

GIFT
AUG 14 1924



NOW

A Journal of Affirmation

Thought

Suggestion

Mental Science

Psychology

AUGUST 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.

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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.

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A BEAUTIFUL MYSTERY

I do not care to count the stars,
Nor know the size and weight of each;
I love to mass them as a whole,
And breathe the Spirit that they teach.

They hint to me a Power Divine,
Beyond the ken of human thought;
They shame me when I would define
And name the Power these wonders wrought.

They fill me with an awe sublime,
Of which I have no voice to speak;
Mysterious glory, old as time,
Eternal, Mighty Silence keep.

I do not care the flowers to know
By name, and date and history;
I love to watch them as they grow,
And beautify life's Mystery.

The birds, the plants, the trees, the flowers
Like stars, proclaim a Power Unknown;
It moves and breathes 'mid leafy bowers,
A Life as Godlike as my own.

—BENJ. F. BONNELL.

DEMONSTRABLE PSYCHOLOGY
(Arranged from the mss. of H.H.B.)

Lesson 22.

INSPIRATION

"**B**eloved, *now* are we sons of God," We are to live *as* Sons. This can be done by only thinking of ourself as a son or daughter of God. The affirmation, which you are to use, is: I AM ONE WITH ALL THAT IS.

You have used the affirmation, I AM LIFE. In this you have found health. Life is manifest to the intellectual consciousness as Truth. The affirmation now is: I AM TRUTH.

Within the Soul lie possibilities, infinite in all directions. As you think of yourself hereafter it is to be without any limitation of soul. Limitations come from our ignorance of our possibilities. Therefore you are to think of Truth and all Truth as being possible of expression in and through you. Within the soul, lying latent in the sub-conscious, is all wisdom. At need it finds expression, and this projection of the Intelligence of the Soul into objective expression may be consciously increased. We may at will draw upon this latent store of Intelligence.

When under some condition this intelligence finds unusual expression we call it Intuition, Inspiration, and Spiritualists say "Control." Poets, orators and inventors are not exceptions to the rest of humanity. Every person has these flashes of inspiration; his business, journeys, and recreations are often planned because of them. Nature in this way evolves through the soul of man. Truth unfolds only by flowing from within outward into external expression. Inspiration is

common to all humanity; it is Truth's only way of expression. Reasoning is thinking upon the Truth which comes in these glimpses. All Truth comes into the conscious mind through an inspiration; it is an in-breathing. Reason belongs to the objective life; Inspiration, to the subjective.

In Silence the subjective has conditions under which it can bring into consciousness some Truth for which the objective life is ready. Concentration is the condition and the key.

The history of the birth of poems, inventions, great movements in business and in war, is the history of every event of the human soul in its daily manifestation, the difference between events is but one of degree.

In these inspired moments there is a loss of self-consciousness. This is a state of Concentration. Negative to Soul and positive to the objective life. This is the Law. It is important. It is Keeping the objective life subservient to the Spiritual Life.

Among the "gifts" enumerated by Paul, superior to all others, is the "gift of Wisdom," Inspiration! All that you have already learned of your power is nothing compared with this. To consciously open the door of expression to Infinite Wisdom is the perfecting of human individuality. It is the consciousness of oneness with the Divine. It is the Realization of Immortality. Along this line there is unfoldment forever. Man knows himself, only when he knows himself as Soul, and as one with the Over-soul. This known, henceforth he is unfolding consciously that which he is. Until he does recognize that he is unfolding to a greater extent unconsciously. He learns what he is by expression. Once he realizes Oneness with All, he also realizes "Individuality in expression" and knows himself forever an Ego. Forever he is to say— I AM.

Life transmuted to Thought is the warrant of Individuality and the patent of Individual Immortality. God and I are one, and God is that One, till I attain Individuality, then I become the One. All the Universe exists that it may find expression through me. The race has been evolving to this consciousness; each individual shares in that which the race has gained. The race will sometime be where a few individuals now are; then will the earth be redeemed from all animality in man and the promised millenium will be realized.

The Art of Living brings to us this consciousness. The end of our study is to become conscious of immortality; to live in consciousness of being a source of Infinite wisdom. This is gaining the Kingdom of Heaven. It is ours if we will, while in the flesh- "on earth." This "Kingdom of God" is conscious mastery of the objective life, and living as spirit Here and Now.

The object of these lessons is to bring you, through the Silence, into this realization. Each lesson has unfolded the possibility to you. This one is intended to take you there.

Realize that all Truth is IN you, as you realize that you are Spirit. Also realize that it is within your power consciously, and at will, to draw from this inner fountain. In this thought enter the Silence with the desire for wisdom. Thus make a vacuum in the conscious mind, and the wisdom from within will fill it.

To cultivate an expression of this wisdom in language sit with paper and pencil before you as you enter the Silence and write what comes. Lay aside all questions as to source or why. Let whatever will come, after you have prepared yourself by concentration. Never when you are angry, lustful, hateful, fearful, worried, anxious, or full of unrest, seek this expression. See that

pride, self-seeking, egotistical desires, and the courting of notoriety are laid aside. Any low or selfish feelings take you into that current of Vibration, where ignoble thoughts gather from all the mentalities of earth, and like a mill you will, while in the Silence, be run by that stream. Note well this caution. You have the same power to select your Thought-friends that you have home friends. Neglect to do this, opens the door for tramp, wandering, extravagant, and criminal thoughts. With pure mind and feelings, with love for the good, the beautiful and true, with faith in the integrity of your motives, approach this sacred altar of your own soul.

Purify yourself by sitting in th Silence with thoughts of the All-Good. Affirm All is Good, and your love of it. Put faith in the All-Good so firmly before you, that you forget that you ever had anything to fear. This done, sit and write. Let come what will at first. You are like the child at school, learning to write. But practice! Burn or lock away what you get, until you feel confident you have struck the stream of pure thought.

Trust nothing received from the subconscious till you have tested it by your own experience and your reason. Do not think that the great benefit of this practice comes in writing. No! The great benefit lies in the open channel you are making for Thought. You are opening the way for it to come from the Soul on any desired occasions and are cultivating a trust in the Inner Voice so you will be led by it constantly.

To live, think, act and enjoy AS Soul, is the apex of earthly power. This we have a right to BE; this we have a right to enjoy. In the Silence you are learning how to so live. "Obeying the Spirit!" is the Quaker expression. "Living above the world," the theological ideal. "The Superior condition," the expression of Andrew

Jackson Davis. "The Illuminated," the expression of the middle ages and the occultists. You grow into this in the Silence. There you will find this "Gift of Wisdom." Only through concentration, purity of thought and action, and love of the All-Good, can it come. You can trust Inspiration to direct your speech whenever in love of Truth you lose self-consciousness. Orations and sermons will come at demand as the raindrops come when a cold current strikes a warm one. The law of crystallization is a Mind law, and that law will crystalize poems and inventions, victories and business deals, when you trust it. Without this trust you interfere with the crystallization; broken and distorted fragments of what otherwise would have been perfect crystals, is the result.

THOUGHT IS FORCE! With this before you, learn to direct the thought currents of your soul so that inspiration will be as continuous as is breathing. You inspire air all the time, mostly unconsciously. You can, and do, at times, consciously breathe. Few people take their full share of air. There is all they can possibly use, and yet their blood is poor, because they breathe so sparingly. Low physical vitality is the result; low spiritual vitality is the cause.

No one can fail of deep breathing when there is a deep conviction of the greatness and possibilities of life. Consider this fact of Infinite wisdom awaiting expiration, awaiting your giving it forth; feel that you are filled with wisdom, and its expression, only waits your desire. Then your breath will deepen, and you will find a stimulant from within, for what we term "Inspiration" is an infilling of the Conscious man from the Infinite reservoir; it is spiritual breathing.

Occasionally as you breathe, think of breathing from the soul side; think of generation, which is Infinite Life manifesting in the flesh; and

breathe from this thought: I AM GENERATING MY BODY. I AM GENERATING POEMS, ORATIONS, INVENTIONS, BUSINESS, or whatever your desire may be, for, the same channel whence comes the new child-life, comes to you the new Inspiration, which will open the new expression you desire. Breathe in thought from the generative center.

Breathe with this thought: I AM LIFE, AND I AM GENERATING LIFE IN MY BODY! I AM GENERATING FORCE IN MY BRAIN! I AM FILLING UP WITH TRUTH!

When you thus give thought liberty, the same Intelligence that created them will take care of the lung cells and keep them full.

PRACTICE

In addition to writing as advised above, go by yourself and choose a subject and talk. By this practice you will learn to let the subconscious act through you at all times. The more you go into the Silence, and write, speak, or seek wisdom in any line, the more you are learning to be led by the Inner Voice. By practice it will soon become second nature for you to act from impressions and trust yourself. This is the first requisite of character. So trust yourself that you in Love of Truth act and speak fearlessly and reason afterwards.

Think, go into the Silence, write, speak, act, labor, enjoy, in this thought of Generating power, and you will never want, for in this Thought-breathing, you are giving God charge over you, and He becomes your Shepherd and you cannot want.

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THE LAW OF MENTAL MEDICINE.

By Dr. Wm. Franklin Kelley.

Part 10.

THE Law of Predominant Impression is one of the most important discoveries in psychic science. From the etherial whirls of primal substance or electrons, up to the most concrete expression of creative existence, this Law of Predominant Impression holds sway. The form and expression of all things is the result of activity corresponding to the impressions which are the inherent controlling element of all nature.

Now let us apply this principle to man. It is a principle which holds true in thinking— the Predominant Impressions in the Mind control thot. The Predominant Impressions in the cellular tissues control the body. The same principle holds true in the emotions, habits and traits of character— all of these are traced back to the fundamental cause, The Predominant Impressions controlling the association of ideas and entities of being. The character, disposition, manifestation, body and form of all things, are due to the Predominant Impressions which possess it. Every expression of life is brot about and is maintained by virtue of the Predominant Impressions therein. Every action, every motive, every thot, is due to the impressions which predominate.

The Law of Predominant Impression or the Law of the Soul is absolute except in one particular. **PREDOMINANT IMPRESSIONS ARE SUBJECT TO CHANGE.** The body of a Predominant Impression is a Mental Entity. The Entity controls only so long as it is in authority, which authority depends upon your recognition, conscious or subconscious. The moment you, the Ego, Soul or Self, your Subconscious Mind, refuses to recognize any

Entity it ceases to exist in your consciousness and goes out of your psychic life and consequently out of your physical life.

THE SECRET OF SELF CONTROL- The secret of self control lies in knowing how to reach the Predominant Impressions in the Soul and in being able to plant desirable ones in place of the undesirable ones. These are the thots that are vital in determining the fate of man. By these deepseated thots of the Soul, human character is formed and human life judged. If you are sick, it is because you are entertaining in your Soul thots of disease, perhaps entirely unintentionally and unconsciously so far as your physical Consciousness knows. No one can depart from the original creative design of perfect health except by first sowing in the Soul seeds of disease and allowing these thots to be nourished to fruition.

As soon as Mental Impressions become imbedded they begin to evolve outwardly if nourished by attention and in due course of time conditions of the nature of the thot become realized objectively. This is evidenced by the saying of Solomon, "As a man thinketh, so is he," and "Thy lot shall be established." He had utmost faith in the powers of the Mind. He believed in the possibility of creating and producing anything by Mind power— in fact, he did not place any limitations on those powers.

If we choose to give these forces specific power, they, in accordance with the Laws of Mind, accept that ordination. In other words, if any specified portion of either of these forces is ordained to act in a special way, and if that ordination is sufficiently strong to endow them with power, according to the laws of Mind, they so act. Things are to us what we make them. The inauguration of a God or the institution of a devil is a very easy matter. All that is necessary is that we set up in our Minds a belief

that certain forces act in a certain way and are capable of impersonating and manifesting in our Consciousness accordingly, and they do so. Why? Because the Law of Mind is that Predominant Impressions control. Suggestion is the method of creating and changing these impressions.

CREATIVE ENERGY- There are two creative forces, the evolutionary forces on one side and the involutionary forces on the other. These forces are ever ready to impersonate or to represent any principle which they are ordained to manifest.

Human personality is an embryonic universe. It is a system of entities, each comprising an individual self in the process of evolution which makes possible the organic nature of our bodies. Some of these entities or cells which have evolved the characteristics of the carbon atoms, act as carbon atoms. Others with the characteristics of another class of atoms, act according to those characteristics; and so it is with every cell of the body. Each atom, by virtue of the Law of Predominant Impression, acts according to the characteristics it has evolved.

Thus, our present life is the product, the experience, not only of our particular self, but is equally the product of each of the entities encompassed by our organism. Our present environment has been brot about because of the mentality of these entities. Every experience which we have, every thing which comes into our life, is the product of the constituents of our organic self. Thus the cause of our enjoyments, of our difficulties, of our trials and tribulations, sickness and pain, disease and death itself; or of our success, our emancipation in any line is all brot about by the activities, individually and collectively, of the entities which constitute our organic being.

There is a conscious and subconscious process of life which is governed by the law of cause and

effect and the law of self control. In the absence of the latter, there is no evading the former and its consequences. The life of the Soul, as the development of the physical body, is destined and controlled by the unswerving law of cause and effect until man, by self assertion, breaks the shell of astral hypnosis, as it were, and gains power to control the actions of the Soul as he sees fit.

Introspective Psychology is the intentional bringing of the Mind into a condition whereby we can observe its innermost conditions and activities. This inner Consciousness is the real Consciousness of the Soul, and the Soul is the Real Entity or Being which continues on. This external Consciousness of ours, of which we are accustomed to think as Mind, is merely the external operation of thought.

The study of Mind does not mean that you are to learn how to transgress Nature's laws and be immune from the Karma of that transgression. Quite the contrary. It means that you are to learn how to better conform to the laws of Nature, and more rightly use and employ those laws in your daily life. We have in our nature the latent power and possibility to live the life of a Master here and now, and the only reason why we are not enjoying that sort of life is because we are living contrary to the law of Nature.

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A GOOD CONSCIENCE

What stronger breast plate than a heart untainted? Thrice is he armed that hath his quarrel just; and he but naked, though locked up in steel, whose conscience with injustice is corrupted.

-SHAKESPERE.

THE POTTER AND THE CLAY

By Henry Victor Morgan

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?"

Romans 9:21.

PAUL is a mystic of mystics, and his writings can never be understood until we enter the charmed realm of the higher mysticism. With power of the mystic insight, from the most ordinary and best understood things of every-day life, he draws the most profound and far-reaching truths. From the potter molding the passive clay into the image that exists in his mind, he sees the relations between mind and matter, between thought and action, between soul and body. It is all an inward experience in spiritual evolution, wherein man passes from sense to soul, and things are no longer in the saddle.

Let us view this illustration in the light of spirit. Too long has its meaning been obscured from the original intention and made to deal with a relation between finite man and an infinite God. Truly there is no teaching of the spirit that can ever be understood from unilluminated sense consciousness. To say that thinking man should be and is as clay in the hands of an Infinite Potter makes God responsible for all human ills, and deserves the stinging rebuke of Omar Khayyam:-

"What! out of senseless Nothing to provoke
A conscious Something to resent the yoke
Of unpermitted Pleasure, under pain
Of everlasting penalties, if broke!

What! from this helpless Creature be repaid
Pure Gold for what he lent him dross-allay'd
Sue for a debt we never did contract,
And cannot answer—Oh, the sorry trade."

But where it becomes an individual experience, wherein we pass from under the law of sin and death unto the law of the Spirit of Life in Christ Jesus, no illustration could be more luminous or heaven-laden with inspiration that leads to harmonious unfoldment.

In the deep hypnotic sleep of sense consciousness we are forever reversing the divine order. We are forever inclined to worship false gods and bow the knee to the Baal of materialism. Things will forever be in the saddle and ride the man until the eyes turn inward to that central place where Truth abides in fullness. When we do this the natural order is reversed and we see ourselves as we are in God, heaven sent and divinely capacitated to work as God works.

This is a part of that truth which Jesus said would make us free from the great enchantment whereby we have been beguiled. It is the return to Reason. It is the heart of Christianity wherein mind has the ascendancy, where spirit rules and flesh obeys. Truly, all flesh is grass. Of the thousands who may read this lesson there is, chemically speaking, little difference in any of us. The bodies in which we live are composed of the same common elements. In this connection I will refer to an illustration used in my class of Creative Healing in regard to what was once the body of a man, but is now bottled and labelled by the chemists and on exhibition in the Kensington Museum in England. Just some ordinary drinking water, lime, salt, and other ordinary chemical substances! And yet a man once lived in it, and no doubt thought the body was the man, and used all the ordinary expressions concerning it that show that the ascendancy of the materialistic

conception of life.

It is a false premise and must be abandoned by all who are seeking the uttermost emancipation. It is folly to say of any disease that it is *largely* mental, instead of *entirely* mental, for where there is no mentality there can be no disease. Mark Twain's laughing criticism of Christian Science, is itself laughable. He tells how when his arm was broken and the Science practitioner declared: "There is no sensation in matter," he asked her to which she referred: "His broken arm or the boulder on which he had fallen." A moment's thought should have shown him that one second after death there would be no more sensation in the arm than in the boulder. Suffering is therefore seen to be not largely but entirely mental.

The perception and acceptance of this truth is essential to mastery. It places Mind on the throne, and opens vistas of possible attainment beyond the power of words to describe. It leads to an intelligent apprehension of that which thrilled the soul of Jesus when he said: "All things are possible to him that believeth." And again: "Hitherto ye have asked nothing; ask that your joy may be full." It was that which mirrored in the soul of Edwin Markham when he sang: "We men of earth have here the stuff of paradise."

In another lesson I have said "When we realize that heaven stands for mind and consciousness, and earth for the bodily materialization how significant become the words: "Christian Mind Healing." To what heights of possibility does it lead when we know that all we have hoped or dreamed of the emancipated heavenly life, free from sin, sickness, sorrow, old age and death was in the mind of Jesus as possibility here on this earth when he taught us to pray: "Thy will be done in earth as it is in heaven."

It takes all stumbling-blocks out of the way. We do not have to deny the existence of matter. We see it as it is, the beautiful and necessary substance out of which we are to build more stately mansions. Very dear to the soul of me is this vision of matter as God substance, forever waiting to be built according to the image in the mind of the potter. What ascendancy it gives to Soul! How gloriously it functioned in the mind of Jesus enabling him to heal all manner of disease.

It forever lifts the soul of man on the wings of a large expectancy and carries with it the secret of growth and eternal progress. It has been truly said by one of our modern seers, that men do not *grow* old but get old because they do not *grow*. But in this vision there is no cessation of growth.

As yet we see as through a glass darkly and prophecy in part, but the larger hope forever says: "It doth not yet appear what we shall be when that which is perfect is come." Even as I prepare this lesson the daily mail brings messages assuring from those who have learned the secret of the molding power of thought as a builder. The following is from a trained nurse: "A few weeks ago I had a most distressing malady in the return of an old condition, a source of agony for five weary days and restless nights. All remedies, including the prescriptions of eminent physicians failed to bring relief. Suddenly, inspired to call it a case for divine healing, I gave up absolutely to that idea, and in a few hours the condition had departed and has not returned."

It is one of the many instances that prove Mind is now and ever the eternal Potter, and when used intelligently, can shape this vessel of our body into an habitation worthy of God's Image and Likeness. In this great day when science and religion clasp hands in a joyful acceptance that Truth and Truth alone is the word of God, and

man the Thinker, has reached that place of vantage where he realizes his power of imagery in the creative process, what wonders are to be expected.

Blessed are they who have reached that degree of understanding of the Potter and the Clay that they can sing triumphantly: "Praise the Lord, O my soul, who healeth all my diseases," and whose minds have been so purified from the illusions of sense that the power and potency of God works in and through them for individual and for world healing.

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BEAUTY

What is the blooming tincture of the
skin
To peace of mind and harmony within?
What the bright sparkling of the finest
eye
To the soft soothing of a calm reply?
Can comeliness of form, or shape, or
air,
With comeliness of words or deeds
compare?
No! those at first the unwary heart may
gain,
But these, these only, can the heart
retain.

-GAY.

THE VALUE OF IMAGINATION

By Henry Frank

(Author of *The Psychology of Success* etc.)

NOTHING so annoys a patient as to inform him that his pains and aches are imaginary. The medical or psychological practitioner who thoughtlessly, or perhaps impatiently, provokes his patient with such an insinuation, not only stumbles on a faux pas but is needlessly brutal.

It is brutal to tell a patient that his complaints are imaginary because the very statement tends to increase the energy and vividness of the imagination. All such a statement accomplishes is to fasten and concentrate the attention of the patient upon the alleged imaginary pain. Instead of its having a tendency to alleviate the pain by pronouncing it imaginary the necessary and certain result is to intensify and increase it.

For, what is the imagination? It is the making of an image by an effort of the mind. But it is not the effect of a conscious effort. Imagination or mental image-making is always automatic or unconscious. One cannot by a mere act of the will conjure a pain. One may think and will himself to endure or experience a pain as long as he choose, but one will soon tire for the pain will not express itself. Something else must take place in the mind before the pain appears in the flesh. The mind must be obsessed by the pain before the pain is impressed on the flesh. That is only by the ability of the mind so to conceive of a pain that it embodies itself in a mental image, is the mind capacitated to awaken a pain.

This law is demonstrated by the practice of hypnotism. It is not the will of the operator that generates the condition of the subject. If the operator merely holds in his mind the determination to impose on the subject's will his own

resolution, the effect will be nil. Not until the operator can successfully cause the subject to perceive mentally the idea or thought in his own mind in the form of an image will the subject respond to the purpose of the operator's will. It is the image, the form of the idea, that accomplishes the end. The mere effort to compel the subject to obey a dictate of the will utterly fails in all hypnotic experimentation.

For that reason the successful hypnotic practitioner never tells a subject to submit to his command or volitional authority; he merely induces in the mind of the subject the form of the idea which exists in his own mind. So soon as that organized idea, or image, impinges on the mind of the subject, then the subject acts as if the idea were his own and enjoys the pleasure of the performance. The subject becomes self-deceived, believing that what the operator wishes him to do is prompted by his own wish or desire. If this condition cannot be induced in the subject the presence of the operator on the subject will be negligible. This proves that the mind's power of image-making is the agency that generates in the physical body whatever condition may exist. This is imagination.

The fact is that all our states, normal and abnormal, healthy and diseased, are necessarily effects of the imagination, for in the last analysis whatever exists in consciousness is a mental apprehension. Were there no apprehension, were there no mental perception, were there no image in the mind for consciousness to apprehend, there would be no consciousness; and if there were no consciousness there would be no pain or pleasure, no comfort or distress. All sickness, all health, therefore is necessarily a reflection of a mental state; for consciously or unconsciously there must be a mental image antecedent to a perception or experience.

Therefore it is not only brutal but utterly needless to annoy a patient by insisting that all pains and aches, all complaints and ailments are merely imaginary, and therefore should be denied

and ignored by the patient. No; if that were all that could be said then it would be but saying that all life, all thought, all experience, is imagination. While in the last analysis that may be true, it is not an explanation nor is it the correct road to cure and healthfulness.

Not only is the statement brutal but it is needless and disconcerting. For as I have already intimated to pronounce the ailment imaginary is but to intensify the vividness of the mental picture and hinder the possibility of the cure.

The operation of the mind is of course within the mind. If then you tell one that his trouble is imaginary immediately the mind inverts on itself and begins to search for the imaginary object. Before you disconcerted the patient by telling him his trouble was imaginary he had located the ache or lesion in his flesh; but the moment you insist it is purely mental and imaginary, his mind turns in upon itself and begins to search for the mental discomfort. Once the mind grows introvert, looks in upon itself and searches for the location of the pain in the realm of the imagination, it induces a concentration; the image grows more vivid and virulent; the pain increases and the patient becomes discouraged.

All mental images are accompanied by a feeling-tone. The feeling-tone will be commensurate with the intensity of the image the mind perceives. Therefore if you increase the vividness of the image in the mind of the patient necessarily you increase the feeling-tone (the pain or discomfort).

The only cure that can be effected in a patient is the transformation of the feeling-tone of pain into a feeling-tone of pleasure. Once the distress of pain is transformed into the comfort of ease the cure follows. This is all that medicine can accomplish. For every physician knows well that Nature is a greater physician than he is. All he can do is to turn the current of the feeling-tone, by applying a poultice or administering a drug; nature then does the rest, through the intricate laboratory of the bodily cells, and a

cure is effected. In the same way the psychological or mental practitioner can merely bring about a mental change; that is change the perception of the mental image from one of pain to one of peace; that accomplished the cure follows.

How well this is illustrated by the office of sleep. Why is it that often when the body writhes with pain the nurse is greatly relieved when the patient falls asleep? You say it is because the healing forces of nature can work more freely without the interference of the patient. But what does it mean? It can only mean that during sleep the feeling-tone accompanying the mental state (or conscious imagination) is allayed, and an unconscious mental image is reflected on the mind of the patient with its accompanying tone-feeling of peace and restfulness. All that has taken place during sleep is a transference of the mental images with their accompaniment of feeling-tones. During sleep the mind unconsciously perceives an image whose feeling-tone is rest, ease; with that pattern in the mind, the body is easily fitted to it, and on awakening the body reflects the tone-feeling of the unconscious image. It is all a mental process— the work of the image making power of the mind.

But now we get back to our introductory thesis, if you tell the patient that his ailment is imaginary, he is angered and revolts; more than that his pain increases. Why? Because you have forced his attention on the image which distresses him. You have for the moment taken it away from the body and fastened it in his mind. Thrust back into his own mind unconsciously he searches for the image which you have so thoughtlessly accused. The more he searches the keener the pain. Therefore the very will o' the wisp which by your thoughtlessness you had thought to drive off becomes more vivid and tantalizing.

But if every state of the body is logically and in fact a reflection of a mental image, how then shall we proceed to drive away the image and effect bodily relief. That is another story to which we shall attend in another paper.

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