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NOW

A Journal of Affirmation

Thought

Suggestion

Mental Science

Psychology

NOVEMBER 1924

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

Time past and time to be are one,
And both are NOW.—WHITTIER.

'Twas only striking from the calendar
Dead yesterdays and unborn tomorrows.
—OMAR KHAYYAM.

SAM E. FOULDS,
Editor,



Popular and Practical.
You will be helped
by reading
this magazine.

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A Journal of Affirmation

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A Monthly Journal of Positive Affirmation. Devoted to Mental Science and The Art of Living.

Its basic Affirmation is:-
Man is spirit here and now, with all the possibilities of Divinity within him and he can consciously manifest those possibilities HERE and NOW.

List of Writers

DR. WM. F. KELLEY

EUGENE DEL MAR

HENRY VICTOR MORGAN

JESSIE WILDER

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Vol. XX. NOVEMBER 1924. No. 11.

I THANK MY GOD

I thank my God for all good things of
earth,
For sunshine, warmth and air,
For flowers which spring from seeds that
gave them birth,
For pathways bright and fair.
I thank Him for the soft sweet hush of
night,
For stars and dewy sod,
For silence, and the moonbeams' silver
light-
For this,- I thank my God.

I thank Him for the power to do His
will,
To feel, to think, to know.
To learn His mind, His purpose to
fulfill,
Above, around, below.
I thank Him for pure gladness and
delight,
In service wide and broad,
For strength to shun the wrong and
choose the right,
For this,-I thank my God.

JESSIE WILDER.

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THE EVOLUTION OF THE HAND. EDUCATION THROUGH MANUAL TRAINING.

By Eugene Del Mar

"**T**HE hand has in it the future of man. Civilization has so far recognized only its obligation to the brain. The hands of our scholars are stupidly ignorant. The school of the future will recognize that man was the result not only of cerebral enlargement, but of liberated fore-limbs, and an articulating language organ. Along these three plastic lines, and the ennoblement of our senses, will certainly lie man's further structural gains."

According to Anaxagoras, the superiority of man is owing to his hand; and Galen said that man has a hand because he is the wisest of creatures. "This superiority", says Sir Charles Bell, "consists in its combination of strength, with variety, extent and rapidity of action; in the power of the thumb, and the forms, relations, and sensibility of the fingers, which adapts it for holding, pulling, spinning, weaving, and constructing; purposes which may be found separately in other animals, but are combined in the human hand."

The hand is distinctively human. No animal below man possesses the same development of fore-limb. The nearest approach to the human hand is found in the higher apes; but, in their case, the thumb is dwarfed and extends only to the roots of the other digits. The brain of the higher apes also most nearly approximates the human brain in size, and yet it is much smaller than any human brain.

It is not necessary to consider whether or not man has developed from lower forms of life. Comparisons between forms and functions of human and

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animal life are sufficiently interesting and instructive without theorizing on their origin. There is every evidence, however, that man has not always walked erect, as he does now, and that the use of the fore-limbs as hands, has been acquired.

The skeletons of the forelimbs of animals are constructed on the same pattern as the hand of man. The slender limbs of the swift deer and the strong springy legs of the kangaroo, the climbing feet of the sloth and the digging paws of the mole, the fins of the whale and the wings of the bat, are as diverse as possible in point of size, form and special function; and yet the internal bony skeleton is substantially the same in all of them. The same characteristic bones are always represented in essentially the same strongly inherited combination.

Each has become adapted to its peculiar conditions, and has changed to suit its peculiar functions. The same names can be given to the analogous bones in widely different animals, for there is a deep-seated and essential resemblance which is attributed generally to a common origin.

Originally, the forelimb seems to have been possessed of five digits. When a less number of digits than five is found, it can be shown that the missing ones have been lost in the course of time by adaptation. And "the presence of a greater number of digits than five is a great anomaly, for this number is not normally exceeded by any existing animal, bird or reptile."

The earliest ancestors of the horse had five toes; these were successively followed by animals having four, three, two, and finally one toe, as at present. There are records of horses possessing separate digits. Sir Charles Bell, in his work on *The Hand*, says: "Some rare instances are recorded of the foot of the horse having digital

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extremities. According to Suetonius, there was such an animal in the stables of Caesar, another was in the possession of Leo X. Geoffrey St. Hilaire states that he saw a horse with three toes on each of its fore feet and four on the hind. In all these, the toes had nails, not hoofs.

"The wing of a bat, a flying mammal, is clearly a modified arm with great elongation of the fingers and webbing of the skin, which also extends from the side of the body and involves the hind legs and tail." "In the wing of a bird, the first and fifth digits are aborted; the second is rudimentary; whilst the third and fourth digits are completely united and enclosed by skin, together forming the extremity of the wing." In the whale, the bones of the shoulder, fore-arm, wrist and fingers are still retained.

"There is originally an absolute agreement between the fore and the hind limbs of animals. The humerus corresponds to the femur, the spoke-bone (radius) to the ell-bone (ulna), the skin-bone (tibia) to the calf-bone (fibula), the small and numerous bones of the wrist (carpus) and the ankle (tarsus) correspond, as do the five bones of the middle of the hand (metacarpus) and of the foot (metatarsus); and the five digits correspond in each." Such differences as now exist are the result of change of function.

The great toe of man must have been opposable, as is clearly seen by a careful study of the muscles; and in the embryo of man, the great toe is extended or opposable. With the exception of man, all mammals have opposable thumbs, have also opposable great toes. When the toe thumb was no longer needed for climbing, but was used for locomotion on open and uneven ground, it lost its opposability and ultimately assumed a position parallel to the other toes.

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The physical difference between man and the highest of the other animals, may all be summed up in fact that man is specialized for erect posture. The foot has become better adapted for walking. The upright position of the leg corresponds with longer, stronger and straighter bones, and greater development of muscle. The pelvis and haunch bones have become modified to support the vertebral column. The larger brain has been rendered possible by being balanced on the vertebral column. The forelimbs no longer being required for support, acquire flexibility and adaptability of the human arm and hand. The mouth is no longer required to seize objects for attack or defence, and the projecting muzzle and canine teeth tend to disappear.

The mode of walking on the hind limbs entirely set free the forelimbs as organs of support, and enabled them to be used as organs of handling and throwing. This was the making of man. And yet all this difference is one of adaptation rather than of essence.

The intelligence of the animal depends not merely on the mass of brain, but also on the nature of the organs by which it is placed in relation to environment. We see in lower animals, as the elephant, the monkey, the opossum and the parrot, that their power to grasp an object by reason of their prehensile organs, and thus to learn something about its nature, raises them in the scale of intelligence; and when we find in man a yet more nearly perfect instrument to carry out the behests of his brain, we may see in the interaction of brain and hand a main factor in his development.

The remarkable peculiarity that distinguishes the hand of man from the forelimb of the higher apes is that, with the latter, the thumb extends no further than to the root of the fingers. And

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it is upon the length, strength, free lateral motion, and perfect mobility of the thumb, that the superiority of the human hand depends. The strength of the thumb is equal to that of all the fingers. Without the fleshy ball of the thumb, the power of the fingers would avail nothing; accordingly the large ball formed by the muscles of the thumb is the distinguishing characteristic of the human hand, and especially of that of an expert workman. The loss of the thumb almost amounts to the loss of the hand.

BRAIN AND HAND.

The evolution of mind consists of a continual advance from the known into the unknown, and a transfer of the unknown to the known. The most effective instrument for this purpose is the human hand.

There is a clear demarcation between the mental processes of the articulates and the vertebrates. The articulates (crabs, lobsters, insects, etc.) are provided with appendages that are so perfectly adapted to their particular needs, that they operate automatically, and the mental direction required is of a primitive order. In the progressive development of life, greater intelligence of brain has been accompanied by appendages requiring greater intelligent direction.

There is no creature of man's size who is so singularly deficient in natural weapons. For the execution of his intellectual purposes the arms and hands are, except when they are provided with artificial tools, of little service save in climbing, for which purpose they have been somewhat specially modified. As for the hand itself, it is, when unarmed, a very feeble instrument. It came to serve as no other appendage does as a universal tool holder. It is the limitation of the appendages in back-boned animals which results in higher quality

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of mind, and has finally led to the rational qualities of man.

Man was the first animal to kindle a fire. He was the first animal to store up his knowledge. Written language enables man to treasure and bequeath the wisdom of his experiences, and the hand is the instrument whereby this is affected. All the conveniences, and even necessities, of social life are products of the hand.

All human science is but the increment of the power of the eye; all human art, the increment of the power of the hand. The plasticity of human development is in brain, voice and hand, and in the increase and education of the senses.

Every sense but touch is more nearly perfect in brutes than in man. Accompanying the exercise of touch is a desire of obtaining knowledge, so that touch is said to be active whilst all other senses are passive. The hand is the most perfect instrument of touch, and to the sense of touch we must refer our judgements of distance, of motion, of number, and of time. The hand is powerless in the infant. The lips and tongue are first used to sense things with. Everything is tested by the mouth. The use of the hand is a later acquirement.

The skin of the hand is wonderfully sensitive, and the palms, and tips and inside of the fingers are guarded by cushions. The finger tips hold elastic cushions, which are protected by nail shield, and they possess minute spiral ridges of cuticle, the sense of feeling of which is most exquisite. These are the extremities of the sentient nerves, and their sensitiveness guards the delicate textures within. Their painful sensibility is a beneficent provision, and is a more effectual defence than would be the hide of a rhinoceros. The sensibilities to varieties of

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temperature is limited to the skin, the internal parts being of uniform temperature.

The finger tips are so individual that each is practically unique. They are regarded as a complete identification, and Sir Francis Galton's system for the Identification of Criminals, is based entirely upon the comparison of prints of the finger tips. While the finger tips thus symbolize the persistent type, the palm of the hand is the type of variability. Its connections with the brain are so numerous and intimate, that the palm of the hand is known as the second face, in its picturing forth of individual characteristics. In its attitudes, movements and abilities, the hand is almost as good an index of the brain as is the face.

(To be concluded next month.)

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STATEMENT OF OWNERSHIP, MANAGEMENT, ETC. OF NOW.

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Known bondholders, mortgagees, and othes security holders holding or owning 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 30 th. day of September, 1924. (Signed) N.E.W. Smith, Notary Public in and for the City and County of San Francisco; Calif.

(Commission expires April 12, 1925.)

THE CHRIST CONSCIOUSNESS OF PERFECTION

By Henry Victor Morgan

"Be ye perfect even as your Father in heaven is perfect." Jesus.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I Press toward the mark for the prize of the high calling of God in Christ Jesus." Paul.

Paul's letter to the Phillippians is really his autobiography. Quite unintentionally he reveals the hidden springs that move him to action and from which he draws his inspiration.

It is a song of fearless triumph, revealing the soul of man triumphant over every external condition. Judged casually, one would think from the joy-note that it had been written by a man who had lived at ease, and on whom the world had bestowed its gratitude, instead of by a prisoner in Rome, awaiting his execution. He was consciously obsessed by a great idea. He had caught the Christ vision of perfection. A marvelous mystical experience had come to him on that memorable journey to Damascus, through which he had become aware that man lives, moves and has his being in a world of spiritual realities; that he is forever surrounded by living influences; that the dead have not died, but are more alive after death than while living in the body.

He was also made aware of the impossibility of putting an end to any movement that is ordained in freedom, through the application of brute force. His own personal experience had shown him that Jesus having attained to God-consciousness, instead of having been put to death, had been released into super-realms from which he now manifested.

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Henceforth, Paul lived in a new world of divine understanding and spiritual repose. His was the poise of faith. Like Hugo's bird, that in the midst of the storm still sings, "Because he knows that he has wings," Paul, aware of the deathless life, so far as mortality is concerned, is lifted above the thoughts of time and change. Quite unconcernedly he looks forward to being put to death. Listen to his great emancipating words: "For me to live is Christ, and to die is gain."

And herein is a great spiritual secret. We can never be fully conscious of the joy of life until we have made the mental conquest of death, and know that there is and can be no stoppage to the advancing human soul that shares the eternity of God.

I have said that Paul reveals the secret spring that moves him to action and from which he draws his inspiration. He also gives us his vision of Christian perfection in these words: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." His ideal is perfection. Nothing else will satisfy. To this high end Jesus had pointed when he said: "Be ye therefore perfect even as your Father in heaven is perfect." It satisfies the longing of the human soul for completion. Emerson says: "The fiend that man harries is love of the best," while the Psalmist declares that God-likeness is the only satisfaction.

The same thought appears in Goethe's Faust, considered by many to be the most remarkable poem of the ages. Here is the situation: The elaborately learned Dr. Faust, living only for self gratification, has become weary of the dead sea fruit of the unilluminated intellect, and declares:

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"I have studied now philosophy
And Jurisprudence, Medicine,
And even, alas! Theology,
From end to end, with labor keen;
And here, poor fool! with all my love
I stand no wiser than before:
I'm Magister—yea, Doctor—hight,
And straight or cross-wise, wrong or right,
Then ten years long with woes,
I've led my scholars by the nose,
And see, that nothing can be known!
That knowledge cuts me to the bone."

Wearied with the endless quest round a circle never-ending, he turns to magic and meets Mephisto, who offers him surcease of sorrow through renewed youth and sensual pleasure. The compact is that when Mephisto can show Faust a moment so fair that he will want that moment to forever tarry, Faust is to be the slave of Mephisto. The experiment fails. Renewed youth leads to the downfall of and death of Margaret and to the despair of Faust. Then his redemption starts. The released spirit of Margaret becomes the magic influence leading him upward. Finally, turning from self, to what Dr. Drummond has so aptly called, "the struggle for the life of others," Faust begins to really live. When at the completion of a great engineering feat through which an immense tract of worthless land had been redeemed, Faust sees thousands of his fellow-men happy and prosperous through the result of his labor, he wants that moment to tarry, proving the words attributed to the Lord in the prelude, to be everlastingly true:

"A good man, in the direful grasp of ill,
His consciousness of right remaineth still."

So Paul, caught out of his orbit of self-sufficiency, through soul revelation, having seen the possibility of every human life in the life of Jesus, declared he has not yet attained, but that

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he is pressing forward, and advises all who would be perfect to be thus minded.

No better advise could be given than to have an Ideal and to press toward it, as the cause of all our woe is self-consciousness. We think too much of the little me. Never until we are caught out of our little orbit of self-interests by a great commanding ideal are we truly happy or successful. Some years ago, when asked for the secret of a happy married life, a poem was given to me in the Wise Silence in which these words occur:

Lose yourselves in some great purpose
Dear to the Eternal mind,
Then Love's fruitage twined with blossoms
Day by day you'll ever find.

These lines, I believe, contain the divine secret not only for a happy marriage, but for happiness along all lines. It means the expansion of self. Blessed indeed, are we, when we reach the place where we no longer ask, what is there in it for me?" nor judge our success by any other standard than by the amount of service we have rendered.

Surely this state of mind must have been reached by the ancient wise-man who said:

"Seeking nothing they gain all,
Forgetting self, the universe grows I."

Ideas that function in self-gratification and personal ends never satisfy. Herein is where Divine Psychology functions gloriously. It is not man-power but God-power. It is not what we can do for ourselves but what God can do for us. We are not seeking to heal the old man, but to get rid of him. We are not seeking to become strong in our own might so we may be dominant personalities, but rather to "take our bloated nothingness out of the way of the divine circuits." A stream can rise no higher than its source, but it

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can rise as high as its source. No truly inspired man ever refers to himself or likes to hear himself referred to as being great. The idea that inhabits him is great and commanding.

Let us examine our own hearts. Which of us, while thinking of himself, and his present attainments, would dare say: I am the perfect expression God and Nature meant and capacitated me to be. But we can all press toward the mark of a perfect manhood. If so, the joy of continuous growth will be forever ours. Truly every man's power is his idea, and we understand that we can help others through an enthroned consciousness. We learn to identify all who come to us for aid or comfort with the perfect Son of God, and to speak of things not yet manifest as though they were already manifest.

This is the rationale of Christian healing. We hold before the mind the image of perfection knowing the Indwelling Mind will begin building toward any image held before it. It is the divine method outlined in Genesis wherein we are told that God created every plant of the field BEFORE it was in the earth. First the ideal and then the manifestation. Whatever we believe in, visualize and dramatize, will come into manifestation. Thus is Christian idealism laden with comfort and full of inspiration. It assures us of infinite unfoldment and eternal progress. And not only that, but it opens measureless realms of power by revealing to us that our ideal, not our attainment, is the measure of the man.

Gladly would I strengthen all earnest souls with the assurance that they can help others to the heights they believe possible, rather than to the heights to which they have attained. I have known many earnest students who refuse to treat others because they themselves have not yet fully overcome. It is a great mistake. What you be-

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lieve another person can do for you, you should undertake for whosoever asks. To make very plain this point I will quote from a letter written to a practitioner in a distant city who had enclosed a love offering, requesting immediate help from me, saying: "I have discontinued my practice as I do not feel it is right to attempt to help others until I have demonstrated over my own limitations." I replied: "Go on with your practice. The very fact that you have sent money across the continent to a man whom you have never seen shows you believe it can be done. You can help others according to the measure of your attainment."

Thus can we, while pressing toward the mark of the high calling, carry with us, in faith, all who would be perfected. And in this attitude of divine expectancy, we reflect the divine image and put on the new man which, after God, is created in righteousness and true holiness and the glory of which, Paul tells us, it has not yet entered into the mind of man to conceive.

N.B.

The subscribers and friends of NOW are again earnestly requested to use the magazine as in the past as a Xmas Gift. The rates this year are very attractive. Why not use NOW as your means of spreading the gospel of self-help and attainment?

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PSYCHO-ANALYSIS AND RATIONAL BUSINESS SUCCESS ETC.

A Course of Advanced Lessons

By Dr. Wm. Franklin Kelley.

Part 1

There are certain facts in life which are self-evident to all people who believe in the Reality of Existence and in the ruling power of Natural Law. We shall start our course by pointing out these essential principles.

Having stated these fundamental truths we shall proceed to build our mental structure step by step as we would a house in which we expect to live the rest of our life. Remaining true to this unerring, demonstrable foundation it follows that we cannot go wrong.

If these axioms appeal to the reader he need not fear in following the course herein laid out. The teaching which follows is but the logical sequence of these basic truths fully explained and consistently related.

AXIOMS OF REASON

- 1 The Universe in which we live is infinite, absolute and eternal.
- 2 Space is boundless. Time is endless.
- 3 Creation is governed by immutable principles called Natural Law.
- 4 Reality is the foundation of Creation and of the Universe. Everything is real on its own plane of existence.
- 5 God- Mind- Spirit- Life- Substance is

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the ultimate of Being. From this Divine essence all things come.

6 The interaction of Cause and Effect is the eternal "First Cause," Law and Power of Creation.

7 I, the individual self, am the Divine Atom, Child of God, thru which the Infinite becomes manifest.

8 The Universe is the totality of the individuals, life atoms, ego, self— Divine particles out of which it is composed. "I and my Father are one."

9 Evolution is the natural process of creation, and holds true from atom to man and from man to God.

10 Knowledge is power. "Know the truth and the truth shall make you free."

11 Knowing the Law of Life, man can be what he wants to be. "With God all things are possible."

12 Right thinking and right living fulfills the law; these bring supremacy, health, happiness and success.

PROVE EVERY PRINCIPLE

In this course of instructions the student is asked to prove every principle in his own life to his own satisfaction. What is true to one person may not seem true to another. Experience and education, powers of imagination and reason, beliefs and disbeliefs, determine, in a large measure, one's mental and spiritual vision, or ability to perceive Truth. The mind must be trained along the line of intended application to enable it to accurately conceive, encompass and weigh new ideas.

PERSONAL AND PRACTICAL

As we proceed in this study it will become evident that we are engaged in a

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line of philosophic and scientific research which is extremely personal and practical. Indeed, it is this very thing which has, in recent years, made Psychology popular. Applied Psychology is today filling a long-felt need in the life of hundreds of thousands of people. It assures health, happiness and success to all who accept and apply its principles.

FOR EVERYBODY

It is a teaching which is for everybody- Christian and Jew, Catholic and Protestant, believer and atheist. It is not a new religion or cult; rather it is a definite, positive science and demonstrable system of personal mind training, which often amounts to re-education of the individual.

HARMONY IN THE REALM OF TRUTH

Thru a clear understanding of these principles it will be seen that there is a scientific and rational way to link up the metaphysical with the concrete and practical. In the Realm of Truth there is no conflict. Order, harmony and law is supreme. Error, illusion and contradiction have existence in personal consciousness only, and do not exist in the fundamental nature of things or in Divine Mind.

REALITY AND TRUTH

Facts are the atoms of Truth, the fragments of Divine principle. When all of these fragments are assembled on any given subject the Truth appears. Truth is the foundation of Reality. Knowing the truth gives power to accomplish, to act, to achieve. In applied Psychology we seek

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to know the TRUTH ABOUT LIFE, because it is only by knowing this truth that permanent and absolute health, happiness and success may be achieved.

THE DOMINANT CONSCIOUSNESS

There are many problems in human life which seem hard to solve, many discouragements and disappointments which make things look blue and life hopeless; but there is a Dominant Consciousness, which one may achieve, that never gives up, never admits discouragement or defeat. A consciousness that goes straight ahead to the goal it starts out to attain. It is this sort of awakening and consciousness that we wish the student to acquire and realize.

PSYCHOLOGY AND RELIGION

As students of a great science we are not concerned with any one's particular view of religion or personal faith. Whether our students belong to a church or not is of no concern. As students of Psychology we are interested in religion only in the matter of the way religious ideas and emotions, faith and belief affects the operation of the mind and influences people for good or evil, health or disease, liberation and freedom, or limitation and ignorance.

OPTOMISTIC PHILOSOPHY

Our advice to all regardless of creed or church, religion or lack of it, is to test your belief, your theory of life and your ideas of God with the scale of results. Are you better off for what you believe and disbelieve than people who hold to beliefs different than yours? Are you healthier, happier and more suc-

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cessful because of your views of life? Is your faith and your religion a handicap or an uplift to the expression of your better nature and in the attainment of your highest aspirations? If your religion is an uplift and a support in time of need, keep it- it is what you need. If it is not serving that purpose you had better exchange it for a constructive, optimistic, happy, uplifting philosophy.

EXACT KNOWLEDGE

As we proceed it will become evident that exact knowledge must take the place of creeds, beliefs and dogmas in all phases of learning- religion, science and philosophy. Superstition on the one hand and atheism on the other are handicaps to progress. The atheist and the materialist are as far from knowing the truth as the individual who believes in hobgoblins, hellfire and devils. The extremes of the "rationalist," falsely so-called, and the views of the religious fanatic are equally wrong, dangerous and even fatal.

To dominate the mind with an erroneous promise and then support the error with all the force of the emotions, as all fanatics do, is adverse to mind mastery and to getting a clear, comprehensive view of life. For the mind to function normally it must be free of bias and prejudice. There is no one more biased and prejudiced than an atheist. Contending that there is no life hereafter, and no God or spiritual existence, closes the door to knowing about these things. The door must be left open or one remains in ignorance.

THE REALITY OF MATTER

As a matter of fact, there is some

truth in both views. Matter is a reality; it is the material out of which all physical things are made. But there is also the Creator, who is superior to matter the same as man's mind is superior to his body and to the material out of which his body is builded. This superior something we call God, Mind, or Spirit. Thus, we see that God creates and rules the universe and, in this sense, the religionist is right. But this God, the moving Spirit of all creation, is much bigger than the concept of the small-minded religious bigot.

MIND AND MATTER

God is just as much an essential reality in the economy of Nature as matter. It is as necessary for God to have the material at hand with which to form worlds and solar systems as it is for man to have material with which to accomplish his creations. The rationality of the universe and its harmony of action is dependent on the interaction between spirit and matter, rather than in the sameness of all substance. No two particles of substance are identical, except in potentiality, because of the psychic or mental side of matter. It takes all of matter and all of mind to make up the total of substance, which, in turn, comprises the nature and being of God.

(To be continued)

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The December issue of NOW will contain an article by Henry Frank. Just think that in one issue of a magazine you get articles by Del Mar, Frank, Kelley and Morgan. You had better send in that renewal at once.

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