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NOW

A Journal of Affirmation

Thought

Suggestion

Mental Science

Psychology

MARCH 1925

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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,



This
number of NOW
will be current until
April 15 th. The April issue
will then be mailed. I am sure you will
find this issue full of good things that
will help you to help yourself. NOW
is first of all a journal
of self-help.

Published by
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Entered at Second Class Rates at San Francisco, Cal. P.O. Jan. 14, 1915.

Vol. XX1. MARCH 1925. No. 3.

CREATION

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun from day to day
Does his Creator's power display,
And publishes to every land
The work of an Almighty Hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What, though in solemn silence all
Move round this dark terrestrial ball?
What, though no real voice nor sound
Amid their radiant orbs be found?
In Reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,
"The Hand that made us is Divine."

ADDISON.

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THE PATHWAY OF VISION By Henry Victor Morgan

"Where there is no vision the people perish."

Proverbs 29-18

THERE is a spirit of creative prophecy, a divine foreseeing, an incessant expectancy of a brighter tomorrow, deep seated in the soul of every man. It is this which differentiates man from the mere animal and constitutes the baffling element to all who would limit the soul of man to the things of today, or who would judge his future progress by his past experience. "We grant that human life is mean, but how have we discovered that it was mean? What is the ground of this uneasiness of ours; of this old discontent? What is the universal sense of want and ignorance, but the fine innuendo by which the soul makes its enormous claim," says one of earth's greatest mystics.

The hope of yesterday becomes the reality of today and dream but leads to dream. Each vision realized, each unconquerable conquered, leads to larger vision and greater conquest. Immeshed in matter, and bound by the senses, we seem prisoners in time and await the coming of death as the surcease of sorrow.

Meantime within man is the power to visualize, to prophesy, and to create. In moments of high realization as we travel The Pathway of Vision, windows open on celestial boundaries, we are constrained to say with Paul, "We saw things it is not lawful for man to utter," or at least we fear if we should give utterance to the things our souls have seen we would be considered unbalanced, and so the oracle remains dumb and we walk amid possible grandeurs and agencies of deliverance, as if they did not exist.

Our fears imprison us. We accept the actual for the possible, swear allegiance to the conven-

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tional, accept the praise of man rather than the commendation of God, and thus limit ourselves to the things of time and the satisfactions of sense.

And where does it all end? What does it profit us to gain the plaudits of the world if we lose vision of soul! Surely it is high time for the intrepid soul to court with divine ardor the attitude of mind that brings the greatest release of man into the glorious liberty of the children of God. Cosmic power and grandeur of soul await all who grasp the promises of God and follow the celestial instruction flowing into us from all sides.

We are all divinely capacitated for celestial instruction. The Voice of Intuition can never be quite stilled. The high vision of prophetic utterance stirs the prophetic within us. The Bibles of the world are the utterance of the sacred oracle. The prophets were not man taught but God instructed. John bears witness to the high watch of the soul and tells us that he was in the Spirit on the Lord's day and was made aware of things that must shortly come to pass. Today we call that state of mind The Wise Silence, the universal Beauty to which every part and particle are equally related.

Graphically does Paul describe his transcendent experience in the realm of cosmic insight when he says: "Whether in the body or out of it I know not. God knoweth."

Dr. Buck has written a book on Cosmic Consciousness which relates the experience of many who have contacted the cosmic insight, and while no two experiences are alike they all bear witness to a glory beyond words to describe. This state should be the natural habitat of man instead of the extraordinary and exceptional experience of the few. It is not instruction but impartation. It passes beyond coming into Being. It is not so much a discipline as it is a beatitude, wherein we may all behold the finished creation and

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sharing the nature and purpose of God laugh at impossibilities.

I find it easier to rhapsodize on this theme transcendant than it is to instruct, but will give a few simple rules that have proved helpful to many. Let us remember that there is man's part and God's part in every achievement of the soul. Our part is receptivity, expectancy and childlike humility. Our personal will must be laid down. We must make the joyful surrender of our personal lives in order to live the life Universal. Mark well that I say the joyful surrender, for joyfulness must ever be the attitude of mind of all who would keep the high watch of the soul. There must be a high trust in the nature and beatitude of that Power to which we yield ourselves servants to obey. The apostolic injunction, "Call it all joy when ye fall into divers temptations," breathes the atmosphere of conscious trust in cosmic power.

We must believe greatly in the intuitions of the soul and learn, with Abraham, the great process in transcendental psychology whereby we speak of the things the soul has seen, but which are not yet manifest, as if they were already manifest. I know no statement of high mysticism more helpful than the law of manifestation just stated. The divine order is from the unmanifest to the manifest, from the negative to the positive, from the evening to the morning. What the soul sees possible is possible. The word creates, and not only was made flesh in the person of Jesus, but is forever being made flesh. In this is the hope that maketh not ashamed.

Many years ago, I studied under a wise teacher, who in speaking of the power of the Word, gave instructions in regard to the efficacy of meditating on words that are spirit born, that later I put in the form of this statement of Truth: "Words born from a high soul consciousness will awaken in whoever repeats them in prayerful meditation, the consciousness from

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which they sprang.

What blessings manifold have come into my own life from this wise instruction! Since then, the New Testament statements have breathed the vitality of God. I find the words of Jesus to be, not in poetic fancy merely, but in deed and truth, health to all our flesh. They awaken, strengthen, revitalize and invigorate. They lead to transcendent experiences that stagger the imagination and to practical results that bring not only plentitude of power but satisfaction of soul.

When we remember that meditation is the road to power, and know the dynamic efficiency of words born from a high soul consciousness, there is no created thing that is necessary for the fulfillment of our human happiness but we can call into our immediate environment. It is the alchemy of God wherein weakness is transformed into strength and poverty into power.

As yet we are only in the kindergarten stage of Divine Metaphysics. Jesus from the Mount of Vision said truly: "I have yet many things to say unto you, but you are not able to bear them now." While a wise western teacher has said: "It is the mercy of God that veils the glory that would blind with excessive light our holden eyes."

We must tune our souls to the high watch of omnipotence. We must give thanks for every revelation forever affirming "The Best Is Yet To Be." We must learn to use the power given in plentitude, for the benefit of all. As we accustom ourselves to the true Light and use it for the healing of men and nations, more light is given. In this magic realm the natural sense order is reversed and we are enriched not by hoarding, but by distributing the fathomless bounty of God. What we give, not what we save, constitutes our inheritance incorruptible.

What we sow that shall we also reap. What we vision, that we shall attain. Not in a far distant heaven, but in quietness of soul, divine efficiency and eternal helpfulness.

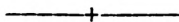
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It constitutes the highest healing, for it is only when the vision of Truth is with us and we realize that "the Beauty of the Lord our God is upon us," that we can speak the emancipating word for ourselves or for others. The memory of any great experience kindles within us the candle of Vision. It is thus that we can fan the flame and renew a right spirit within us. We must learn to tarry in Jerusalem until we are thus endued knowing that "He giveth power to the faint and to them that have no might He increaseth strength."

Ever in the Chamber of Imagery the new man of our vision is created to be externalized in form. What we think about, speak about, sing about, will be made manifest in the flesh for the Word commands substance. Wasted tissues can be rebuilt, the darkened mind restored, and the abundance of God established in consciousness and made manifest in all our efforts. Carlyle sees the mighty power of the Word of Vision and declares: "Cast forth Thy Act, thy Word, into the ever living, ever working universe. It is a seed-grain that cannot die, unnoticed today, it will be found flourishing as a banyan grove after a million years."

I too would add my voice to the creative chorus and realize for all who dream largely and who await in divine expectancy, the larger healing wherein death is swallowed up in victory and the Word is made flesh and dwells among us.

And see in my soul for all who wait
With a vision that's high and true,
A moment of Light- a moment of Love,
When your Dream is made Flesh to you.



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PSYCHO-ANALYSIS AND RATIONAL BUSINESS SUCCESS ETC.

A Course of Advanced Lessons
BY Dr. Wm. Franklin Kelley

Part 3 (con.)

PSYCHO ANALYSIS

THE following case, though it is more a study in mental or suggestive therapeutics than in psychoanalysis, yet illustrates one typical instance of this kind. I have in mind a lady who came to me in Sacramento, California, with a large "malignant cancer" of the breast. She said it had developed after she had gone to a local physician for an examination, two years previous. There had been a swelling and supersensitiveness in that region, hence the consultation of two years ago.

The doctor had advised an immediate operation, because, - as he explained, "It is a malignant form of cancer, and it has already developed so far it will necessitate the removal of the entire breast." Up to that time the woman had scarcely known a sick day in her life. Emotionally she experienced a panic, but said very little to her husband or family. She was afraid to consult the doctor again, because she knew she would be sent to the hospital by him, and ruined for life. She would rather die, of course; - why not? Death would be preferable to life long mutilation, as she was young and a very beautiful woman. For the past two years she had been sick most of the time. I soon discovered that the cause of her illness was her doctor's diagnosis.

After a superficial examination, but sufficient to gain the complete confidence of the patient, I promptly and positively assured her that the previous diagnosis had been incorrect. I

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told her there was no real cause for worry except her fear, caused by that previous diagnosis. This, naturally, relieved her mind of a great tension. As a matter of fact, it is of no consequence whatever whether the woman had a cancer or not. What nature grows into one's system, she can just as easily destroy and remove, once the life process is reversed.

The woman probably had a cancer, but I assumed for the sake of her cure that she did not. Of course, it was unethical for me to contradict professional opinion in the presence of the patient, or to the patient. To have been strictly within the law and custom, I should have let her die. But personally, I am inclined to put human life and happiness above "Professional Ethics." The doctor who tells a patient he is subject to an incurable ailment in order to get a big fee for an operation, should be hung instead of honored.

As the patient left the office, I again assured her that she had no cancer nor malignant growth of any kind whatever. There was a swelling there to be sure. But, as I explained, it was only due to nerve tension, and would immediately disappear with the treatment. I had explained cell life and nerve-energy action to the woman, and illustrated by her own experience how the fear caused by the doctor's diagnosis had brought on the difficulty. Now, we were to use this power in the right way.

I warned her not to say anything to anyone, as the doubting world is ever ready to offer destructive suggestions and adverse criticism. I directed her to keep absolute faith that the swelling would entirely disappear.

It is difficult to tell just how responsive any given patient is to your suggestions. I knew that this patient was receptive, that I had her confidence, and that she understood the general principles of Applied Psychology, because she had studied my books and had taken a course of les-

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sons from one of our teachers. I always expect immediate results and lead the patient to expect instantaneous cure, but cautiously avoid any definite promises. A great deal depends on the faith of the patient and his adherence to instruction, as well as on his psychic sensitivity.

The following day the lady telephoned to inform me the swelling was more than half gone. She was not to see me, but was so elated, as she said, over the results so far, that she "just had to" 'phone me. By the following afternoon, when she called at my office for the next treatment, there was not a trace of the former "cancer"- if cancer it had ever been.

"INCURABLE" AILMENTS

In my experience during the last twenty years, I have treated hundreds of cases, including various "incurable" ailments, -with similar results. When doctors understand the psychic side of cell life, and the law which governs cell action, they will no longer poison people's minds with fear thoughts and mental microbes. They will know that any ailment or any disease is easily curable if the psychic side of the cell can be changed from that of disease to that of health.

In psychoanalysis, the Patient tells of his ailment, as much of its history or causes as he knows and suspects, and a history of all attempts at curing it, if he has made such attempts. If this does not reveal what the physician wants to know, the patient should be directed to reveal past experiences, likes and dislikes, hates and loves, fears and pleasures. The emotional side of his life must be ferretted out thoroughly. The suppressed and "unconscious" wishes, inclinations and "self-forbidden" impressions must all be aired.

Solution of your subject's problem, and elimination of his difficulty is neither improbable or far away when the patient talks to the point, giving honest and detailed information on any

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personal matter about which the doctor chooses to ask. The physician listens, tries to direct the thought processes of the patient, reminds him of things, forces his attention into channels having a significant bearing on the case, gives him explanations of life, - why people are what they are, - why the emotions act as they do, - why people get into such conditions as now prevail with the patient, - and lays stress on the fact occasionally throughout, that this analysis and confession in itself, is a most valuable ingredient of the cure. The doctor closely observes the reactions in the patient, and thus measures the progress of the treatment by the patient's responsiveness, acknowledgements, resentments or denials, and his understanding or lack of understanding of himself as revealed through the analysis.

CONFIDENCE AND FAITH

An analysis is effective only under conditions of complete confidence. Absolute privacy must be assured. The presence of a third party, however confidential, tends to militate against the patient's subconscious emotional freedom. This freedom of expression must be established. Frequently the patient will not, or can not, admit the real cause of his difficulties- even to himself. This is invariably true in ailments arising from the various sexual perversions and suppressions, -but may be true also where the underlying cause of the difficulty is other than that. Fear of ridicule, or of criticism, as well as of punishment, will prevent a subject from telling his inner-most thoughts, if (as is not always the case) he is really conscious of them. The lid must be taken off by some such means as previously indicated in this lesson, and the light of reason let in.

It must be explained to the subject, that he is not alone in possessing (subconsciously) a vast amount of unorganized, or disorganized, or badly organized mental force, which in its aspect

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of a throttled"complex,"(or, use the word "fear-thought" as a substitute for "complex" if that is better understood by your subject)- constantly or periodically pictures the disease to the tissue building cells. Ailments, especially chronic ailments,function from a dominant mental impression in the subconscious.

ESSENTIAL RULES

The ONE PRIME RULE of successful practice in Psychoanalysis is to gain and maintain the confidence of the patient absolutely. Why? Because in nine cases out of ten, there is an emotional complex, private and intimate with the patient,- so much so probably, that it is partly or even completely suppressed. It may be so secret that the patient has trained himself to refuse admittance of it in its usual guises, to his own consciousness. He cannot be expected, surely, to tell you about it,or even to approach the matter indirectly, unless you have his confidence.

THE BASIC COMPLEX

Occasionally some case will need no more than a surface analysis, but in serious cases of emotional, mental and nervous disorders, there is some severe complex concerning one of three things: (1) Sex, (2) Money, (3) Personality. For the second item some people say "poverty" instead of money; but I prefer to say money,because even a wealthy miser may have a poverty complex. This was the original idea of Prof. Freud of Vienna, except that he went still further, and made the second two items out as branches of the first,- the Sex Complex.

For a time one may even make better headway by quietly accepting it that Freud was right. The sex problem IS fundamental in the average human nature, though it has many variations, not always recognized as such. When you have delved into a number of characteristic cases you will find it wisest and most effective to lay aside conventional reticence, avoidance and exaggerated caution in dealing with that side of life.

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Time will be saved and benefits result only as you learn to strike right into the thing. Instead of the conventional assumption that every man is a saint, and every woman an angel in that regard, you will find it more to the point to assume that neither any man nor woman is strictly moral nor strictly immoral; rather that both are unmoral; that despite our entirely necessary civilized restrictions and conventions, both are half animal and half human, - trying or not trying as the case may be, to bring the animal self up to the standard of the human ideal.

An exposition such as this will hurt no sane person, though it may excite an assumed and artificial indignation in those who would like to imagine God as a sort of universal Mrs. Grundy.

Just take into consideration that the problem of sex is fundamental in human life. If an individual comes along and declares there is no such thing in his life, - then look out. He is trying to deceive you. Each person, - normal, subnormal or supernormal, - has that problem. If you believe that you haven't it in any form, it merely means that for some reason you fail to recognize it, or something is wrong with you. In some form or other, the "life-urge" commonly called sex, is always in the background of consciousness, ready to be brought into action. Under some particular alignment of conditions even the best of us are apt to meet experiences of a kind, which we thought would never come to us. Why do I say that? Simply because if you realize that fact, it will make you feel sympathetic toward other people; it will tend to release you from that cheap and common tendency that uninstructed people have, of condemning the other fellow if he has done something that society says is wrong. You will finally get a sympathy that appeals so strongly to the patient, that he will respond, open up, and tell you the innermost secrets of his life. When you have acquired just such an ability as this to get into the innermost con-

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sciousness of the patient, you have achieved the first great step in the successful practice of psychoanalysis.

PHYSICAL AIDS IN SELF-HEALING

By Henry Harrison Brown.

A long experience with beginners in metaphysical healing has taught me that the one great difficulty with these beginners lies in the fact that they fail to recognize and to work in the thought of growth. The universal principle of unfoldment must be recognized and realized here as it is recognized in all other lines of human development. I am often obliged to remind my friends, patients, and students of the admonition of Jesus, "Consider the lillies: how they GROW!" All ill conditions manifest themselves gradually. Even in cases of accident there have been antecedent thought conditions which have prepared the way for them.

Before we lay aside the crutch or cane, before we give up the medicine or take up a new regime, there must be thought preparation. Too many patients attempt self-healing through an impulse, a smattering of intelligence along that line, and not through an understanding or intelligent application of the principle.

I am often asked by the novice, "Shall I give up my doctor?" "Shall I throw away my medicine?" "What shall I eat?" "Shall I take a course of physical culture?" And my answer is, "If you think best." That they ask these questions shows that they have not entered into a realization of underlying principles, and are not ready for an intelligent application of them.

"Shall I give up my doctor?" I always advise

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my patients to give up their doctor when they have outgrown faith in him, and I know that as soon as they have unfolded to a sufficient realization of the power of the truth, their use for the doctor will fall from them as readily as the leaves in autumn drop from the orchard trees. "But will you treat me while I continue with the doctor?" is often asked me, and I reply, "Certainly. God, Truth, Life, Power are in the doctor as well as in me, and it is this One through us both that does the healing. God never antagonizes Himself." I am conscious all the time that my silent treatment is not only working directly upon the subconsciousness of the patient but also upon the subconsciousness of the doctor; is thus working through the patient's faith in the doctor and in the medicine, and is also adding healing potency to the medicine itself. Whenever the patient no longer needs these external aids of doctor and medicine he will no longer receive them. I also recognize the necessity in families where there is a belief in medicine for the employment of a physician to create that mental atmosphere in homes where the old belief exists, through which I can the more readily treat the patient.

"Shall I give up my medicine?" is a question often asked. My answer is, invariably, "Just as long as you have any belief in medicine, keep it. When your faith in Truth has become a reality, you will not think of medicine." I know this faith is a matter of growth. The time differs with different temperments, but would one come into the reality of metaphysical healing, there must come a time when he will reject all thought of medicine. He may trust himself with medicine for a little while "like little wanton boys that swim on bladders," but not until he rejects the bladders will he become a successful swimmer in the sea of thought. Whether one gives up the use of medicine gradually or immediately depends upon his power of will. The question "Shall I

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give up medicine now or wait until I become stronger in thought and will?" always reminds me of the consideration the Irishman had for his dog. He wished to amputate the tail, but did not wish to hurt his dog so much at once, so he amputated it an inch every day.

I believe it is always better for one to give himself the suggestion of power, to say "I will" and throw away medicine entirely. This heroic measure is often necessary to create in a negative temperament the receptive condition of healing, and to this demand the success of the Christian Scientist is largely due.

"According to thy faith" being the measure of power, he who would heal himself must have this larger faith that rejects all medicine and depends entirely upon the power of Truth. The Great Healer said, "Ye cannot serve God and mammon" and any reliance upon doctor or medicine is an attempt to serve both, and rendering true allegiance to neither. For these reasons, he who would heal himself by suggestion should first develop sufficient faith by acquiring a knowledge of the law and his own mental power and by them affirming his ability AS MIND, to cure himself. He can create this mental condition by affirming "I CAN" whenever he thinks of self-healing. Whenever he has developed through this auto-suggestion sufficient courage to throw away his medicine, let him do so, and ever after affirm, I HEAL MYSELF AND KEEP MYSELF WELL THROUGH THOUGHT ALONE.

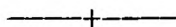
Whenever in use of this method I allow my patients to continue with their physicians, or with their medicine, and they recover, this question is asked:

"Does not the doctor Get the credit?" What if he does? The healer who works for credit will soon lose the power to heal. Jesus told those he healed to tell no man. When Madam Pareppa Rosa was congratulated upon her success at the Peace Jubilee, her reply was, "Give God the praise."

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The true healer always recognizes that the One life and power that we call God does the work, no matter what school of practice is employed. But it follows that the moment one has developed the faith and the decision to throw away doctor and medicine and depend entirely upon Truth, the much more readily is he healed. And it also follows that the teacher always aims to create this mental state of entire reliance upon Truth. But until that state is created, let the patient employ those aids in which he has faith. In the words of Whittier:

"A feeble faith I would not shake
A bending staff I would not break.
Nor even rashly pluck away
An error which some truth might stay."



WHY WE DON'T GET WHAT WE WANT By Brown Landone.

TOO often you hold-a-thought or visualize or declare-in-spiritual-consciousness that you have the thing or condition you desire, while your activities are not at all in accord with or the result of the thought and prayer held in the Mind. Thus, there is lack of unity of your thought and action, and lack of connecting one with the other. Of course, it is not always possible for you to change your job or profession, so that your work will fit the ideal you wish to attain,- but you can always add other activities similar to or like your thought in nature and process.

For illustration, let us assume that you are a young man, working as a pressman in a printing shop, living in a rented room, and that you greatly desire a home of your own. You hold-the-thought, visualize and declare the divine Idea of

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a home for yourself. This ideal is your thought-creation, but it is not related at all to your activities of running a press in a printing shop by any element of likeness or similarity.

Daily you come to your room at night, tired and disliking your rented room, yet wishing for a home of your own. You go to sleep with the feeling of dissatisfaction with your rented room but holding faithfully to your ideal of the home you want. You wake in the morning, rush out to a restaurant for breakfast and then hurry to work. You run a printing press all day; go to a movie in the evening or else spend it with friends; then back to your rented room again at night. In all this there is NOT one single phase of action, which is DIRECTLY related by likeness to the ideal of the home you hold in mind.

UNIFICATION of thought with action is an absolute essential to bring thought into activity. So long as your thoughts are DISASSOCIATED from your actions, the ideal will lack the power of producing actuality. Running a printing press is an activity, but in that particular activity there is no suggestion at all of any action connected with a home.

In such a case you should continue visualizing and affirming and declaring the divine Idea of the home you desire, and should UNIFY it with action! No matter where or how you are living, you can begin turning your thought-ideal of a home into activities which tend to produce a home. Then your activity will be like your thought both in nature and process.

If you are living in a rented room, you can readjust every piece of furniture daily or weekly; you can change pictures about; you can redecorate the walls; you can do a hundred things to make that room more of a home for you. And thus you link up your thought and action, actually think your thought into the particular kind of action that creates and produces a home. In doing this, not one penny of money or one iota

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of effort is ever lost. Whatever you do in action to carry out your ideal of a home, even to the smallest thing, helps to carry your ideal into action and that means into actuality.

I have in mind right now a very patient woman who had long desired a better home. For a long time, she confined her thought to affirming that a better home would be provided; and for years she made no improvements in herself: First, because she did not own the house; and second, because she did not have the means to make the improvements she desired. But, when she began by real activity to improve this and that, she was astounded by the unexpected results. Even the owner, himself- who in the past had persistently refused to make improvements- did things which she had never expected, made improvements excelling her rosiest dreams.

NAUTILUS-

—+—

How does the meadow flower its
bloom unfold?
Because the lovely little flower is free
Down to its root, and in that freedom
bold;
And so the grandeur of the forest tree
Comes not by casting in a formal mould,
But from its own divine vitality.

WORDSWORTH-

—

A PSYCHO-ANALYSIS

OF YOUR
CASE FREE

Today considered the ONLY scientific way of determining cause and effect— action and re-action— and getting down to the real roots of mental and physical disorder. If you suffer from fear, worry, lack of confidence, control, will-power, concentration, positiveness; if you have a sense of un-natural weakness, depression and tiredness; if you are suffering from troublesome thoughts, are unhappy, unsuccessful, nervous, and your ambition unfulfilled; if functional life is inactive and you have a chronic form of indigestion and are troubled with unaccountable pains and aches; YOU ARE IN NEED OF A PSYCHO-ANALYSIS.

WILL BE GIVEN PERSONALLY, BY ONE OF AMERICA'S
PIONEERS IN THIS FIELD OF WORK

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