keep on unfolding, or else sickness or possibly death will come upon you.

The rosebud, when it is nothing but a tight little knot of leaves, does not say to itself, "Whither am I going; what am I going to become?" It does not refuse to continue unfolding, simply because it does not know what its ultimate end is to be. It goes on unfolding, and thereby fulfills its purpose.

To those human beings who are ignorant of the fact that the universe is run by law, and that they can adjust themselves to the law, it is perhaps unfortunate that they are not like the rosebud, free from consciousness of their place in the universe. Such a person possesses what the rose does not—the power to reason. But, not possessing that inner sight which enables it to use its intelligence rightly, he is constantly falling into the pitfalls of suspicion and fear.

He wants to argue the thing out before he will take the step. He wants to see the end of the story immediately. He is not content to take the journey step by step.

Fear cramps him in every move. He cannot let himself go. He dare not obey the impulse within him. Of course he makes a mess of his life.

The man who is on the right track knows that, deep down within him, there is a power "to respond absolutely to every need or demand of the outer life."

He must stand on his own bottom, he must rely absolutely upon the impulses from within him. He cannot afford to take his dictation from other people, but follows the gleam within.

Emerson says: "What I must do alone concerns me—not what other people think."

It is possible for a man to train himself so that he uses his own thoughts and does not allow thoughts from the outside to enter into his own thought-world, unless he wishes it. He keeps his thought free from dilution and then he acts unhesitatingly accordingly to his own impulses, knowing that those impulses must be right for him.

Of course he considers very carefully all the facts in the case, before he decides upon action. Once having decided, however, there is no further debate. The only reason for opening up the case again is when new evidence is introduced. In default of this, the natural man, the self poised man, goes right ahead and carries out his decision.

That doesn't mean that his actions will always meet with the approval of his fellow men. What is right for him to do might not be right for another man to do.

Nor does it mean that your actions will later meet with your own approval. That seems the hardest thing for some people to learn—that we learn by doing.

Suppose I have carefully weighed all the evidence in the case! I have heard the opinions of many people on the subject and have been open-minded in considering them. Then I go ahead and carry out my decision.

If afterward I find that I have made a mistake, it will be a good lesson for the future.

I realize that I am developing, unfolding.

I *must* go forward—and I can't go forward if I am constantly debating my chances of success, even *after* my decision is made.

A milk and water decision of that sort isn't really a decision—it is drifting. The only decision worth while is one that doesn't open the case again until new evidence is presented.

In looking back over my past life I realize that there are many things that could have been done better. But in trying to put myself in the place that I was in at that time, I believe that I did about as well as could be expected, in view of the limited light that was available to me.

In future years I expect to have more and more light available to me. And probably I shall look back with amusement upon some of my present acts. Nevertheless, if I were to constantly debate, and never act, I don't see how it is possible for me to arrive at a place where I can have more light.

This policy of constantly debating my chances is building a stone wall around my possibilities of achievement. I must learn by *doing*.

In order to really learn from my mistakes, I cannot afford to excuse myself. I must take upon myself all the blame for every circumstance affecting myself. I am not learning when I put the blame on others. I am simply shutting out the light necessary for my own advancement. When the experienced farmer ploughs his ground he has the harvest in view. He does not hesitate because the day looks cloudy and his neighbor thinks it may rain — he goes ahead until it does rain, and even keeps on through the first part of the storm in order that the ground may be prepared while in proper condition. When compelled to return to the barn he does not spend the time in wishing that the rain would cease, but he is preparing for some other part of the work of seed time. He knows the value of time and is working constantly with the one idea of the harvest, months ahead. He makes mistakes—but learns by them.

Things are bound to happen in this life which are not particularly profitable or gratifying. I must say to myself, "What is it that I have done that has brought about this result?" After I discover the error which was the beginning of the trouble, I fix it in my mind as a good lesson—but I don't brood about it any more. It is past. It is a lesson that I have learned. But I let go of it, and go on to the next lesson. It is no use blaming myself; it was just a part of my education. I am glad it came.

When something disagreeable comes into your life, there are three things which you can do with it, after you have considered it carefully and impersonally:

First. Perhaps you can see a way of overcoming the obstacles. In that case, go to it.

Second. If you cannot find a way around the obstacle, accept it as something that has come into your life for a purpose. Accept it, and get a lesson from it.

Third. You can worry your heart out on account of this obstacle. You can keep constantly coming back to it and fighting it—with the result that you seriously weaken your power to achieve. You wear yourself out mentally and physically. But does it do any good?

AUSTIN BREED.

PROFITS.

Yes, stars were with me formerly.
 (I also knew the wind and sea;
 And hill-tops had my feet by heart.
 Their shagged heights would sting and start
 When I came leaping on their backs.
 I knew the earth's queer crooked cracks,
 Where hidden waters weave a low
 And druid chant of joy and woe.)

But stars were with me most of all.
 I heard them flame and break and fall,
 Their excellent array, their free
 Encounter with Eternity.
 I learned. And it was good to know
 That where God walked, I too might go.

Now, all these things are past. For I
 Grow very old and glad to die.
 What did they profit me, you say,
 These distant bloodless things I knew?

Profit? What profit hath the sea
 Of her deep-throated threnody?
 What profit hath the sun, who stands
 Staring on Space with idle hands?
 And what should God Himself acquire
 From all the aeons' blood and fire?

My profit is as theirs: to be
 Made proof against mortality:
 To know that I have companied
 With all that shines and lives, amid
 So much the years sift through their hands,
 Most mortal, windy, worthless sands.

This day I have great peace. With me
 Shall stars abide eternally!

—Fannie Stearns Davis.

THE GREAT SECRET.

A Sunday school teacher was trying one day to impress upon her class the idea of the Omnipresence of God. She told of the All-Seeing Eye that sees everything, and of the Presence that fills all space and is everywhere. One little fellow asked: "Is God in our cellar?" The teacher answered: "Yes, God is everywhere." The boy replied with a chortle of delight: "No, He ain't, we ain't got no cellar." I must confess at the commencement of this article that I "ain't" got no great secret to impart to my readers, nevertheless the article is written with a distinct purpose.

In occult lore and embodied in the teachings of the various so-called esoteric schools we come across various vague hints that a great secret is at some time to be revealed to the initiate. The writer has spent much time and money trying to find out if there is a secret that can be given by these various forms of teaching. If there is such a secret to be had from these different teachings it has escaped my mentality and consciousness. In fact, I am satisfied that there "ain't no such animile." It in the end simply proves to be the chasing, on the part of the student, of an imaginary pot of gold, at the end of a mental rainbow.

Where great and profound secrets are to be given the student by any form of teaching, I always notice that the teacher claims to be the recipient of revelation direct from God. It is in reality with this thought of revelation that this article will deal.

If mystery and circumlocation be stripped from all the occult teachings, from all the books of assumed revelation from Blavatsky to Mrs. Eddy, they will prove of easy understanding to any student of psychology. We must first of all recognize the fact that in a true sense there cannot be any such a condition as revelation. Take as an example Mrs. Eddy and the book "Science and Health." It is claimed in the introduction that it is a direct revelation from God to the writer Mrs. Eddy. It is the same with all other books of Divine revelation from

the Bible to the books of Mormon and Ohaspe. Science and Health may have been a direct revelation to Mrs. Eddy. The Book of Mormon may have come to Joseph Smith by revelation or direct inspiration. Dr. Newbrough may have been under inspiration, and the book of Ohaspe have come to him as *he thought* by inspiration. If you believe in inspiration and revelation it is possible that you may think these books to be inspired. If not inspired by God, possibly by Higher Intelligences. But there is only one thing that we are *sure* of from the standpoint of revelation—what was honest revelation to the minds of these supposedly inspired men and women, is only hearsay as far as their followers are concerned. Not only does this apply to the followers of Mrs. Eddy, but also to the followers of Jesus, Mathew, Mark, Luke and John, etc. Revelation, to be revelation in the true sense, must be personal revelation. Do not forget this when you are tempted to follow some teacher who claims to have some special revealment made to him by Divine Power. This thought will help you keep your balance and to stand firmly on your own mental legs, and possibly help you to trust that Power that is in *you* for personal inspiration. Do not fear for a moment that if the Universal has a special word for you that it will have to come to you from another. It will be spoken in and by your own soul. Emerson spake truly when he said: "The Soul is the perceiver and revealer of Truth."

Men follow a leader who is supposedly inspired, that there may be imparted to them the great secret that they have so long been seeking. That which we are all seeking is Truth. A great many of the teachers assume to teach the Philosophy of the Absolute. If it were possible to teach such a philosophy, or to give such a conception of Reality to man, man would have reached his end as an unfolding soul. For the philosophy of the Absolute incorporates all the wisdom of the Omniscient One. If a teacher were able to present such a philosophy he or she would incorporate a consciousness of Omnipotence, Omnipresence and Omniscience.

I believe that these three qualities can be spoken of the

soul of man. That is when we speak of the soul of man in the potential sense. But under the realization that man is an unfolding soul, this under the philosophy of change meaning that he is a becoming being, under this thought there is pressing through his soul, the power and wisdom of the Infinite. In fact the Infinite is coming into conscious realization of Itself, through his brain and experience.

If revelation is ever made to man, it does not come from God or as we sometimes term It, the Infinite. To reveal there must be a conscious, thinking brain to make the revelation. It is in man only that God has a brain of this kind and quality. And to be in possession of *Conscious* consciousness, God must have a certain kind of brain and body. The body and brain of man.

If immortality is a fact, and I take it for granted that the average reader of this magazine is convinced of the possibility of this assumption, then if revelation at any time does come to man, it must come from those highly unfolded individuals who have passed on to greater wisdom and unfoldment. This can be the only explanation under the present knowledge of life and psychology.

The Great Secret, if it can be called a secret, is for the individual to place all his faith and trust in the power of *his* own soul. Emerson has truly said: "Trust thyself, every heart beats to that iron string." If you place your faith and trust in the revelations and teachings of another, you from that time on close to yourself the real avenue of inspiration. You close to yourself the gates of power. You as an individual are in this expression that the soul may reveal its power and understanding through the medium of *your* life. Trust Thyself.

SAM E. FOULDS.

IF YOUR SUBSCRIPTION EXPIRES WITH THIS NUMBER YOU MUST RENEW AT ONCE OR YOU WILL NOT RECEIVE THE JANUARY ISSUE.

FROM MSS. OF LETTERS TO MY PATIENTS.

No. 10—Our Dreams.

Freud has given more analytical study to dream phenomena than any other modern student. He deduces the opinion that the formation of dreams is brought about by the working of two psychic forces, one of which forms the wish to be expressed by the dream, and the other acts as a supervising principle. The latter is an underlying consciousness which acts the part of censor, determining the elements which shall enter into the dream structure. He defines this psychic censor as the inhibitions formed throughout life by religious and ethical training. It is the "conscience" of the ordinary religionist.

The dream contents are divided into the "manifest" and the "hidden," far less value being attached to the former, in this respect differing radically from the ordinary interpreter. The literal content of the dream, while presenting many absurdities, he translates by his processes into an expression of the concealed ideas which indicate the fulfillment of a wish.

The two most important principles of interpretation which he proposes, and which he applies with marked success, are the well-nigh uniform source of dreams in the sexual (love) nature, and the ever-present wish fulfillment of the dream itself.

Though I've not gone far enough in psycho-analysis satisfactorily to test out the truth of these claims, and am therefore but half convinced, I have too great respect for the painstaking research work done by the great clinician to deny its high value. In any case I shall not deny that Freud has made a most useful contribution to dream interpretation, and has thus added to the efficiency of psycho-analysis.

One thing I omitted to mention in connection with Freud's conclusions is that he regards nightmares, and anxiety dreams in general, as indicating that the subject is having too little erotic expression. I said this to a patient not long ago, and she resented the imputation, giving me distinctly to understand that there was little of

the amorous in her make-up. A few months later she was one of the parties to a scandal which broke up a family.

No. 11—Regarding Insomnia.

The following from Dr. E. W. Taylor may help to confirm what I have said with regard to your distressing wakefulness:

"A further example illustrative of the point of view I am attempting to impress is the mental condition ordinarily associated with insomnia. There is a deeply rooted feeling in the popular mind that sleep is an absolute essential to continued mental health, and conversely that deprivation of sleep is a direct sign of both physical and mental breakdown. Assuming this statement to be correct the ordinary person finds himself in a state of extreme anxiety when for any reason his sleep is interfered with. The result of this anxiety very naturally is such a fixation of the attention upon his physical and mental condition that sleep for this very reason becomes increasingly difficult. Thus, the ordinary vicious circle is formed. I have in mind a patient, a middle-aged man of active business interests, who was so strongly impressed with the idea that without sleep he must necessarily go to pieces, that his life was becoming a burden to himself and to his friends. Reasoning from his premises, he assumed that inasmuch as sleep was essential to continued health and he was certainly not having a normal amount of sleep, he could not continue well. The treatment of this situation stated in barest outline was in the first place to explain that he had a wrong conception of the significance of sleep, that the complete physical and mental rest without sleep would suffice to restore him for the work of the succeeding day, and finally that could he compose himself to such complete physical and mental rest, sleep would naturally follow. This, as a matter of fact, is what actually happened. The cause of sleeplessness in this case was essentially the mental state induced by the fear that he would not sleep. A more striking instance is that

of a man from the Provinces, also of middle age, who for some six years had been unable to sleep and had developed various so-called neurotic symptoms as he supposed in consequence of this sleeplessness. The origin of his difficulty he definitely attributed to a single occasion when he had more or less voluntarily remained awake practically all night in anticipation of a very early morning journey. From this simple and commonplace event, the habit of sleeplessness apparently was formed, and from that time to this has been kept alive evidently by the anxiety which has developed in consequence of his conception of the necessity of sleep, precisely similar to the case just cited. Here also it was not difficult, after a number of interviews in which explanations alone were used, to show the patient wherein his knowledge had been deficient regarding various physiological processes connected with sleep and to make clear to him the pernicious part his faulty mental attitude had played in the development of the neurosis. The patient was easily relieved of his difficulty."

You will understand that the effective re-education practiced in these instances was given its power over the patient by the personality of the doctor, and the wise way in which he brought home the physiological truths to the patient's mind. Doubtless these patients had been told the same things many times by others without effect. It was only when the deeply-rooted complexes were broken up by a master hand that the victims were delivered.

SHELDON LEAVITT, M. D.

Grant, O God, Thy Protection;
 And in Protection, Strength;
 And in Strength, Understanding;
 And in Understanding, Knowledge;
 And in Knowledge, the Knowledge of Justice;
 And in the Knowledge of Justice, the Love of it;
 And in that Love, the Love of all Existence;
 And in the Love of all Existence, the Love of God.
 God and all Goodness.

—*The Gorsedd Play from the Welsh.*

THE HEALING PRINCIPLE IN ALL SYSTEMS OF HEALING.

PART I.

The subject of Healing is always a most interesting one, especially to those who are more or less interested in mind or soul healing and kindred psychic subjects. It is a very important phase of the life of the seeker after Truth, for health is paramount to the development of the higher or psychic powers of the individual inherent within him. Consequently health and healing are subjects which are always to the fore in gatherings where mind is held to be the cause of all that manifests.

While it is true that some of the more religious metaphysical movements attempt to lessen the importance of healing, holding that disease being caused by sin or transgression of law, it is many times best not to heal affliction until the patient realizes his condition and repents, I am inclined to feel with the magnetic healer who said that even a healthy crook was better to deal with than a diseased crook, because in the diseased crook you had both body and mind to contend with, whereas in the healthy crook all of your energies could be devoted to changing the perverted mind.

So I feel that the healing of the sick is one of the most vital phases, if not the vital phase, of the work we are doing.

In order to show the workings of the One Principle underlying all forms of Mental, Magnetic, Metaphysical, Divine, and Christian healing, I will first briefly direct your attention to the different forms of healing that have been practiced from the time of the earliest known people to the present.

The earliest forms of mental healing were those used among the savages by their medicine men and magicians and priests. The savages looked upon disease as a torment put upon them by some devil or evil spirit, and that this power could only be dispelled by the magician or medicine man. While we are sometimes inclined to smile

at such childish credulity; yet we cannot successfully deny the efficacy of the method, for we have abundant proof of most marvelous cures having been made, and even now being made, by the medicine men of the savage tribes today. An interesting instance of this kind is related by one of the most successful metaphysicians of modern times. While taking a vacation in the west, near one of the Indian Reservations, he was accosted one day by an Indian chief who, because of the flowing white beard and venerable appearance of the man, mistook him for a "pale face" medicine man. By motions the chief made it known that he wished to be relieved of pains in the legs which the healer recognized as rheumatism. Immediately taking in the situation, the chief was motioned to a scat on the ground, and the healer by a series of voice muterings and wave motions of arms and hands succeeded in "driving out the evil spirit" and relieving the pain of the sufferer. So well pleased was the chief that he returned next day with a group of similarly afflicted Indians to be treated, who, after being treated and relieved in a manner similar to that stated, grunted their satisfaction and showed their willingness to repay by gifts of ponies and various Indian adornments.

Here we see the application of the principle that *Conscious Thought is the director of the Soul or Healing Power within the individual*. The savages received their treatment with expectant attention, and their thought was constantly directed along the one line that the evil spirit was leaving them and they were being healed.

Next came healing by religious ceremonies performed by the priests of ancient times. The laying on of hands, by priests who claimed to be appointed by the gods, together with certain other ceremonies, brought about cures, and these things were practiced thousands of years ago. Later, healing by charms, blessings, and by visiting sacred altars, holy places, shrines, etc., became very popular and even today there are places all over Europe, and some in this country, where veritable miracles of healing are performed on afflicted people who make pilgrimages

to them to be healed. Here as before the power of the conscious mind which is brought into operation by faith or expectancy and belief directs the soul or healing power within and a cure is effected.

Then we find this power to heal transferred, or rather taken over by the kings and queens and thousands healed of various diseases simply by the touch of royalty. So successful was this method, through the child-like faith of the people, that Dr. Wiseman, one of the most eminent surgeons of London in those times, says that he witnessed scores upon scores of actual cures of people who had been given up by the most able surgeons, and said that the king had cured more by his magic touch in one year than all the surgeons of London had done in an age.

Then came Mesmer with what he thought was the power to heal in magnets, and in other objects, and in himself; but these cures are now recognized as in the same class as the cures of medicine man, priest, sacred shrine, and kingly touch.

This was followed by the discovery that Mesmer's cures were induced by hypnotism, or artificial sleep, and still later by the discovery that it was not hypnotism that performed the cure, but that it was suggestion or mental commands given while the patient was in the hypnotic state. And then followed the most important discovery of all, that suggestions or mental commands given without resorting to hypnotism were productive of equally wonderful curative effects. Here, then, was the beginning of the modern methods of mental healing, for it proved that in *faith and expectancy alone*, on the part of the individual, lay the healing power.

The great interest in mental or metaphysical healing in America today is due to the remarkable successes that have been achieved by practitioners who have developed and improved on methods that were discovered many years ago. All of the modern metaphysical movements—Suggestive Therapeutics, Christian Science, Divine Science, the various branches of what is known as New Thought, and Emanuel Movement of the orthodox

churches, are simply different methods of applying Mesmerism, Hypnotism, and Suggestion, and all have their origin in the earlier discoveries.

As early as 1838 P. P. Quimby, a poor tinker and clock maker of the New England States, became interested in Mesmerism as practiced in Europe. Through careful study and application he soon became a most successful healer. In his practice, however, he early began to note that pain, sickness, and disease had their origin in inharmonious or erroneous thinking, and that all that was necessary to bring about a cure was to change the thought of the patient. Naturally, Quimby created a demand for knowledge of the methods he employed, and he became not only the healer of his patients, but the teacher of many of them as students. As a result of this teaching Dr. W. F. Evans and Julius Dresser, both pupils of Quimby, originated a system of healing called "Mind Cure," and they became the founders of New Thought, which is now so popular in this and other countries.

The founder of Christian Science was both a patient and earnest pupil of Dr. Quimby, although this movement claims Mrs. Eddy as the founder of a strictly new science. This is no doubt due to the fact that many people sought some religious system for mental healing, this feeling being a relic of primitive man, and Christian Science is new in that it is an original Scriptural interpretation based on the science discovered by the earlier teachers.

As a result of the demand for religious mental healers, many divine healers appeared, among them being Francis Schlatter, of Colorado, who healed thousands, many people believing him to be a prophet; and Dowie, who established a church in Chicago and claimed to be the reincarnated Elijah, and who healed many by prayers and laying on of hands.

Divine Science and modern New Thought are more liberal off-shoots of the systems developed as a result of the teachings of Dr. Quimby.

With these many diverse methods of healing, we find

ourselves many times confronted with the question, "Which method is the right method?" Just recently a most earnest student, and one who has demonstrated some remarkable cures, came to me and said that for the past two or three days he had been asking himself this very question. He said that he felt there could be only one right way, and yet there were seemingly so many different systems. Those who have given the matter the attention necessary to get the facts tells us that there are cures, and most remarkable cures, to be found in all of the systems of healing, and that the proportion of cures in each method is practically the same.

Accepting this as a fact, and statistics have proved it to be such, the logical conclusion is that there must be some one underlying Principle which operates through the many different methods and which actually produces the cure irrespective of the beliefs of the various healers as to just how the healing is done. I shall endeavor to show how this One Principle operates through them all. In Mental Healing, just as in the various schools of medicine, some of the systems claim that others are lacking in truth; but it is most refreshing to feel that a little earnest study and comparison leads one to know that all are right and worthy of commendation for what they are doing to make the world a better place to live in. One of my aims in this lesson is to endeavor to instill a spirit of tolerance. With such a spirit permeating the followers of all the different systems, all would seek the best elements in each, and the result would be a perfect application of the Principle which makes them all possible.

All systems or methods of Mental, Spiritual, Divine, or Christian healing are based on the Principle of Oneness or Unity pervading the Universe; that it is an axiom or self-evident truth that back of everything we sense are Omnipotence, All Power, and Omniscience, All Wisdom. Mankind is Omnipotence and Omniscience become manifest and self-conscious. Logically, then, the individual contains within himself power to be and wisdom to know whatever it is possible for him to be and to know, and these are infinite. Religiously expressed, "The Kingdom

of Heaven is within you." As long as the power and wisdom within manifest harmoniously health is maintained, but when the manifestation becomes inharmonious, pain, sickness and disease are the result.

The problem in mental healing has been to discover by what means the All Power within may be made to maintain harmonious expression; or if manifesting inharmoniously, how it may be brought back into harmony. All that man does in the visible world is the product of thought, and applying this same principle to the invisible workings of Power and Wisdom within him, mental science postulates that it is conscious thought that directs the power and wisdom within to manifestation. In other words, our bodies express health, or its opposite, dependent upon the quality of our conscious thoughts which are constantly directing the power within which builds and maintains them. This leads to the Principle that the individual is that which he thinks himself to be, and this is the Principle in essence running through all methods and systems of metaphysical healing.

This Principle is variously stated. In the language of today it is this: "You are that which you think yourself to be." Jesus expressed it thus: "According to thy faith be it unto thee." Another Scriptural way of putting it is: "As a man thinketh in his heart so is he." In the Hindoo teaching the same thought is expressed in this way: "All that we are is the result of our thought; it is founded upon our thought; it is made up of our thoughts. If a man speaks or acts with an evil thought pain follows him as the wheel follows the foot of him who draws the cart. If a man speaks or acts with a pure thought, happiness follows him like a shadow and never leaves him." And there are many other philosophical and scientific statements of this same truth; but the thing to bear in mind is that it is your dominant thought that determines the condition of your bodily health.

CHARLES P. TILEY.

THE VALUE OF IDEALS.

A high ideal is a fine influence in one's life if it is properly used and not abused. But, like so many other fine things, it may be abused and often does more harm than good. And, strange as it may sound to say it, the higher the ideal, the more likely it is to do harm. Also, the higher the ideal, the greater its power for good. Obviously, it is important that we discover, and learn to make use of the knowledge of, the difference between the proper use and the abuse of ideals.

An ideal is a conception of a goal towards which one is striving. An ideal may be such as is called "high" or it may be such as is called "low." To the one who holds to an ideal it is always "high," at least relatively. And that is the only manner in which anything is "high." To others the same ideal may appear "low." When we use these terms, however, we usually classify ideals according to some generally accepted standard. I shall use these terms "high" and "low" in that general meaning.

I have said that an ideal is a goal towards which one is striving. Sometimes that is not literally true. One may hold to an ideal, or think that he does, and yet make no effort to attain to the goal it sets for him. To have an ideal and make no effort to attain it is to abuse it. This is one of the conditions under which an ideal does great harm. An ideal should be taken seriously. Ideals are not to be trifled with. Do not delude yourself with the fallacy that the ideal gives you virtue. That is a grave mistake; an ideal which is not striven for subtracts from the virtue of the man who so abuses it. Or, to put it in other words, a neglected ideal measures, by its possible worth, your poverty in the virtues that you should have. Don't abuse ideals by laying them up on the closet shelves to gather the dust of neglect. And, above all things else, don't bring them out on occasion, dust them off and exhibit them as the real, working article, and then put them back on the shelf. But, if you must work this sham, at least recognize the true state of affairs in your own heart.

Don't try to deceive yourself. Don't make yourself believe that these are real, working ideals.

The real ideal is one that you are striving to attain. It is one that is always worn shiney with use. It is the guiding star for your strivings, not the solace of your indolence. It is a real goal toward which you are constantly straining. You may never reach it, it may be unattainable, or you may be compelled by Life to compromise and forego the golden opportunity which would have placed attainment within your reach. But it is always there, and your eyes are forever turned towards it, and when at last you fall, you fall with face towards that future and with hand outflung in a last effort to reach your true ideal.

Another of the common abuses of ideals is to take your effort to reach an unattainable ideal too seriously. It is well for every man to have at least one ideal which he can never reach. This gives him something to be working up towards all the time. When an ideal is attained it ceases to be one, and another may not be placed in its stead, for one may fail to realize that he has lost his old ideal by reaching it. Furthermore, he may have grown so used to it that he cannot bear to change it. An unattainable ideal will keep one forever working upward towards the heights. And that goal will never require changing; the habit of working towards that end will take the place of initiative and inspiration if these should fail. But this same ideal may work great harm if one allows himself to take his failure to attain it too seriously. If this gives him the idea that he has failed because he lacks the power to succeed, if he blames himself and comes to think of himself as a failure, this will do him great harm. He will get the failure habit and give up too easily. Not only will he fall short of the realization of his highest goal, but he will expect, and will allow, himself to fall short of, lower and easily attainable goals. One must learn to distinguish between attainable and unattainable ideals; he must not forget that he is just a human being; that all that he can demand of himself is that he do his best; and then be sure that he does his

best. If he has done this, he must not sit in too harsh judgment upon his achievements. He must count the progress that he has made towards the Elysian Heights rather than the slopes he has failed to climb; he must estimate his worth by what he has done, not by what he has failed to do. And he must not let any conviction of its unattainability rob him of his high ideal nor stand in the way of his efforts to reach as far towards it as possible. Let him go on working for it even though he is convinced that he will never reach it. He will in this manner go farther and gain more of real worth than if he attained a lower ideal; for it is not in the gaining that we grow; it is in the striving.

There is yet another abuse of the unattainable ideal which is just about as bad as this one of taking it so seriously as to develop the failure habit. This additional fault is the practice of deceiving oneself into believing that he has attained it. Many a person adopts a high ideal of life and then refuses to recognize the facts when he falls short of it. He gives the ideal a name and calls himself by a form of that name; he ritualizes the ideal and obeys some parts of the ritual and substitutes repentance or some other counterfeit for obedience as regards the rest of it. And he always leaves a loophole through which he can escape conviction of failure to attain to the ideal which he calls his own. This is a very common form of sophistry. It leads to all sorts of Pharisaical practices, and brings into general disrepute many of man's finest ideals of life. It is easy to tell how to avoid this abuse of high ideals, but it is not so easy to follow these instructions: if you would avoid such self-deceit, be honest with yourself.

Therefore, if you would bless your life through high ideals use them and use them right. Truly, high ideals lived up to and honestly dealt with, the while you also deal justly with yourself, are the greatest of blessings. They are the sum of your rules of conduct; yes, more, they are the springs of all "practical" rules of conduct. It is the lack of truly high national and personal ideals which make possible the atrocities of which the Germans are guilty in the promulgation and conduct of the war;

and it is the same lack which makes them unable to endure defeat in a manly manner. It is the possession of high national ideals which makes the Allied nations and America stand in such marked contrast to the Huns. Be content with nothing but the highest ideal that your mind can conceive. Aspire to the farthest height that you can see. And don't sit down and admire it and yourself for it; stand up and work, and fight, and if necessary die for it. Take it seriously, but not too seriously; remember that you are human, and, that, while being human means very much more than most of us realize, it also means that some things to which we aspire may yet be, practically, out of reach. Give yourself credit for what you do and do not blame yourself for what you have not done so long as you can honestly say that you have done your best. Get the success habit in working for your ideal. But do not lie to yourself about your attainments; recognize your victories at their true value; base your confidence in yourself on your true worth. And above all else, keep the faith, aspire to the highest, aspire to heights that are far beyond your reach, and then, even though you fail, you shall have failed nobly: even though you are called upon to fight and die for your ideal, you shall have fought and died in a cause that was worthy of so great a sacrifice.

ERNEST WELTMER.

The soul gives itself, alone, original, and pure, to the Lonely, Original and Pure, who, on that condition, gladly inhabits, leads and speaks through it. Then it is glad, young and nimble. It is not wise, but it sees through all things. It is not called religious, but it is innocent. It calls the light its own, and feels that the stone falls by a law inferior to and dependent upon, its nature. Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby I do overlook the sun and the stars and feel them to be the fair accidents and effects which change and pass. More and more the surges of the everlasting nature enter into me and I become public and human in my regards and actions. So I come to live in thoughts and act with energies which are immortal.—Emerson, in *"The Over-Soul."*

LIFE.

Life is a long chain of events, unguessed, always perplexing—joy, sorrow, good, bad, birth, death; all one. Man changes from one thought to another so rapidly that sometimes in one short day he masquerades in a thousand disguises. One—yet a thousand in one! Nay, the whole world is lived in every man.

Every form of nature is a contradiction. What today we count as substance becomes the shadow tomorrow, and our dreams of tonight are the realities of next day. To take life too seriously is a tragedy; too lightly, a lesson to be passed over now only to be learnt later.

To strike a happy medium is an art, but almost a lost art. Man goes to extremes ruled by emotions. The night of sorrow is lived to the depths, the day of joy to the heights. Man lives outside of himself most of the time. It is only the inner man that strikes the happy medium and touches the mystic soul of the world, which is always calm and still knows all things, and names the Child of Life even when the outer world weeps o'er the bier of death.

Wealth, palaces, distinction, universities; prisons, poverty, disgrace—all types of experience where man is at school. Every man is a scholar learning lessons; all men are students of their pursuits all playing the game "hide-and-seek." The churchman becomes distressed because he can no longer believe his creeds, casts them off like outer garments and finds himself naked; tries to put them on again and finds that impossible—like a boy suddenly grown too big for the boy's clothes. The garments of the baby are far too small for the man. In this mental nakedness he feels the cold wind of intolerance. Then like a mirage appears a new dress which he dons, guaranteed to wear forever. A few things happen, the garments are the man, and as he bigger grows he seeks, ever and anon, for new and newer raiment. All these are outer garments, made from outer thought. All seek, tired and footsore, for those things unreal, and grow weary

with the quest. Suddenly the soul speaks; man looks within and finds himself—his real natural self—clothed and in his right mind, the mind of the Christ, the Son of God—spiritual man that knows all things, master of destiny, creator of worlds—man, mighty, all-powerful, generous, joyous, kind, condemning none, seeing good in all through the eye of understanding—the X-ray of the spirit—man the conqueror!

Life! What is life? Life is love, all else is idle dream. Life is beauty to all who think from the quiet within, which is heaven; to all who drink of love's inexhaustible cup of wine. Religions, like houses built of cards, fall. Prophets and priests vanish before the glow of the soul. Only God lives—the God of the pagan and of churchman, the God of all men, called by many names, but only one God—the King of the World, whose name is Love. Love is the real life—all else is dead. Our sham and follies, pretense and hypocrisy vanish before this pure white light. The whole world becomes an illumination, even darkness disappears before the light of the sun. God lives, the devil is dead! Let the dead bury their dead!

Man, in resurrection from his shame, dares to speak; the real man, You, the I AM that lives in every soul. For only by the power of the individual's thought will man change hell into heaven, sorrow into joy, sickness into health, shadow into substance. By man only can man be saved.

HAROLD F. PALMER.

Democracy is not a political party, it is a principle. It will prevail, not as a dominating influence, but as a coordinating influence.

* * * *

Individual Mastership will prevail when the world has outgrown the animalism of "eating each other up"—one set living upon the work, or the fear, or the servility of another set of humans.

* * * *

The final and the greatest test of *Real Power* is found in the man who will not use that power over another,—either by force of armies, or by force of mind.

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TRUST SONG.

I ain't a gwine ter mumble, an' ter grumble, an' complain,
Kase we ain't a habin' sunshine, instead ob de rain;
I ain't a gwine ter worry an' mope aroun' de place
Kase mah wife am wearin' calico, an' a neighbor's wearin' lace:
In de day de sun gibs light,
An' he moon shines in de night—
An' a glory hallelujah in de mornin'!

I ain't a gwine ter ramble an' wander far erway,
In hopes ob smellin' sweeter, an' taller growin' hay;
Kase I neber spees ter see brighter flowers on de stalk
Den I see bloomin' daily on de side ob mah own walk:
In de day de sun gibs light,
An' de moon shines in de night—
An' a glory hallelujah in de mornin'!

I ain't a gwine ter look erbout ter find a greater good,
Den I kin locate all eround in mah own neighborhood;
I ain't a gwine ter worry when men say de worl' ain't right,
Kase I trust de Lord in darkness as I trust Him in de light:
In de day de sun gibs light,
An' de moon shines in de night—
An' a glory hallelujah in de mornin'!

SAM EXTON FOULDS.

AFFIRMATIONS FOR THE "I OUGHT."

"The Indwelling Does All the Work."

As a free agent I have built my Ideal according to my desire.

I have voluntarily chosen my principles of conduct.

I am responsible for my choice.

I have built my Ideal out of the fundamental Principles of Truth, Love and Justice.

These are qualities of the Indwelling.

They are a compelling Power.

I am Power to do that which is right.

Knowing that my Ideal is right and that I have Power to realize it, I know that I ought to realize it.

AFFIRMATIONS FOR SUCCESS.

"The Indwelling does all the work."

I have a distinct Ideal of Success.

Success is a Principle that rules my Life.

Success is the Consciousness of Power to win.

Success is the Satisfaction that follows every act.

Success is the consciousness of ability to meet every condition with satisfaction.

I am Success! I am Power to win.

I am Success! I can master every condition.

I am Success; no matter what I do, it will give me satisfaction.

I look with content on all I do, and this is Success.

I am Power to be whatever I will to be.

I am Power to do whatever I will to do.

Willing only that which is right, I am Success in whatever I do.

The Principle of Success in me is, "I do *Right*," and in Right I win.

Success is that attitude of mind which permits no submission to externals.

I am Spirit and nothing external has any power over me.

I am Success.

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