

DEC 19 1924



NOW

A Journal of Affirmation

Thought

Suggestion

Mental Science

Psychology

DECEMBER 1924

15 ¢ Per Copy

\$1.50 Per Year

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,



List of Writers

- EUGENE DEL MAR
- HENRY VICTOR MORGAN
- JESSIE WILDER
- DR. WM. F. KELLEY
- HENRY FRANK

Published by
SAM E. FOULDS,

539 Haight St.

San Francisco, Calif.

NOW
A Journal of Affirmation

Vol. XX. DECEMBER 1924. No. 12.

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

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

List of Writers

EUGENE DEL MAR

HENRY VICTOR MORGAN

JESSIE WILDER

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

Vol. XX. DECEMBER 1924. No. 12.

PEACE AND GOOD WILL

Soul of the Shepherds, listen once more
Angels are singing now as of yore;
Though Hate's evangels shout from each
hill-
Still chants God's chorus: Peace and Good-
will.

Feet of the Magi, follow Love's star,
Spite of the turmoil and horror of war;
Heart of the Shepherds, bid us be still,
Till our hearts echo: Peace and Good-will.

Babe of the Manger, in our hearts grow
Till the sweet music of heaven we know;
Song of the Shepherds, in our souls thrill
Till earth shall answer: Peace and Good-
will.

HENRY VICTOR MORGAN.

1925

This issue closes vol. 20 of the magazine. The coming year will see the policy of printing a practical lesson monthly continued. To buy the instruction in lesson form that has appeared in NOW the last two years would be very expensive.

Those who intend to use NOW as a Xmas gift are requested to send in the names as early as possible.

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THE EVOLUTION OF THE HAND. EDUCATION THROUGH MANUAL TRAINING.

By Eugene Del Mar

Part 2.

IT has been suggested that it "might be better for most children to be blind a year or two early in life, so that more attention might be paid to the sense of touch." The sensibility of the hand is so great that some of the blind can distinguish between colors by the sense of touch. The different rates of vibration, and their various shades of warmth, may be recognized thereby.

The sense of touch is fundamental, and is involved in the other senses, all of which have developed from it. The sense of touch must be trained in order that one use his eyes intelligently. The sense of hearing is closely connected with that of touch. It is said that one's hearing may be improved by keeping the hands gloveless and very clean, and frequently striking lightly together the fingers of both hands.

Every motion of the hand also depends upon the bones of the shoulder, elbow and wrist, and the upright position gives perfect freedom to the arm. The whole mechanism works in a manner inimitable by any artifice of springs, pulleys or levers. And each motion implies a change both in the contracting and in the relaxing muscles.

The superiority of the right arm and hand is said not to be due entirely to use or education, but rather to a natural provision, the artery which supplies it passing off from the heart more than that which supplies the left hand.

The living mechanism is preserved and perfect-

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ed only by the natural exercise of its parts. The condition of growth is exercise. Development requires expression. Man is a creative animal, and must embody his ideas in form. No child can enjoy a normal happiness without work.

Sensations exist for the specific purpose of inciting activity, and whether it is immediate or remote is determined by the individual. If they fail to initiate the proper action, their failure is absolute. Ideas which do not result in action should be guarded against.

The motor nerves pass from the brain to the muscles, and transmit to them incentives to movement. Human brains contain more or less undeveloped cells, which may develop fully when offered the proper exercise. That youthful nerve cells alone are easily modified by training, is an important truth.

"It is always too late to be what you might have been." "By the streets of By-and-By, one arrives at the house of Never." If brain cells are allowed to pass the plastic stage without being subjected to the proper training, they may never develop fully. A well trained nervous system is the greatest friend that man can have, and there are no more relentless enemies than motor nerve cells that have been wrongly trained early in life.

The nervous system can be trained effectively in youth, for after the fifteenth year the motor centers in the brain become comparatively fixed and stubborn. Roughly speaking, the plasticity of nerve cells is inversely proportionate to their age. Dr. Karl Lange says that the knowledge which a well trained child of six has acquired surpasses in value the acquisitions of any student during his university period.

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The male brain attains its maximum weight by the age of fifteen, and the female between the ages of ten and fourteen. The human infant's brain is $1/7$ of its body; in children three years old it is $1/18$, in adults, $1/45$. At seven years of age, the average weight of the brain is over 40 ounces, while the average weight of the adult brain is 50 ounces in males and 45 ounces in females. In order that the brain tracts be properly developed, the training should be early and of the right kind. Sense training is the foundation of motor development and it should be continuous and methodical.

Halleck claims that "much of the education of the day actually causes sensory nerves to atrophy." This may be due to the fact that it appeals to but one sense, whereas the interaction of two senses is said to be required for the conception of matter and of three or more for its comprehension.

The acquisition of correct habits is the most important result of motor training. Habit is the process of associating a definite muscular action with a sense impression or with an idea. If a child is properly trained, his motor response to the right will be unerring. Habits are bundles of memories or tendencies to act again in a way in which one has acted before, and their results are as imperishable as ourselves. To-day a man does something which he may have willed ten, twenty, thirty, or forty years ago.

The well-being of the child depends on the healthy interaction of brain and body. Brain healthiness is promoted by encouraging its natural modes of activity, by determining the influences that act upon the child from without, and by such organized occupations as cause a healthy interaction among the nerve centers.

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The past dominates the present, and the present controls the future. The young person who is allowed to grow up without good and established habits, at adolescence is liable to excitement, emotion and restlessness; and is likely to suffer from consequent palpitation, dyspepsia and prostration, which might have been prevented through early and continuous culture.

Manual training essentially is both a physical and a mental hygiene. One of its great advantages is that it may be employed to advantage before words of direction are understood. With the young child, training the brain may precede teaching. The nervous system may be brought under some degree of control before any attempt is made to implant definite knowledge. While knowledge is founded on observation and experience, the receptivity to knowledge is dependent largely upon methods of training and teaching.

Manual training is not confined to the acquisition of skill with the hand, nor limited in its object to making of good workmen and skilled mechanics. Its value is not restricted to those who are compelled to work manually for their living, nor does the general introduction of machinery detract at all from its value or application. While it promotes the ability to cope with the difficulties of life, and thus make more useful members of Society, fundamentally its object is educational.

Manual training is of the utmost importance to those who would become lawyers, doctors or authors; perhaps of as great advantage as to those who would become scientists, artists or mechanics. The use and exercise of the hand, and mental development, are the two parts of one process, each acting and reacting on the other. As one builds with the hand he also builds the brain.

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The future surgeon, dentist, scientist, etc., need deftness of hand, and the lawyer and clergyman require a general exercise of their faculties if they are not to be crippled in their nature. A great author not only must possess well trained senses, but likewise he must be a man of action; and a great poet must be something more than a dreamer.

Man has not a single unnecessary sense, and each one should be trained systematically. And all must be trained if one is to know the world definitely and to enjoy it fully.

Manual training involves the disciplining of the will; receptivity and concentration; order and exactness; the correlation of thought and action; mental action and reaction; continuity and tenacity of purpose; industry and perseverance; pleasure of achievement; the combination of the useful and the beautiful; and the happiness of creative effort. It leads to integrity and self-control.

Right habits inculcate right ideas, and morality springs from intelligence. Nothing stimulates and quickens the intellect more than the use of mechanical tools. Through this use one must think, deliberate, reason and conclude. It prompts a thirst for knowledge; and habits are formed which react powerfully upon the mind.

Words are essential to refinement of thought, and words are dependent upon external objects. And as one's contact with external objects is through the instrumentality of the hand, it is sensibility and responsiveness that mould thought and determine words.

Mental training alone conduces to selfishness. The thoughts flow inward and centre upon the self. Manual training makes its impress on both

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the within and the without; it brings one in contact with the outer world; it suggests that which is for the benefit of all; it promotes altruism, and it exerts a reflex moral influence.

The mind speculates; and the hand, in testing the speculation, explodes the errors of the mind. Thus, the hand is guide as well as agent, teacher as well as pupil. A trained hand enables one to know that a false proposition is surely destined to be shattered, and it leads to the discovery and development of truth, of justice, and of morality.

Exactness in work predisposes to truthfulness in speech, thought, acts. The training of the eye and hand reacts on the brain. Greater manual rectitude tends to greater mental rectitude. The body is a unit and all its faculties are inseparably related and connected. Manual training develops body, mind and character; it tends to correct vicious mental impulse; and assists to a greater harmonious action of the physical, mental and moral being.

Through the habit of working, manual training leads to a greater love for work. It leads to a greater respect for labor, for its dignity is inculcated not by precept merely, but also by example.

The fundamental principle of property rights is exemplified, and the recognition of one's own rights leads to a respect for the rights of others. It is a recognized principle that manual work in the schools must be real and useful; that it must be done voluntarily and in the proper spirit; that the teacher must not put his hand to it; that the child must use his own judgement at every step; and that the product of the child's work shall become the property of the child.

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Many have expressed the opinion that quite as great intellectual progress is made in other studies when manual training is combined with them, and that manual training is practically clear gain. This conclusion seems to be reasonable and consistent.

Manual training appeals to children largely as play does. Their vitality is directed constructively, their interest is aroused, and they enjoy the work. This induces the most receptive mood for acquiring knowledge, and for exercising physical muscles and mental faculties.

Manual training is, as it were, a continuation of kindergarten methods; and much that may be said has equal application to both. There are light forms of manual training, such as clay modelling, paper folding, paper and cardboard designing, whittling, and bench work; and there are heavier exercises with tools, in drawing, book-binding, carpentering, wood-turning, wood-carving, simple metal work, smith's work, iron founding and forging, and in machine tool work. Sloyd, a Swedish word, meaning dexterity or skill, is the term commonly used to signify manual training in general.

The practical value of manual training depends largely upon the suitability of the methods employed. This is true with all educational matters, but the necessity or value of manual training must be conceded— the principle must first be accepted— before a critical comparison of methods becomes necessary. There is no doubt that methods can be, if they have not already been, devised to render manual training of inestimable value.

The great educational authorities are practically unanimous in their valuation of manual training as an educational factor. It has re-

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ceived the approval of Luther, Comenius, Lock, Herbart, Froebel, and a host of lesser lights. It was introduced in the public schools of Sweden in 1870, and in France in 1882, and now forms a part of the curriculum in the most progressive public schools of the great states of the civilized world. There is quite a literature on the subject, and the methods devised are based on practical study and experience. There seems to be a general idea that it should be introduced into reformatories and corrective institutions. It seems to be recognized more generally as a corrective, and yet its highest office is that of a preventive.

Manual training instils a love for work in general; creates a respect for hard, bodily labor; develops self reliance and independence; trains to habits of order, exactness, cleanliness and neatness; teaches habits of attention, industry and perseverance; promotes the development of physical powers; trains the eye to the sense of form; cultivates the dexterity of the hand; develops consideration for others and a mutual service; intensifies self respect and moral rectitude, and discourages idle and morbid introspection. These preventive attitudes dispense with the necessity for corrective measures, AND THEY ARE GREATLY FURTHERED BY A WELL DEVISED SYSTEM OF MANUAL TRAINING.

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A MERRY XMAS

The editor of NOW extends Christmas Greetings to all the readers of NOW, and also to its many able and distinguished contributors. He promises that during 1925 the magazine will be better than ever before in its long history.

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THE COSMIC CHRISTMAS MESSAGE

By Henry Victor Morgan

 O those who obey the divine command: Be still and know that I am God! there forever chants an eternal Christmas Message. And from the music of their thought has come the whole tendency of our day toward the Cosmic Age, the Cosmic Christ and the Cosmic Fellowship. It is apparent in all men of thought that a new order, a new humanity, a new civilization is at hand. The day-star of hope illumines the hilltops of destiny, and forever the Inner Voice chants of eternal progress.

While in a deep sense it is true that there was never any more perfection than there is now, it is equally true that a larger understanding of God's purpose when He said, Let us make man in our image and after our likeness, is surging in human hearts as never before. The day of exclusiveness is as good as gone. The whole tendency is toward inclusion and universality. No longer do we say, Lord, I thank Thee that I am not as other men, but in the solitude of silence behold our kinship to all, and join with Whitman's chant celestial in the vision of man when he said: "In all people I see myself-none more, and not one a barley corn less." And with Emerson when he sings: All are needed by each one, nothing is fair or good alone."

These thoughts came to me vividly recently while listening to the great orchestra at the Capitol Theatre in New York City. Such a riot of color. Such a harmony of sound. Such a ravishment of melody. In that hour of ecstasy I seemed to realize more fully than ever before how truly all are but parts of one stupendous whole, and that behind all the panorama of life there is the Shining Countenance of the great Director.

I realized that the part is as essential to

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the whole as the whole is to the part. With renewed emphasis the secret of each for all and all for each was borne in upon me. I saw the necessity of infinite variety before there can be a conscious and satisfying unity, and I was glad with a great gladness. I rejoiced in the assurance that I must be played on before I can truly play, that I must be spoken to before I can truly speak. Surely, I said, there is a soul at the center of nature and over the will of every man. There is a divine Director to whom we can ever look, and all we need to do is to keep our eyes on the Director and each play only the part allotted to him.

In the light of this truth how wonderful the other players all become; how necessary to the infinite harmony. I rejoice in their gifts, and as I rejoice, behold! all mine is theirs and all theirs is mine. I no longer say this is mine and this is thine, but nestle in the heart of all.

In the light of this Cosmic vision my own task is no longer mean or insignificant but glory crowned with light ineffable. I am a necessary part of the divine orchestra, and while I behold the Shining Countenance there is or can be no discord. As Emerson saw a River within a river, so did I hear a Melody within the melody. All nature seemed to sing. I was in the world but not of it.

Outside the newsboys are selling the latest editions. Glaring headlines announce the world's chaos and unrest. Disarmed and bankrupt Germany plunges toward the brink, while France with naked sword waits the final plunge. England watching and restless looks across the channel and feverishly prepares to meet the oncoming menace. In the midst of impenetrable darkness Russia works out her destiny, but none knows whence and whither. All is inharmony and discord.

Behind it all I see the Shining Countenance of the great Director and catch the soul-notes

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of the Nazarene: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." I know now what Carpenter means when he says: "Above it all I sit and sing, for I have seen, and what I have seen is sufficient." And above it all I hear again the angel chorus that ravished the sheperd hearts on that first Christmas morn. I behold the divine Unity and know that good will triumph; "that nothing walks with aimless feet; that not one life shall be destroyed or cast as rubbish to the void, when God has made his pile complete."

We should covet such hours of releasement. Truly, where there is no vision the people perish. I can but believe that these moments on the mount of vision are the only reality. It is then and then only that we escape the thralldom of sense, and are clothed with the power from on high and consciously share the nature of God.

This is the Cosmic message of the eternal Christ that constitutes the larger healing. Too long have we functioned in separateness. Our eyes have been holden that we could not see, and our ears that we could not hear. Our little orbit of self interests has holden us from the vision of the larger self. Our exclusiveness has shut us in.

The Christ message is and must be for all men. We call it Cosmic consciousness, not because it is exceptional, but because it is universal. It is impossible to think selfishly and truly. Our every claim must rest on eternal and universal foundations.

Foregleams of this universal comradeship are not wanting. The world business man is now found in every hamlet, so also the world statesman looms large on the horizon. The true League of Nations already exists in millions of loving hearts scattered among the various nations of the earth. What God buildeth shall last forever. The present League of Nations, child largely of fear, cupidity and self-interest,

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must go the way of all that which is born of man. But the true League, born of God and nurtured in love, abideth its day of dominance. The gates of hell shall not prevail against it.

The true world healer also approaches. The leaves of the tree of knowledge is for the healing of nations as well as for the healing of the individual. Nay, a deeper insight has shown that he who endeavors to realize the larger Self, so that his body thrills with the health of God, has by that very act lifted the whole world into a larger healing.

Even as I write these words, I know they are being recorded wherever man looks God-ward. I know they are but one true note in the Eternal Orchestra. Although my eye is on the Director alone I still hear the soul notes of the God-influenced of all lands and of all ages. It is all so very simple, so very direct, so very wonderful, to know that here in a quiet study in a little city on one corner of the earth my note is necessary to the Eternal Harmonizer.

In the stillness I now rest, listen and think. Others are sounding the eternal harmonies. How dear, how necessary they are. I think of one whose winged words, born from a high soul consciousness, command the attention of the rich and powerful, and who, in the midst of laudation and prosperity, retains the unspoiled innocence of perfect trust. I think of another, unknown to fortune and unclaimed by fame, who walks the way appointed in sweetness and in light, doing the common duty with a heart of trust, whose luminous love and unfailing cheerfulness have been for many years as the shadow of a great rock to me. I could not say which of these two players is the greatest. They are both healers of the nations.

I think of the many whose eyes shall read these words, the ever blessed common-people to whom no songs are written, but who in their ways appointed work on with a heart of trust, and know

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in spite of seeming failure the Heart of all hearts is just.

Beloved of God, as unknown and yet well known, I greet you in Love's name. You it is, who will usher in the great idea of the Christ that is to be. Yours is the Church universal. To you, in you and through you chants the Cosmic purpose. Yours is an eternal Christmas morning. Each day is laden with opportunity.

Beloved, you are not unimportant, but God important. Wholeness of mind and completeness of body is your divine inheritance. You are under the law of the spirit of life. In you is already manifest the second coming of the Christ. In you He thinks, through you He speaks. He who has seen you has seen the Father. In the effulgence of this vision your thought becomes the thought of God, and your word becomes the word of God. To you and in you has come into fulfillment these words of prophecy: "I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his brother, saying: "Know ye the Lord, for they shall all know me from the least of them, even unto the greatest of them, saith the Lord."

Blessed, thrice blessed are all in whom this vision has come into fulfillment and in whose hearts these words live as inspiration and enlightenment. Yours is the power of the spoken word. Yours is the sword of the spirit. Yours is the Cosmic vision, and through you will come the Cosmic age foretold by the angel chorus to shepherd hearts: "Glory to God in the highest, on earth peace, good-will to men."

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If you desire to send NOW as a Christmas Gift to some friend special subscription rates can be found in the November issue. These rates are based on cost of production and are the lowest I can make. Why not remember a few friends with NOW?

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THE KINGDOM OF THE MIND

By Henry Frank

(Author of The Psychology of Success etc.)

HOW wonderful is the human mind! How infinite the reaches of its grasp! We live, indeed, within, and the world without is but a thing full of sound and fury signifying nothing; or rather signifying but what is reflected from the world within.

How strange it seems that while we live in the same universe yet to each it is so different. Who looks upon the heavens and experiences the same thoughts and emotions as others; who roams among the flowered meadows or strolls the garish ocean beach with thoughts like those his neighbor may enjoy? Each star and flower and grain of sand is but a symbol of the response in the heart or mind of him who sees it. Nothing feels alike to all; nothing looks alike. We each see and feel the world through the instrument of our individual organizations.

Glorious thought— each person is himself, wholly distinct from all others, inhabiting his own world, conjuring his own thoughts, welcoming his own companions, obedient to his own judgments, testing his own powers, witnessing his own imaginings, glorying in his own dreams, harboring good or evil, god or devil, true alone to himself, imprisoned happily or unhappily within the widening walls of his own panopticon.

Each is self-responsible, self-responsive, self-enduring, self-empowered, self-encountering.

The world within is the world universal. The individual is the measure and meaning of the universe. He alone holds the rod and meter; all is subject to the dimensions of his purview and calculations. Each person sits on the promontory of his own being and thereon discerns the infinite. What he sees none other sees; what he acquires none other acquires; what he feels his

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emotions reveal but to himself. Like the dew drop encasing the heavens he embodies within himself the wide expanse of infinity limited to the compass of his own circumference. The Mind is his Kingdom. His throne is himself!

At first blush this sounds like jargon. To be thus alone one would think one must needs inhabit the world alone. For does not the mind of each invade and color the mind of all; do not the thoughts impinge; the emotions, idiosyncrasies, the daily contact, the very speech and movements of others continually affect us? Is not the whole universe a unity because it consists in the complex conglomeration and fusion of infinite units? None is himself: each is moulded by the pattern, association and mutual transfusions shape in hourly experience. To be alone were to be nothing; each exists because all combine. The unit would be zero unless there would be digits to befriend it.

Apparently so; but the logic of the fact contradicts the logic of the theory. Does the atom exist save by the involution of the ether? Does the seed or flower burst or bloom save by the imbibition of sunbeam and moisture?

But look you: when the ether descends into the atom it knows no more the vagrant spaces of the infinite; it is thenceforth the atomic ether, wound round and bound within its confines, and shall know but what transpires within itself. When the free-coursing sunbeam condescends to embrace the trembling leaf, it remains within the leaf; it becomes the prisoner of envious chlorophyl.

Were the atom conscious it could have but atomic consciousness, and the measure of the universe would be the atom's proportions. The leaf or flower even though conscious would possess but leaf or flower consciousness, and would ever be conscious of the sunbeam as revealed within itself.

The transmutation of the universe is the evo-

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lution of the individual. The acme and triumph of Unfoldment is the achievement of the **THING**—be it atom or molecule, sand-grain or star, cell or organ, protist or pterodactyl, seed or tree, ape or man.

To make **YOU** the universe has travailed through countless ages. Each **YOU** is the embodiment and chef d' oeuvre of the supreme artist: Nature toiling in the laboratory of time. To know yourself is to know all that the universe achieves:-- **FOR THE INFINITE TO YOU CAN AND EVER MUST BE BUT THE INFINITE PROPORTIONS OF YOURSELF.**

Therefore to know oneself is to know all that can be known. For all knowledge is self-knowledge-- the revelation of infinity in the finite but expanding knowledge of the self.

Always the inward vision is the angle of incidence where the universe reflects itself in the single being. And this reflection of the universe within is the realm where reigns the mind. The mind is the kingdom:- the self sits upon the throne.

Keep the mind free from bias, prejudice, narrowness. Open all the doors and windows and let the free winds of thought flow through. The open mind is the gateway to truth; the closed mind is bolted and pad-locked with ignorance. It is germ-laden with diseased thoughts and putrid emotions; fear-microbes and scare-crow traditions. It is suffocating with the toxic fumes that arise from the graves of buried falsehoods.

Suffer the shock of a new idea and know the travail of truth! What you see, what you hear, what you feel, what you think, what you know, is ever your own, the supreme and inviolable secret of yourself. None other is to blame if the inward vision be dark; none other to be lauded if the inner sight be bright and glorious. Man is the maker of himself; for he may conjure into the kingdom of himself angels of light or goblins damned, heavens of splendor or hells of utter gloom.

(To be concluded next month.)

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PSYCHO-ANALYSIS AND RATIONAL BUSINESS SUCCESS ETC.

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

Part 1 (Con.)

VALUE OF FAITH

IT is important that the practitioner, even more than the teacher, believe in God because of the force it gives to one's healing power and stimulus to his faith. It is also a stimulus to the faith of the patient. The religious emotion is known to be the strongest factor in healing. "In spite of himself man is by nature religious." The fact that God is a fundamental reality, as much so as matter, and may be as easily demonstrated by psychology as matter is by the science of chemistry, clears the way for acceptance of this essential principle.

THE OBJECT OF THIS STUDY

The object of this study is to search out the Truth of Life. We are to find out why we are what we are, why we do and act, think and feel as we do. Why are some people rich and others poor; some strong, others weak; some always well and others always sick or half sick; some intelligent by nature, others imbecile; some naturally happy most of the time, others miserable? These are some of the questions to be answered and problems to be solved by Applied Psychology. Our aim is to find out just why life is what it is.

PSYCHOLOGY DEFINED

Psychology is the science of the mind, soul and consciousness; of the emotions and sensations, feelings, appetites, habits and passions. It is a study of the mental or psychic side of man. In this sense it is called the science of the soul or spiritual self. It deals with the soul, mind, or spirit as an essential entity; as a life force or energy capable of being studied

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and known through experimental methods. Applied Psychology is the application of this science to personal life-- human needs: health, happiness and success.

YOU CAN BE WHAT YOU WANT TO BE

The particular message which Applied Psychology brings to the world is:- THAT WITHIN A WIDE RANGE OF POSSIBILITIES MAN CAN BE WHAT HE WANTS TO BE." "WHATEVER YOU CAN ADEQUATELY CONCEIVE YOU CAN ACHIEVE." MAN CAN BE WHAT HE WANTS TO BE when he knows how to reach his own subconscious mind and rule the latent forces of his own nature. "All power lies within the spiritual nature of man himself, for man is the temple of the living God."

AS A MAN THINKETH

It is not experience alone that builds character and makes the man; it is this, plus the way he reacts to the stimulus of environment. Two children born of the same parents, under the same circumstances (as twins), often develop into persons of entirely different characters and fate. Do not say, "I am a creature of circumstance." Do not say, "I can't." Your subconscious may take you at your word and make it so. As your subconscious interprets your thought impulses so will your life, health, happiness and environment be ordered. The subconscious is the heart of the soul. "As a man thinketh in his heart so is he."

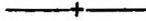
CAUSE AND EFFECT

Through a clear understanding of the principles of Psychology it will be found that there is a cause for every effect in human life, the same as in Nature outside of one's self. There is a law of "attraction and repulsion" in man's social life and personal surroundings the same as in the action of other forces of Nature. We live in a world of cause and effect. There is a definite reason why people are what they are, think and act as they do. Environment and circumstance, as well as personal health and happiness, yield to this law. By knowing the law and

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using it wisely, you can be what you want to be
and do whatever you wish to do, which is good and
right that you should do.

(End of lesson one)



THE HAPPY MORN

Now is the time and this the happy morn
On which the Savior of mankind was born.
 Jesus, we now Thy loving Presence greet
 And lay our hearts in rapture at Thy feet.
Fill us with thankfulness we humbly pray,
To meet Thee, Lord, on this Thy Natal Day.

Darkness has passed and dawn has now begun,
When Jesus Christ within our hearts is born,
 A ransomed race proclaims with one accord,
 The glorious coming of our new-found Lord,
While heaven and earth sing out the sweet
 refrain
"Peace on earth, and all goodwill to men."

JESSIE WILDER.

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