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A Journal of Affirmation

Thought

Suggestion

Mental Science

Psychology

APRIL 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,

Splendid
articles by
Dr. William Franklin Kelley,
Henry Victor Morgan
and
Henry Harrison Brown.
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Published by
SAM E. FOULDS,

589 Haight St.

San Francisco, Calif.

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

Vol. XX1. APRIL 1925. No. 4.

THE ONE KNOWETH

O, Life, how faithful is thy flow!
I trust myself upon thy wave.
The Ocean whence thy waters go
I neither know nor care. I save
All thought of worry or of pain
By trusting thee. So to thy main

I'll float with thee. Thou know'st the
way,

Or wind or calm, I peaceful rest.
What matter be it night or day,
Placid or stormy be thy breast?
Born of my trust my soul is still,
No matter where, so it be thy will.

O, Life thy currents free and strong,
From mounts beyond all vision come.
"I am," and by thee borne along
Thou art my rest, my joy, my home.
Where e'er I am, I cannot pray,
But trust thy flow; it knows its
way!

HENRY HARRISON BROWN.

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THE KINGDOM OF SOUL By Henry Victor Morgan

"It is your Father's good pleasure to give you the kingdom."—Luke 12:32.

UNTIL our eyes are opened to Truth, we live amid illusions, forever mistaking the seeming for the real. We postpone the day of our redemption from the thralldom of circumstance and fail to perceive that every second is the conflux of two eternities, and that there will never be any more heaven nor hell than there is now. Ephriam is ever joined to his idols and the human tendency is to hug the chains that bind and lacerate.

Meanwhile in the midst of earth's darkness there is a pathway of freedom whereon the light of reason forever shines. There is a present deliverance from the tyranny of time and circumstance. The doors of the Temple forever stand open and whosoever will may enter into the great initiation. Realization is and ever will be the path to liberation. We do not have to create but to realize. There is no need for anxious thought nor foolish fighting for what the Father is more willing to give than we are to receive.

Eternally shine the glory words of Jesus: "It is your Father's good pleasure to give you the kingdom." But here again our misshapen human judgement is apt to picture the promised kingdom as a state of pomp and power rather than a state of quietness wherein we divest ourselves of the leaven of unrighteousness and know that selfless love alone binds us to the chariot of God.

Luminously does Jesus contrast this Kingdom of Soul and certainty, with Caesar's kingdom of force and fear. The Kingdom of Soul is rooted in God and its habitat is the Great Within where Truth abides in fulness. Love is its only and

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all sufficient protector and its inhabitants share the glory and nature of God. The kingdom of Caesar is rooted in time. It needs bayonets to sustain its wavering foundations. It is the kingdom of cupidity and cunning, of low purpose and high intrigue, of scheming days and sleepless nights. Its inhabitants know no peace. For them the nameless terror walks, and God's strong justice shuts them in while outraged conscience talks. It is the kingdom of sense, unstable and impermanent.

Contrasted with the Kingdom of the Soul the kingdom of Caesar pales into insignificance. Here, in the Kingdom of Soul, is satisfaction and glory and inexhaustible power, wherein man rests in the arms of God as the earth rests in the soft arms of the atmosphere,— a kingdom prepared for us from before the foundation of the world and in which every need has been seen and provided for. And yet in the midst of this inexhaustibleness we still strive for "our portion," and while yielding lip service to God act as if there were no All-Wise and All-loving Father at the center of things. We are practically disbelievers in the Omnipotence of God. We are bondsmen to the fear of death in a universe of infinite Life.

It is our Father's good pleasure to give us an entrance into the kingdom of abundance and peaceful repose where fear of lack or loss, or failure, or disappointment will be forever impossible and wherein death is swallowed up by victorious insight.

It is our Father's good pleasure to give us insight and revelation of all knowledge and all mysteries. It is our Father's good pleasure to open our holden eyes to see the inexhaustibleness of our resources so that we may calmly face every circumstance in the abandonment of trust that has its root in Omnipotence and wherein base fear is ever cast out.

It is our Father's good pleasure to give us

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the power of the Spoken Word, a power that beggars the glory of Solomon, and that is beyond the mind of man even to imagine. Today we see these things in darkness, but the glory shines from everlasting to everlasting.

Surely it is time that we forsake our prodigal experiences and return to our Father's house where there is plenty and to spare, where all things are ours for the asking. It is all so very simple, so very satisfying, so very available. It is and forever must be the growing conception of the living God.

"God is God from the creation,
Truth alone is man's salvation,
But the God that now you worship
Soon shall be your God no more;
For the soul in its unfolding,
Evermore its thought remoulding,
Learns more truly in its progress
How to love and to adore."

Yes, it is ours throughout the endless ages of eternity to learn more fully the wonder-working Power of God and to endlessly worship and adore. It is ours, brethern of the Cosmic Insight, to realize that the Light of God shines in all its glory on the very spot on which we stand, enabling us to smite with the sword of the Spirit the chains that bind and the illusions that betray.

The fearlessness of God shall be with us as we advance on chaos and the dark. The voice of God shall resound, the dead shall hear and rejoice. Our pathway shall be through The Vale of Illusion and its myriad enchantments. Our word rooted in God shall dispel the legions of darkness into their eternal nothingness.

It is the cosmic vision of the Healing Christ. Shall we not, in the abandonment of trust, leave all to follow the gleam? All other gain is loss. What shall it profit a man should he gain the whole world and lose this vision of the soul of man triumphant over sin, sickness and death?

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What has it profited those of our fellowmen now living in this vale of illusion whose private possessions stagger the imagination? Is it not there that we often find the most fear and the greatest unhappiness?

Our richness shall be in our thought of God. Our glory shall be in discarding all that which binds or limits the soul. Our enfranchisement shall come through knowing that Truth alone makes rich and great. Says Carpenter: "Enter into life which is eternal, pass through the gate of indifference into the palace of mastery, through the door of Love out into the great open of deliverance.

Sons of God and brothers in Christ, ours shall be the royal pathway of the soul. Invisible allies surround us. Again the lame shall walk, the deaf shall hear, the dead shall be raised up and the blessedness of God shall come to the poor, the meek, the merciful, the persecuted and the disinherited. Over the hill tops of time shall resound the laughter of Light until the fields shall break forth into singing and the graves shall yield up their dead. Verily, it is your Father's good pleasure to give you the kingdom.

+

NOW'S TARDINESS

I'm sorry to be late again with this issue. I expected to make up some of the lost time with this issue but could not do so— mostly because I have been forced to spend a good deal of the month in court. I hope to see an earlier issue each month until I am caught up.

S.E.F.

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HOW I HEALED MYSELF

By Henry Harrison Brown.

BECAUSE of nervous prostration I was, in September 1892, obliged to resign my position as minister and seek health in comparative seclusion. Because of a nervous breakdown in 1870, when I was healed through the wisdom of another, I was familiar enough with Truth to have avoided this second breakdown, had I once learned to demonstrate the Truth I knew. But, like thousands today who accept our New Thought Principles merely as intellectual statements and do not put them into practice in daily living, I held then as intellectual perceptions only the Principles I now LIVE.

Thus, while I said 'This is true!' I allowed cares, troubles, worries and many peculiar and trying conditions in my life to so encroach upon my thought and time that I at last found myself in a condition worse than that of any person it has been my privilege to meet. Medical friends with whom I have exchanged confidences tell me that it is rare that one in that condition ever rallies. Enough of this, for I do not like to dwell on those memories. There is no condition so difficult for the patient to bear as this of nervous prostration. None where friends have so little understanding of his needs.

I sought a distant city, where I was comparatively unknown, took a furnished room, boarding at restaurants, and devoted myself for six weeks to attaining self-control. A little while previous it had dawned upon me that while I had been preaching "The Indwelling God," I had lived in the old belief of "an absentee God." I thus became ill. "If God dwells in me, why am I sick?" was the question that forced itself upon me, till I was forced to reply, "Because I do not trust

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Him!" If God is in me, then I can have all the life I desire. I have only to know how to obtain it. The thought gradually developed itself into, "If God is in you, why, you are NOW all you desire!" And I began to reason how to be in expression that which I was as "The Indwelling God!" Soon the words of Jesus came to me, "According to thy Faith be it unto thee!" "Faith in what?" I asked the Indwelling One, and it answered, "Faith in yourself as God manifest!" I determined then and there to trust the Power that was in me.

I think, amid all the changes in mental attitude I have made during my life, this was the most difficult. Like most people, I grew up in the belief in externals. God was in the universe, but He was outside myself. I was taught obedience to parents, teachers and laws. I was very approbative. I looked for authority for all I said and did, outside myself. There was in me but little trained self-reliance. I was firm only through conscientiousness. Combative-ness and firmness were not developed save in the moral realm. I was AFRAID to do wrong. And this is the condition of the great majority of the "moral" people. Authority had been my reason for doing and thinking till I was thirty. I then began to think for myself. But to change the location of God from his throne in nature, and there giving his edicts as Natural Laws, to the throne where Jesus placed Him, within my soul, and to consider my desires as His Laws, was the greatest of all possible changes in my mental world. Then, to gain the courage to so declare it, and to affirm, I AM GOD! was the hardest battle I ever won. I was never a believer in theology. Raised by a father who was called an infidel, I could not be. But I was scientific and analytic, and was as much a slave to my reason as the devotee is to his creed. But when once the thought of "The Indwelling" possessed me, I gave up to it, and soon believed in God, as

my personal self.

Oh, how long it takes for an idea to really become curs! The more scientific, the more analytic one is, the harder it is to turn about, "repent," and work from the opposite point of view. One of the most difficult psychological problems in my life is this question, Why did it take me so long to grow into the idea that the "kingdom of God is within" me? Raised under liberal ideas, early attending Universalist Church, I never, after I was ten years old, having any fear of hell, it should have been easy for me to so think. During my service as a soldier in the Civil War I grew more liberal, for my chum was far advanced in liberal ideas, and while in the army I grew into the conception of a heaven all about me in the presence of the so-called dead. In 1870, during my sickness, through the opening of spiritual faculties, I became conscious of spirit presences, which consciousness has never left me. At that time there came the greater conviction, which has since voiced itself in the great Affirmation upon which all my philosophy is based—I AM SPIRIT.

For fifteen years I lectured from this conviction, and yet the realization that I was to look for Power WITHIN did not dawn upon me. I still looked without for guidance and for help. For two years I was at Divinity School, Meadville, Pa. There I found delightful teachers and companions. Grand opportunities. I broadened along old lines, but found no new ones. I became more firmly convinced that I was on the right track, and so cheerfully kept on. No change of mental attitude occurred while at school or in the pulpit. "God and I are One!" was often on my lips, but no conception of its application to Life dawned upon me. I did not look to the One IN myself. I sought to UNDERSTAND the One, and my understanding was limited to my ability to reason upon the phenomena about me. Later I learned to trust the God within me and LET re-

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sults explain the Why. I delayed my unfoldment by seeking to know the Why before I acted. Now I have learned to act, and get my answer in the results.

Since 1870 I had been conscious of both special and general inspiration. Through this form of telepathy I have been to a great extent taught my present philosophy. I was accustomed to the "spiritual breath," knew the "divine afflatus" which every one knows who lives as spirit, in touch with souls. But all this time, strange as it now seems to me, I never once thought of the "Indwelling" as my Supply.

In 1895 I first came in conscious touch with my own soul as the source of Intelligence and Power. But that is another story, which I will tell you some other time.

Thus I passed years of mental strain and much suffering before the intellectual hull was broken— before my reliance upon external authority passed away and the spiritual germ within came into expression. That first expression was when the CONVICTION burst upon me that God was really in me; that I was in REALITY God manifest in the flesh. Before, this had been a logical conception; now it became a reality. This is the GREATEST CONVICTION possible to man. It is the all important thought, "God and I are One."

This conviction was long unfolding. The first time the words attracted my attention was when I saw them in the "Graduation Hymn" by Rev. W. P. Tilden when I left Divinity School. That stanza became fixed in my mind, and "God" had a new meaning to me from that time.

O spirit of Jesus, our brother and friend!
Thy spirit, thy love, thy fidelity lend,
That we, too, may rise from the perishing
clod,
And find ourselves sons of the Indwelling
God!

I had never so found myself, but those words stayed with me until I did so find myself; but I

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was then broken in health, unhappy and most miserable every way. One morning when the worst of all possible mental conditions possessed me, and I felt, like Job, to curse God and die, in the midst of my agony the conviction was borne in upon me, "Why, I AM the Indwelling God!" and I exclaimed aloud, "I am the Indwelling God." A state of ecstasy came upon me such as has rarely been mine. And I said aloud to myself, "If I am the Indwelling God, why am I sick?" To answer that question for myself and you has been my work for thirteen years. What a revelation it brought me. I now see that only the agony of years could release the wisdom of the soul and cause me to so exclaim. I bless all the conditions of pain that brought this realization.

Now we go back to that furnished room in 1892. I settled myself, sat down and talked to Henry Harrison, just as if I were talking to a patient in my charge. This method I followed till I attained self-control. It is to enforce this thought of Self-Mastery in my reader that I write this reminiscence.

In thought I placed my Sub-conscious Self as teacher before my Conscious Self, and in the consciousness that I was the Indwelling God I talked to and gave directions to the Conscious Self. I used these words, whose echo comes to me now whenever a doubt of my power would enter my mind: "Now, Henry Harrison, I am going to take care of you. I am the God within you, and me you must obey. I am Life. As Life I built your body, and now you will let me as Life cure your body. I have each day my orders, and you will obey them. You do not sleep. Sleep is necessary for the restoration of your body. No more insomnia. You will be regular in all your habits. You will retire at 8 p.m., and lie till 8 a.m. No matter whether you sleep or not, this much you will do. You will make a business of getting well. At 8 you will rise bathe, take a walk, and spend much of your time loafing out of doors

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in the sun. You will take your nap each afternoon. Understand! This you will do, for I know!" And I make Henry Harrison mind. I talked to him each day, till he understood and grew better. Whenever any nervous conditions came upon me, I seated myself and talked to myself thus: "Now, sir, sit down and sit there till you get quiet!" I did it. If I made any nervous motion, I at once said aloud to myself, "Keep still!" I obeyed, just as I would have obeyed a doctor. And whenever anything came up that I was not prepared for, I would say, "Now, God, take care of me!" and in trust forget that I did not know what to do. I always did something that I now know was the best to do.

I went to sleep with the thought, "I am cared for!" And I was. I soon awoke in the morning refreshed. While I often wondered where the Indwelling God would lead me, I ever knew that "He leadeth me," and never worried. With beautiful wisdom I was led, for while I was asking how and where, without money I would pass the winter and find needed rest, companionship and recreation; there opened most unexpectedly the most delightful conditions among the most congenial companions. These conditions lasted till April, and thus I learned that in material things I could "trust the current that knows its way;" that the Indwelling God could not only care for my body, but for my environment also, and He would be my Supply. From that time my trust has grown, till I can affirm, "The Lord is my shepherd, I do not want!" This state of mind insures at all times health, happiness and prosperity.

So I ask you my reader, since God is in you, why are you sick? Why are you unhappy? Why are you wanting in any direction. Make it a personal question. Create a personal God. He is, but He is your own soul. So think of yourself, and then LET that Personal God have his way through you. "If the light in thee be darkness, how great is that darkness," the Teacher exclaimed, and then

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said, "Let thy light shine!" This is all that is necessary to attain Health, Happiness and prosperity-affirm: "Let that which I am have expression." All Light is within; all Power is within; all Truth is within. All the conscious man has to do is to so trust himself as to LET that which he is find an outlet in liberty. Liberty is found only in self-trust. The Soul is All. Emerson tells us to trust it when he says, "Trust the current that knows its way!" God knows, but he knows only through the Soul. God is life, but only in the Soul. God is love, but only in the Soul. I am Soul. I am Love. I am Wisdom. But I am these because I am only God in expression.

Though I am much today in expression, I shall be more tomorrow and so on forever. I personally learned, as all must, through sorrow and pain to trust. I healed myself through LETTING the Soul have its way in outward expression. Much did I do in defiance of custom, authority, and much where I had to lay aside reason, that results might tell me why. For I said, "Desire is God's demand," and I let desire direct me. I learned later how to direct desire, but I learned only through experience. Now I have faith in the Soul, my Soul, your Soul, God's Soul, in each human being. No matter how great any achievement, I know there is greater tomorrow. These lines of Emerson will fitly close this sketch. They express faith in the Soul's possibilities:

And fairer forms are in the quarry
Than Phidias released.

SELF-HEALING

To all who are interested in the philosophy of Self-Healing,— I recommend two books. They are by Henry Harrison Brown, namely: Self-Healing Through Suggestion, and The Six Steps in Mental Mastery.

They cost 50 cents each post paid.

PSYCHO-ANALYSIS AND RATIONAL BUSINESS
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A Course of Advanced Lessons
BY Dr. Wm. Franklin Kelley

Lesson 4.

PSYCHOANALYTICAL PROCEDURE AND METHODS
ILLUSTRATED

LIKE with all phases of psychology, it is an aid to the better understanding of psychoanalysis to study and analyze one's self. This can be done with the aid of an experienced analyst; but there is much to be accomplished also without help of another, through introspection. By conscientiously answering a complete series of questions, which may be devised to bring out your own psychic peculiarities, - or if you are afflicted in any particular way- the nature and cause of your shortcomings, - you will gain good first-hand knowledge of the working of this system of therapeutics. With intelligent eliminations of certain questions, additions of others, or substitutions, these lessons may be used either for self-analysis, or as a good starting point in the analysis work with subjects who may require a course of psychoanalysis help of you.

It is hardly possible to compile a list of questions, or any stereotyped procedure that will insure you the confidence of every subject, for individuals vary. Even the same individual might respond quickly to a certain procedure this month, but due to the results of his reactions to life during the next thirty days, the same procedure at that time might be found to fall flat.

OVERCOMING "RESISTANCE"

As a rule you will find the patient will seek to avoid "the main issue," and even after you think that a basis of confidence has been established, that your subject is yet, consciously or unconsciously, withholding matters that have a strong bearing on that which you are trying to dig out of his suppressions into the light of day. You must then work to overcome or eliminate the "touchiness" about the matter. "Touchiness" is one form of resistance; so is denial in nine cases out of ten. Flat denial, especially if too quickly made, is almost a guarantee that the trouble is right there: for hastiness in speech usually denotes the same state of feeling that animates the skater on thin ice— he is afraid of something, and he skates fast to get away from it.

AN ORDINARY COMPLEX

I recall the instance of a woman who came to me to secure relief through analysis and Applied Psychology from a chronic nervous disorder which she was then enduring. She was about forty years old, had never married, but had sufficient "gumption" to seek cure so she could carry on her work more efficiently. Her case, with the interjection of a few more factors and the complications which would thus result, would furnish a common illustration of the more difficult types of "complex." It furnishes better tuition however, in the simple form which it actually took.

I suspected that her nervous trouble had originated during some strained emotional period, which in the meantime had assumed one of the many forms of sex complex. Of this I became convinced by her over-complete and over-hasty denials, and general "touchiness" whenever the subject was approached. She denied at first even that she had ever had a beau. It developed later that she had been guilty of no wrong, physically speaking. No, that does not necessarily enter into the factors accentuated by psychoan-

alysis at all. As a matter of fact some of the worst sexual slaves are people who have never, in that sense, been with another individual. The "contactual" phase, so to say, has nothing to do with it at all. It is reported that Jesus considered as adultery the lusting after the person or body of another, in one's own thoughts. And so with this woman, it was disclosed that in early life she had been attracted by a young man whom she desired much to marry, but another girl got the fellow. Thereafter, she "day-dreamed" many a time that she would run off with him. Of this item in her confession, she later made the honest comment: "Why, I see now I would not have done it; I could not have done it; think what people would have said."

NORMAL GUISES OF THE LIFE-URGE OR "LIBIDO"

When she had come this far, I simply brought to her mind the ideas on this subject which every thinking person entertains,— in about these words: "That great creative urge which we analysts are studying, has many expressions. Sex is only one of them. The desire for acquisition, for adventure, for life, for fame; the motives of self-preservation, self-extension and self-respect,— all these are also its expressions. Not one of these motives are to be thwarted, though they may be directed. Whenever one is made entirely to supplant another motive, you may have a great individual from a shallow worldly standpoint, but not from the personal viewpoint. As an organized society we have not yet learned to direct this great urge, by analysts termed the "libido,"— and to the extent of our ignorant way of directing it, our civilization is still a failure. If society were so devised that we were living according to Nature's demands, the Law of attraction and repulsion,— then the rule of natural mating would be in vogue, instead of the marriage system of civilization."

AGREEMENT FIRST: THEN RECONSTRUCTIVE ADVICE

Her reply showed she had made personal appli-

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cation of this: "Now this man, after he married the other woman, is not happy. They are simply bound together legally, but from the standpoint of God they are not married, because they do not love each other.

SIMPLE "SUBLIMATION"

I agreed with her, of course; but to help her, I pursued the idea in this way:- "Again, if you had been a wise woman, you would have got the matter out of your consciousness. You would have said,- 'That is his affair; I shall cut myself out of it. I shall resume my pathway of life, and my ideas of my own welfare, precisely as they were before I met him.'— And you are going to do that now, and you will now experience the same benefits that you could have experienced earlier in life. You will then find that so far as the life within corrects itself in accordance with that attitude, so will the life outside yourself, what you call your environment, react on you in a wholesome, cheerful, successful and healthful manner. The nervous condition cannot persist, for by this analysis the complex which served it as a taproot has been dissipated. Your work itself from now on, instead of tiring, will tend to make you more and more healthy." And so, in a short time, it proved to be. She had come to me concerning a nervous complex, the cause of which was rooted in the sexual basis of what she had never experienced in her life in the physical way.

THE LAW OF MIND ACTION

In these lessons you have learned that whatever puts the mind into action, whatever bends it to work or to react in one way and not another, is broadly to be known by the name "Suggestion."

By introspection, and through observing the psychology of others, it is to be noted that the subjective field of each individual's consciousness often teems with mental "kinks," mental depressions, irrational fixed ideas,— often of a

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self-condemning type, such, for instance, as sexual unworthiness, bodily unworthiness, or mental unworthiness.

Often the constructive suggestion of the most expert psychologist will have but passing effect, or fall flat entirely, unless first the mental "kinks" of this kind, are untangled and straightened, the depressions elevated to a normal mental expression, and the morbid, irrational, fixed impressions dragged out into the light of the individual's awareness, and there rationalized, transformed, and made wholesome. For if given half a chance, the old "habit-mind" of the patient will take only the energy from the suggestion instead of its meaning, - and with that energy, under its old preverse rule, it will tangle and tighten the "kink" harder than ever, - it will deepen the depression, and it will cover up and protect the irrational and morbid impressions instead of rationalizing them.

INTENT OF ANALYSIS

Analytical Psychology, or Psychoanalysis, is entirely concerned, of course, in delving and discovering to what extent the mind, conscious and subconscious, has absorbed suggestions unawares to yourself, to account for pathological symptoms in your body, your character, and your trend of life.

Some people may attempt to argue that these deeply laid impressions in the subconscious come from hereditary causes, or by the "will of God," or from stellar and planetary influence, or from the influences of spirits, or as the effects of our own past incarnations on earth, - or what not. It makes no difference whether any or all of these conjectures are true or false in regard to ultimate causes; the important thing to realize is that regardless of the ultimate origin of these deep-laid influences now existing in the subconscious mind, - they got there by one means only, and that means was Suggestion.

(To Be Continued)

THE TEST OF COURAGE

THE soul centered and poised in Divine Love is endowed with strength to conquer every limitation of the body, every condition or circumstance that would hold it down. You can keep your eyes turned inward, nurse your grief and disappointment until it conquers you, or you can look up at God's fair universe, and cry with Henley:

"Out of the night that covers me
Black as the pit from pole to pole
I thank what ever gods may be
For my unconquerable soul."

The way we meet our problems, great or small, is the test of our courage and of our faith in the greater Love that ordereth all things well. It is the business of every one of us to face every situation in life with courage, with a stoic but cheerful determination to make the best and the most of what ever comes. This is our task, this is our mission, wherever we find it.

Orison Swett Marden in Nautilus.

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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
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